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The treasury of the Psalter; an aid to the better understanding of the Psalms in their use in public and

THE

TREASURY

OF THE

PSALTER

AN AID

TO THE BETTER UNDERSTANDING OF THE PSALMS IN THEIR USE IN PUBLIC AND PRIVATE DEVOTIONS

"THE JOY OF THE LORD IS YOUR STRENGTH"

Compiled by the

REV. GEORGE PUTNAM HUNTINGTON, D.D.

AND THE

REV. HENRY AIKEN METCALF, M.A.

WITH A PREFACE BY

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TO THE

MOST REV. WILLIAM ALEXANDER, D.D., LL.D., D.C.L.,

Brasenose College, Oxford,

LORD ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND,

This Volume is with his permission inscribed.

ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN . . . . . IN THE PSALMS, CONCERNING ME.

S. Luke xxiv: 44.

PREFACE.

ONE of the most satisfactory signs of a revival of faith, in its really Catholic form, is the increased prominence given here and there to the Psalter in the worship of the Church. Among the "principles of Divine Service" none is more sure than a recognition of this Davidic element in public praise. The Psalms are not only the perpetual song of the organized and mystical Body of Christ, but they are the most vital and practical of all the visible bonds which join together the Old Covenant and the New. Apart from this inestimable historical value they constitute perhaps, next to Christ and the Creeds, the strongest tie between the great Branches of the Divine Kingdom now worshipping on the earth.

It seems desirable, then, that along with the larger use and profounder enjoyment of this glorious part of God's written Word should go a clearer and fuller knowledge of its meaning But that meaning can never be well understood except by a very careful study of its relations, in the whole and in detail, to the rest of the inspired writings, as well as the relations of one portion of it to another. Important as a strictly exegetical investigation of the Book must always be, an advantage of another and not inferior kind must follow from tracing out the lines of connection, sometimes very subtle and delicate, between the text throughout and the histories and prophecies, Gospels and Epistles, of the two Testaments.

The object of the present manual, — the deliberate work of two students of Holy Scripture, — is to assist in making the Psalms what they were evidently designed to be, primarily to the Preachers and Pastors of the Sacred Ministry but hardly less to all faithful and believing people, men and

women and the young in the Christian Family, an entirely intelligible guide to the Christian life both inward and outward, an aid in all the exercises and seasons of devotion, an authoritative expounder and sanction to the Book of Common Prayer, and a source of singular illumination to the progress and teaching of the Gospel of the Kingdom among men.

For three thousand years the Psalms have been the form through which the loftiest and purest souls have poured out their sorrows and their praises to God; they have proved adequate to the expression of the most exalted joy and the profoundest grief that man or bodies of men could feel; and into whatever language rendered, — even in the often unpoetical metrical translations of the last century, — the Psalms of David have seemed exactly fitted to the religious needs of mankind.

The Psalter, however, is no longer the hymn-book of the people. Will it not be so again? There are those who believe that if we Christians of the XIXth century "have no sympathy with the tenderness or severity of the Psalms, their penitence and joy," yet it may for that very reason be doubted whether our modern religious "character is moulded after the type of saints, — whether all is well with us." It is to such that this book is offered as a very imperfect effort towards restoring the Psalms to their true place in the hearts and on the lips of Christian believers. It has seemed clear to those who have prepared this manual that there are at present two great obstacles to the proper use of the Psalter which might be removed by such a publication.

1. The ignorance that prevails as to the historical and local references in the Psalms, and as to the first or literal meaning of many passages.

2. The want of an accessible guide to the second and deeper meaning of the whole Psalter by which it becomes to us not merely the words of David, Moses, or Solomon, speaking by the Holy Ghost, but the very voice of JESUS Christ our Saviour. This has been the most important work of the editors; — namely, to bring out what is called the Messianic character of the Psalms; and this has been dwelt upon with the more emphasis because anything like a mystical interpre-

tation is so alien to the popular mind. "There are many who profess to expel Christ from the Psalms, in the interest of the Psalms themselves. But the Psalter as a living thing, and the association of it with our Incarnate LORD, stand together." "Without an intense conviction in the hearts of GOD's children that Christ is in the Psalter, that it is in sympathy with His Passion and His Glory, its words would, after a brief season of deference to ancient custom, be almost unheard in our Churches and Cathedrals." "The Psalms, for the future, might no doubt remain, and be read, in a book, of which successive editions might be called for. But the fitting symbol for the frontispiece of that book, would be a broken lyre dropped from a dead man's hand."[1] The Psalms were not only arranged in their Five Books expressly for the Temple Service; they were prepared by the Holy Spirit for the use of the SON of GOD in our flesh. And therefore being fitted for Him Who is the perfect Man, they are fitted for humanity in its whole breadth and extent and in all the ages of its duration. The Psalter is the Book of Prayer and Praise of the Church of all ages, because it is the Prayer-Book of our LORD and Master and Redeemer.

F. D. HUNTINGTON.

ALL SAINTS 1880.

1 Bp. Alexander, Witness of the Psalms to Christ.

EDITORS' PREFACE

TO THE

REVISED EDITION.

IT is now ten years since this volume in its first form was issued. The book was then tentative, the purpose of the editors being not only to discover how far such a compilation would meet a real need in the Church, but also to obtain the criticism of those whose judgment would be of value in the perfecting of the work. The reception which the first two editions met with, in spite of very many defects, has encouraged the editors to issue the present volume, which though it retains much of the original book, is yet a new work entirely rewritten and rearranged.

The aim of the editors has been to furnish for the use both of the Clergy and the Laity a complete and convenient handbook for the Psalter, bringing out clearly the distinct character of each Psalm; giving the history so far as known of its origin, and of its use both in the Jewish and the Christian Church; and the right interpretation of the many passages which are obscure as they stand in our present Psalter. To aid in the devotional use of the Psalms as well as their better understanding, parallel texts from other Scriptures are given and references to other Psalms; and these are kept distinct from the merely explanatory notes. Since the publication of the first edition, the Westminster Revision of the Bible has been issued, and the Revision of the American Prayer-Book has been begun and nearly completed. In the following pages, the renderings of the Revised Bible have been generally adopted in the interpretation of the Psalms,

but in many passages the marginal renderings, or those of the American Revisers, have been preferred. In some cases the editors have given literal renderings. In giving illustrative texts from the Old Testament, and also from the Book of Revelation, the renderings of the Revised Version have been used to a large extent.

The editors tender their grateful thanks to many friends who have given their kind assistance and advice in the preparation of the present work and also of the earlier editions. The kind permission of Dr. Westcott, Bishop of Durham, has been received to make use of his 'Paragraph Psalter' in preparing the headings for the divisions of the Psalms.

It should be the prayer of all devout members of the Church, that the time may come when a revision of the Psalter may be made which while retaining the poetical character and rhythm and the familiar and hallowed phraseology of the present Psalter shall give correctly the true meaning of the inspired Hebrew.

Feast of the Transfiguration 1891.

NOTE TO FOURTH EDITION.

In the present edition the more important changes made in the Psalter of the Revised Prayer-Book have been introduced into the text, and some new matter has been placed in the notes. A careful examination has been made of all the translations which it is conjectured that Coverdale consulted, and additional lists are now given of phrases which seem to have been derived from these various versions. It is believed that thus a full account is at last given of the peculiarities of the Psalter Phraseology.

In dating this preface, the editors would note the fact that it was on Whitsunday just three hundred and fifty years ago that the Book of Common Prayer, with its matchless Psalter, was first used in place of the Latin Offices.

Whitsuntide 1899.

THE Hebrew's characteristic was his religion, and not his literature. It was summed up in the grand words that came pealing out of old from the oracle in the mountain, "Ye shall be unto Me a kingdom of priests, and an holy nation." The Hebrew race left behind it a trophy, corresponding to this characteristic. It was not a code of laws, embodying the great issues of justice, though Moses was of the seed of Abraham. It was not a volume of poetry, to whose immortal pages the centuries add imperishable beauty — at least it was not a volume of poetry as such. It was something more unusual. If we measure the preciousness of products by their rarity, then prayers are the most precious of all products. When I speak of the rareness and preciousness of prayer, I mean such prayers as combine three conditions — *permanence*, capability of being *really prayed*, and *universality*. Yes! prayers which have come from some individual spirit, and from him passed into the sanctuary, leaving echoes there that never cease to reverberate. Prayers which, when once they have been learned, mingle with the memory in after years, like the chiming of a nursery song. Prayers which, like some mysterious vestment, fit every human soul in the attitude of supplication; or, to change the image, have wings strong enough to lift every human spirit from the earth, and leave it bowed before the throne of God. Prayers for every time, and place, and circumstance, and person: for the bridal and the grave, the king and the peasant; the stricken harlot sobbing on the penitentiary floor, and the saint looking through the portals into the city of God; the solitary soul on the sick-bed, and the hundred voices of the great Minster. Prayers for the seasons when the Church kneels at the Pierced Feet, and those when with kindling eye she watches Him bursting the bars of death, or ascending to His Father's throne. Such prayers the world has never seen but twice — once in the liturgies of the Catholic Church, and once in the Psalter. So rare and unique is the Book of Psalms.

BP. ALEXANDER.

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LIST OF ABBREVIATIONS.

Adv., Advent.
Af., After.
Am., American Prayer-Book.
Annunc., Annunciation.
Ant., Antiphon.
Anth., Anthem.
Ap., Apostle.
Asc., Ascension.

B. V. M., Blessed Virgin Mary.
Bapt., Baptism.
Bened., Benediction.
Brev., Breviary.
Bur., Burial.

C., Compline, or late Evensong.
Cant., Canticle; also Canticles (i. e. Song of Songs).
Celeb., Celebration.
Ch., Church.
Circ., Circumcision.
Comm., Communion.
Commend., Commendation.
Commin., Commination.
Comp. or Cf., Compare.
Conc., Conception.
Conf., Confirmation.
Cons., Consecration.
Cont., Contrast.

D. H., Day Hours.
Ded., Dedication.

E., Evensong.
Ecclus., Ecclesiasticus.
Eng., English Prayer-Book.
Epiph., Epiphany.
Esd., Esdras.
Ev., Evangelist.
Exalt., Exaltation.
Exc., Except.

Fri., Friday.

Gk., Greek.

H., Hour.
Heb., Hebrew.

Inc., Inclusive.
Instit., Institution.
Int., Introit as appointed in First Prayer-Book of King Edward VI.

K. J., King James's Version.

L., Lauds, or Daybreak.
Lat., Latin.
Lit., Literally.
Liturg., Liturgy.

M., Matins.
Macc., Maccabees.
Marg., Margin.
Mart., Martyr.
Maun., Maundy.
Mem., Memorial.
Mon., Monday.
Moz., Mozarabic.

N., Nones, or 3 o'clock P. M.

Oct., Octave.
Off., Office.

P., Prime, or 6 o'clock A. M.
Pass., Passion.
Pen., Penitential.
Pent., Pentecost.
Petit., Petition.
Prep., Preparation, or Preparatory.
Process., Processional.
Prop. Ps., Proper Psalms as appointed in Prayer-Book.

Quin., Quinquagesima.

R. V., Revised Version.
Resp., Responsory.
Rog., Rogation.
Rom., Roman.

S., Sext, or 12 o'clock M.
Sar., Sarum, or Old English.
Sat., Saturday.
Sel., Selection of Psalms as in American Prayer-Book.
Sept., Septuagesima.
Sex., Sexagesima.
Sun., Sunday.
Syr., Syriac.

T., Tierce, or 9 o'clock A. M.
Thur., Thursday.
Transfig., Transfiguration.
Trin., Trinity.
Tues., Tuesday.

V., Vespers.
v., verse.
vv., verses.
Vig., Vigil.
Visit., Visitation.

Wed., Wednesday.
Whitsun., Whitsunday.
Wk., Week.

INTRODUCTION.

THE ORIGIN AND AUTHORSHIP OF THE PSALMS.

OF the one hundred and fifty Psalms all but forty-nine have in the Hebrew a superscription or title stating their authorship, and of these latter, sixteen have their authorship given in the ancient Greek translation made in the third century B. C., which was used by our Lord and the New Testament writers. Seventy-six of the Psalms are ascribed to David, to which number the Greek version adds in all ten as David's, but varies as to the authorship of many others from the Hebrew. Twelve Psalms bear the name of Asaph, eleven are referred to the 'Sons of Korah,' two to Solomon, and one to Moses. Many of the superscriptions contain words usually translated 'For the Chief Musician,' but the exact meaning of this and many of the other terms used in these titles was evidently lost even when the Greek version was made.

Many authorities at the present time consider that some at least of the names prefixed to the Psalms are conjectures of editors and copyists. In the study, however, of this question of the authorship of the Psalms into which it is impossible to enter here, we must first clearly recognize the fact that throughout all the Five Books into which the Psalter is divided there is a wonderful spiritual character which proves to the believing mind, — what is by far the most important truth in the whole matter, — that there is a Divine impress upon every sentence of the Psalter, fitting it for the spiritual needs of all mankind. It is also apparent that some one human mind must have put transcendent gifts of its own into

the earlier Psalms and taught those who followed in this path its own way and manner of praise and prayer. King David[1] alone of all his race possessed such natural and spiritual gifts.

Of the other names attached to many of the Psalms mention will be made in the Introductions to the several Books.

CHARACTERISTICS OF HEBREW POETRY.

There is a species of rhythm in the original Hebrew, depending upon the number of accented words in the several lines. (See Thrupp, Introd. to the Psalms, Vol. I., p. 17). There is also a symmetrical arrangement of the thoughts and figures of speech, which is retained in a translation. This is termed parallelism, and is defined by Bp. Lowth as 'a certain equality, resemblance, or parallelism between the members of each period; so that in two lines (or members of the same period) things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure." The *synonymous* parallelism is an expression of the same thought in different forms (Ps. cxiv.). The *antithetic* parallelism opposes one thought to another, as in Pss. i. 7, xi, 6. The *synthetic* or *constructive* parallelism constructs successive thoughts in the same form (Ps. xix.). There is also a parallelism of verses and strophes (Ps. li.).

Of the nature of Hebrew poetry, it has been said, "The rapid accumulation of thought and feeling, as it were, results in the repetition of short sentences which are disposed in distichs. The straightforward unpoetized translation of the Hebrew words is the most truly poetical way of rendering these peculiarities appreciable. In the words of a Psalm one can let his soul spring forward suddenly a little way and as suddenly check itself, rise here and fall there, utter its sorrows in short-lived sobbing, or its joys in brief outbursts of exultation. This requires the reader to be animated by the same ethical and spiritual impulse as that felt by the writer."

[1] "That a book in the orient is named after the one whose works stand first, or form the most considerable part in it, may be illustrated from the Ethiopic Psalter, which is simply known as 'David,' and the similar usage of the old oriental Greek Church; we will read 'David.'"—Murray. See Heb. iv. 7, 2 Macc. ii. 13.

THE TEMPLE WORSHIP.

The singing in the Temple Worship is thought to have been originally by the whole congregation. "David and all Israel played before God with all their might: even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." 1 Chr. xiii. 8. "We will sing my songs to the stringed instruments all the days of our life in the house of the LORD." Is. xxxviii. 20. Comp. Ps. xxvi. 12. The following tradition is found in Ecclus. xlvii. 9, 10. — David "set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts, and set in order the solemn times until the end, that they might praise God's holy name, and that the temple might sound from morning."

In the second Temple, "The priests faced the people, looking eastwards, while the Levites, who crowded the fifteen steps which led from the Court of Israel to that of the Priests, turned westwards to the sanctuary. On a signal given by the president, the priests moved forward to each side of him who struck the cymbals. Immediately the choir of the Levites, accompanied by instrumental music, began the Psalm of the day. It was sustained by not less than twelve voices, with which mingled the delicious treble from selected voices of young sons of the Levites, who, standing by their fathers, might take part in this service alone. The number of instrumental performers was not limited, nor yet confined to the Levites, some of the distinguished families which had intermarried with the priests being admitted to this service. The Psalm of the day was always sung in three sections. At the close of each the priests blew three blasts from their silver trumpets, and the people bowed down and worshipped. This closed the morning service." — Edersheim, The Temple, its Ministry and Services.

"It would not be possible, — it never has seemed so, to Christianize the Hebrew anthems, retaining their power, their

earth-like richness, and their manifold splendours, — which are the very splendours, and the true riches, and the grandeur of God's world, — and withal attempered with expressions that touch to the quick the warmest human sympathies. Nothing that mediæval Gothic has achieved, nothing that modern music has effected, can be sufficient for carrying the modern worshipper back to that place and age where and when these anthems 'made glad the city of God.'" "No spot on earth was there then — none has there been since — that might claim comparison with that 'Hill of the Lord,' whereupon, under the blue vault of heaven these national anthems were performed, and took effect with every aid of a composite musical system — with the harmony of instruments and voices — with the popular acclamation — with the visible adornments of the Temple and its awful sacrificial rites."— Isaac Taylor, Spirit of Hebrew Poetry.

"Such music, and such responsive singing, might well serve, in the Book of Revelation, as imagery of heavenly realities (iv. 8, 11, v. 9, 12, vii. 10–12), especially in that description of the final act of worship in Rev. xiv. 1–5, where at the close of their antiphony the two choirs combine, as at the dedication of the second Temple, to join in this grand unison, 'Alleluia: for the Lord God omnipotent reigneth.' (Rev. xix. 6, 7; comp. also Rev. v. 13)."—Edersheim.

THE INSTRUMENTAL ACCOMPANIMENT.

"The principal instruments used in sustaining the music of the Temple were the harp (*Kinnor*) and the lute (*Nebel* or *Nevel*). The chief difference between these two kinds of stringed instruments lay in this, that in the *Nebel* (lute or guitar) the strings were drawn over the sounding-board, while in the *Kinnor* they stood out free, as in our harps. (The opposite is the generally received opinion. But see the article 'Music,' in Herzog's Encyc.)"—Edersheim. See on the other hand articles 'Psaltery' and 'Harp' in Encyc. Britan.

Following is a complete list of instruments mentioned in the Psalms: —

String Instruments.

HARP (hand-harp). Pss. 33: 2; 43: 4; 49: 4; 57: 9; 71: 20; 81: 2; 92: 3; 98: 6 (twice); 108: 2; 137: 2; 147: 7; 149: 3; 150: 3.

LUTE or Guitar (Psaltery in Bible versions). Pss. 33: 2; 57: 9; 71: 20; 81: 2; 92: 3; 108: 2; 144: 9; 150: 3.

LUTE (Instrument) of Ten Strings. Pss. 33: 2; 92: 3; 144; 9.

Minnim ('stringed instruments'). Pss. 45: 9; 150: 4.

Neginoth, Title of Pss. 4; 6; 54; 55; 61 (*neginah*); 67; 76. In 77: 6 *neginah* ('song'); in 69: 12 *neginoth* ('songs'); in 33: 3 *nagan* ('to strike the strings').

Wind Instruments.

PIPE (collection of pipes or small organ). Ps. 150: 4.

TRUMPET (*Shophar*) curved ram's horn. Pss. 47: 5; 81: 3: 98: 7 (shawms); 150: 3.

TRUMPET (*Chatzozerah*) straight, of silver. Ps. 98: 7.

FLUTES (*Nehiloth*). Title of Ps. 5.

Instruments of Percussion.

TIMBRELS[1] or Tambourines (*Toph*). Pss. 68: 25; 81: 2 (tabret); 149: 3 (tabret); 150: 4.

CYMBALS (*Tzeltzelim*). Ps. 150: 5.

THE FIVE[2] BOOKS OF THE PSALMS.

The division of the Psalter into Books can be traced by the recurrence of Doxologies at the end of certain Psalms. There is also in the Hebrew this subscription at the close of the Second Book, "The Prayers of David the son of Jesse are ended."

On comparing the several Books we find one Psalm and a part of another in the First Book repeated as two distinct Psalms in the Second Book, and portions of two Psalms of the Second Book united to form one in the Fifth Book.[3]

[1] Played principally by women (Ex. xv. 20, Judg. xi. 34, 1 Sam. xviii. 6) as an accompaniment to the song and dance (comp. Judith iii. 7). Probably used to mark the time, simultaneously with measured rhythmical movements.

[2] "God presented Israel with a Pentateuch of Law, and grateful Israel responded with a Pentateuch of Praise."

[3] See Table of repeated Psalms.

Another noticeable feature is the prevailing use in the Second and Third Books of the Name God (Elohim) instead of LORD (Jehovah). It would seem, then, that the several Books constituted distinct Prayer and Praise Books, and that they were altered and adapted by the Temple authorities for use in the Public Worship. This would account for the possible references in Psalms bearing David's name to events which happened in later times. The whole of the First Book, the Psalms which bear David's name in the Second Book, and the Pilgrim Psalms or 'Songs of Degrees' appear to have been originally collections made by and for the laity and not at first used in the Public Worship. The Second and Third Books were collected and adapted by the Priests of the Temple, apparently, and the substitution of the Name Elohim for Jehovah e. g., in Ps. liii. may be explained in part by the fact that the Name Jehovah was not spoken in the public reading of the Scriptures. Divine Names (Introd.).

The Hebrew Scriptures were divided into the 'Law,' the 'Prophets,' and the 'Psalms' (S. Luke xxiv. 44). The name of 'Psalms' was applied to the whole of a collection of books in which the Five Books of Psalms stood first, — the others being (in the common arrangement) Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra (with Nehemiah), and Chronicles. This collection was known as a whole by a Hebrew name meaning 'writings,'— in Greek, Hagiographa. It was regarded as of less authority than the 'Law,' or the 'Prophets,' and there was apparently in the later times no stringent rule as to the introduction of new books into it. The Canon of the Alexandrian Jews included the so-called Apocryphal Books in the Hagiographa.

THE ORDER OF THE PSALMS.

"'Ordo Psalmorum [says S. Augustine] mihi magni sacramenti videtur continere secretum;' 'the *order* of the Psalms appears to me to involve a great mystery.' Not only are the Psalms inspired, but the arrangement of them was not without the guidance of the Holy Ghost." "S. Chrysostom says that the Psalms are evidently not placed in chronological order, but are disposed with a prophetic reference to the acts

and sufferings of Christ." They will be found to fall into groups, and to be linked together by similarity of subject, or recurrence of the same thought.

It has been noticed that Psalms of a striking character occur at intervals of seven in the First Book; — 1, 8, 15, etc. Compare also, at intervals of fifty, 18, 68, and 118, the great triumphal Psalms.

	67 and 117.	
16: 6, 11, 12 . . .	66: 8	116: 8, 12.
	66: 12, 13 . .	116: 13, 15.
	66: 17 . . .	116: 1, 2, 6.
	66: 14 . . .	116: 11.
	66: 10 . . .	116: 3.
34	84	134.
46, 47, 48		96, 97, 98.

Psalms of an opposite character are often found in pairs, e. g., 32 and 33, 88 and 89. "The culminating Psalm is 72 with which the Second Book closes. It may be observed that practically there are twice 72 Psalms, for Psalm 144 is the first of a series of seven which are really one sevenfold strain of praise."[1]

GREEK, LATIN, AND ENGLISH TRANSLATIONS OF THE PSALTER.

The principal Greek translation, called the Septuagint, was made by the Jewish colonists in Alexandria in Egypt during the third century before Christ. The Greek language becoming the common tongue of the people of Palestine, this was in our Lord's time the version most familiar to the Jews, and it is from this version rather than from the original Hebrew that most of the quotations from the Old Testament were made by our Lord and the New Testament writers.

The first Latin translation of the Scriptures was made from the Septuagint and is known as the Italic version. A revision of the Psalms of this version, which was afterwards known as the Roman Psalter, was made by S. Jerome in A. D. 383, and this was used at first in all the churches in Rome, and is still used in the Church of the Vatican and in S. Mark's,

[1] The Rev. Father Benson, Cowley Magazine, March 1884.

Venice. About the year 387 S. Jerome made a recension of the Roman Psalter from a revised Greek version (known as the Hexapla text), and this known as the Gallican Psalter was at a much later time introduced into Gaul and became the Psalter of the whole Western Church.[1] About the year 389 S. Jerome commenced the translation of the Old Testament directly from the Hebrew, which occupied him for fourteen years, and this version known as the Hebraic was adopted as the basis of the Vulgate, the authorized Bible of the Roman Church, but the Book of Psalms was allowed to stand as in the Gallican Psalter, with a few corrections from the Hebrew. It was from this latter version, the corrected Gallican, that our Prayer-book Psalter was translated,[2] further corrections being made from the Latin version of Sebastian Münster,[3] and it is said from the Hebrew. The Psalter appeared in its first form in Coverdale's translation in 1535, and in its final form in the Great Bible as revised under Abp. Cranmer in 1540.

In the appendix will be found a list of variations from the original Hebrew introduced from the Septuagint through the Vulgate,[4] and also a list of variations derived from the version of Münster.

There are some variations between the Psalters of the American and English Books, which are carefully noted; a list of these is also given in the appendix.

The colon dividing the verses indicates the division used in chanting.

[1] Introduced into England on revision of Offices by S. Osmund in 12th century in the Psalterium Davidicum ad usum Ecclesiæ Sarisburiensis.

[2] It is worthy of note that the oldest extant translation into the English vernacular of any book of Scripture is a Psalter translated into Anglo-Saxon by S. Aldhelm in the seventh century. The earliest edition of the Prayer-book containing the Psalter is the quarto of 1552 (Whitchurch's edition). With the folios there was no Psalter, nor does it occur in the folio editions of 1559, though it is found with the quarto of 1560. — Lathbury, Hist. C. P. Book, p. 35.

[3] The first German to edit the Hebrew Bible (2 vols. fol., Basel, 1534–1535). This edition was accompanied by a new Latin translation and a large number of annotations. This version has been carefully examined (as to the Psalms) verse by verse with the Hebrew, and also compared with the Vulgate. [H. A. Metcalf.]

[4] Additions were generally included in brackets or marked by a difference of type in the Great Bible of April, 1540.

THE LATIN TITLES.

These titles are the first words of the Psalms as they stand in the Vulgate. There are some noticeable variations of meaning between these headings and the English of our Psalter, as the latter was (as stated above) corrected to some extent from the Hebrew. "The Latin headings are way-marks that tell of times when devout men loved those catch-words, as we love the first lines of our favourite hymns. A few of the headings such as 'De Profundis' and 'Miserere' still possess such associations for ourselves. There was a time when very many more of them meant to men now dead and gone, as much as 'Rock of Ages,' or 'Sun of my soul,' or 'Lead, kindly Light,' can mean to any of us."—W. R. Huntington.

THE IMPRECATORY PSALMS.

The passages which are called 'imprecatory' are eminently those in Psalms lxix., cix., cxxxvii., and are a source of great perplexity to some persons. S. Chrysostom said of Psalm cix., "there are words in it which at first hearing cause very deep pain and confusion to those who will not think attentively." It is alleged that these passages are out of harmony with the new dispensation, because they show a vindictive spirit. But that spirit did not belong even in the elder dispensation, for in the Old Testament are the words, "Thou shalt not hate thy brother in thine heart. . . . Thou shalt love thy neighbour as thyself." *Lev.* xix. 16, 18. Nor can it be said that such passages have no parallel in the New Testament. What can be more terrible than those words of *Rev.* xxii. 11, 12 (between which and *Ps.* lxix. 28, 29, there is a close resemblance), "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be"? David himself did not cherish a vindictive spirit. Twice he refrained from slaying Saul when his own life was in imminent danger from the king's jealousy.

On the other hand as Dean Stanley writes, "The duty of keeping alive in the heart the sense of burning indigna-

tion against moral evil, against selfishness, against injustice, against untruth, in ourselves as well as in others, — that is as much a part of the Christian as of the Jewish dispensation."

Devout minds have always found that these passages in the Psalms suggest not personal animosity, but an intense perception of the hatefulness of sin, and a profound sense of the awful and far-reaching consequences of ungodliness.

"David is the Old Testament type of the inviolable majesty of Christ; and therefore his imprecations are prophetic of the final doom of all the hardened enemies of Christ and His Church: and in this sense the Christian appropriates them in prayer. Thus turned to account, they are a wholesome antidote to the religious sentimentality of our time, which shuts its eyes to the truth that God's wrath against impenitent despisers of His grace is at once necessary and salutary; — necessary, because demanded by the divine justice; salutary, because conducing to the victory and consummation of the kingdom of God. As such they are simply an expansion of the prayer, 'Thy Kingdom come.' For the kingdom of God comes not only by the showing of mercy to the penitent, but also by the executing of judgment on the impenitent." — Kurtz.

These 'imprecations' "are not the utterances of selfish spite: they are the claim which righteous Israel makes upon God that He should vindicate Himself, and let their eyes see how 'righteousness turns again unto judgment.' The claim is made in a form which belongs to an early stage of spiritual education; to a time when *this life* was regarded as the scene in which God must finally vindicate Himself, and when the very large powers and possibilities of the Divine compassion were very imperfectly recognized. But behind these limitations, which characterize the greater part of the Old Testament, the claim of these Psalms still remains a necessary part of the claim of the Christian soul. We must not only recognize the reality of Divine judgments in time and eternity, bodily and spiritual; we must not only acquiesce in them because they are God's; we must go on to claim of God the manifestation of His just judgment, so that holiness and joy,

sin and failure, shall be seen to coincide."—Gore, 'The Holy Spirit and Inspiration' in Lux Mundi.

But if any one is convinced that these passages contain thoughts which are inconsistent with the spirit of Christ, he will find in S. Matt. v. 38, 39 how the Lord dealt with possible interpretations of the words of the Old Testament, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil."

THE PSALTER IN THE JEWISH CHURCH.

It seems probable that each Psalm had at first its fixed place in the Liturgy of the Temple, but that in process of time many changes were made and later Psalms substituted for the earlier. To-day the Jews in different parts of the world have different customs in regard to most of the Psalms. Some, however, are still sung on the days for which they were appointed in the services of the Second Temple and the ancient synagogues. The first arrangement of the Psalter for use in the Christian Church grew out of the Jewish use. We may trace a Jewish origin in the appointing of 'Venite' to begin the Psalmody, and of 'Exurgat Deus' for Whitsunday; in the daily use of 'Jubilate' and 'Deus Misereatur'; and in the Monastic use of 'Bonum Est' on Saturday, and of 'Ecce Nunc' at Compline. Devout Jews have ever observed the rule of repeating the whole Psalter each week, and their service-books at the present day give a division of the Psalter by which a seventh part approximately is assigned to each day.

The Ashkenazim or the Jews in most Christian countries divide as in the *first* column below, and the Sephardim or the Jews in many Mohammedan countries as in the *second*.

Day 1	Pss. 1 – 29	Pss. 1 – 21
" 2	" 30 – 50	" 22 – 38
" 3	" 51 – 72	" 39 – 58
" 4	" 73 – 89	" 59 – 72
" 5	" 90 – 106	" 73 – 89
" 6	" 107 – 119	" 90 – 114
" 7	" 120 – 150	" 115 – 150

THE PSALTER IN THE CHRISTIAN CHURCH.

"Speaking one to another in Psalms and Hymns and Spiritual Songs." *Ephesians* v. 19.

The earliest statements in regard to the mode of rendering the Psalms in the public worship of the Church date from about the third century. We read in the so-called Apostolic Constitutions (2 : 57) in a description of a service preceding a Celebration of the Holy Communion, "Let some one chant the hymns of David, and let the people chant in response the last parts of the verses." With this agrees the mention made by Athanasius (Apologia) of a deacon reading a Psalm (*Confitemini Domino*, 118) and the people answering, "Because His mercy endureth for ever." Basil the Great (Ep. 63) says, "Divided into two choirs, they sing alternately." "Again committing it to one to begin the chant, the rest sing in response." [1]

In the early Liturgies in the unvarying parts large use was made of portions of the Psalms and less frequently of whole Psalms, while for the different festivals and special occasions portions of the Psalms (called in the Greek Rites 'Antiphona') were appointed.

In the Eucharist the Psalms "are no longer merely so much Sacred Song, uttered by earthly voices: they blend, through the supernatural medium of the Offerings about to be made, with the worship of Angels; and will be carried up, in that Offering, with all their freight of love and penitence, of Redemption memories and Resurrection hopes to the very Holy of Holies." [2]

In the primitive Hour Offices; — which were an early morning Office, originally held at midnight or, at latest,

[1] In the Anglican Communion no mode of responding is prescribed. The alternate singing or reading of the verses, however, is universal in the public services. The primitive mode of dividing each verse into two parts, sung antiphonally, has much to commend it and accords with the principle on which the Psalms are constructed.

Much valuable information for the use of precentors will be found in The Paragraph Psalter by Bishop Westcott, Cambridge, 1881.

[2] Freeman, Principles of Divine Service, Vol. II., Pt. 2, p. 445.

daybreak; a later morning; and an evening, Office: — there were a few fixed Psalms, and others were sung in order without at first any prescribed rule.

To judge from the present Greek Offices, the following was the order for the early, and the later, morning Office.

EARLY MORNING.

Introductory Office including part of *Venite*.

Miserere 51.

Beati immaculati 119.

Levavi oculos 121.

Ecce nunc 134.

LATER MORNING.

Introductory Office as at earlier service.

Exaudiat te Dominus 20.

Domine, in virtute tua 21.

Then a group of six Psalms follows in the present Greek Office, *Domine quid* 3, *Domine, ne in furore* 38, *Deus, Deus meus* 63, *Domine Deus* 88, *Benedic, anima mea* 103, *Domine, exaudi* 143.

Then follows in a complicated arrangement the singing of a number of Psalms, the whole Psalter being sung through at least once every week.

The Dawn was ushered in with the *Miserere* again, and the Lauds Psalms, 148–150.

EVENING OFFICE.

Introductory Office as in the morning, with part of *Venite*.

Benedic, anima mea 104, the 'Prefatory Psalm,' and then a number of Psalms in course.

Domine, clamavi 141, joined with 142, with *De profundis* 130 interwoven.

Laudate Dominum 117.

Ad te levavi 123.

From the Eastern Offices (of which the Greek as given above is a specimen) the Western Offices both public and monastic seem to have been derived.

In the earliest, the Benedictine, many of the features of the Eastern Offices were retained. But the Psalms were all distributed in order, as they stand in the Psalter, among the

Seven Hours[1] though they were not all sung daily. The 119th in its different portions became the Psalm for the Hours between Lauds and Vespers.

With some exceptions the first twenty Psalms were sung at Prime.

Then, with some exceptions (including *Dixit injustus* 36, and *Judica me, Deus* 43, now fixed at Lauds) all to 110 were sung at Nocturns. The remainder were sung mostly at Vespers. *Qui habitat*, 91, was appointed for Compline.

In the Roman arrangement, and the Sarum, *Deus, in Nomine*, 54, became a daily Psalm at Prime, Psalms 22 to 26 were made Prime Psalms on different days of the week, and *Confitemini Domino*, 118, the Prime Psalm for Sunday. *Ecce nunc*, 134, became a Compline Psalm.[2]

The Antiphon, from which comes the word Anthem, is a verse of the Psalm sung before and after it, chosen to adapt the Psalm to the season or festival. Antiphons were sometimes selected from other books of Holy Scripture. Such an antiphon is retained in our Office for the Visitation of the Sick after *De profundis*.

The division of the Psalter into thirty parts, one for every day of the month, is peculiar to the Anglican Communion.[3] This with the present supplementing in the American Church of seventy-one Proper Psalms for the Feasts and Fasts, and Twenty Selections to be used on any occasion of Divine

[1] The First Hour, — following the Nocturns which were said between midnight and dawn, — was the Hour of Matins or Lauds, said at daybreak. The sunrising was the Hour of Prime. Tierce, at 9 A. M. Sext, at noon. Nones, at 3 P. M. Vespers, at sunset. Seventh, — Compline, "When men are about to seek for strength and refreshment in that rest which is a figure of death."

The connection of the Hours with our Lord's Passion is indicated in the following lines: —

At Matins bound, at Prime reviled,
Condemned to death at Tierce,
Nailed to the Cross at Sext, at Nones
His blessed side they pierce.
They take Him down at Vesper-tide,
In grave at Compline lay.

[2] On the Primitive Form of Daily Service, see Freeman, Principles of Divine Service, Vol. I., Ch. 1.

[3] In the American Church, the Convention of 1886 transferred *Domine, clamavi* from the morning of Day 29 to the evening.

Service is the latest effort made to familiarize the people with the Psalms and make them the constant vehicle of worship, bringing out all their wealth of teaching and encouragement, without too frequent repetition. In the Daily Services "The Psalms are the carrying on of that great Act of Thanksgiving, Praise, Oblation, by obedient dedication of the entire being to the glory of God, which is supremely and most effectually performed in the Eucharist. By means of them the tones of the Tersanctus, the Gloria in Excelsis, and similar features of the Communion Office are prolonged, and re-echo through the Sunday and the week; a continued presentation of 'ourselves, a reasonable, holy, and lively sacrifice.'"[1]

The use of the Gloria Patri (originally "Glory be to the Father, and to [in, or by] the Son, and to [or in] the Holy Ghost, world without end. Amen") dates from the primitive centuries.[2] Its most important function is to appropriate, as it were, and apply each Psalm to Christ's Life on earth, — in His Church and His individual members. It seems to take in the Christian Church the place of the response in the Jewish Church, "His Mercy endureth for ever."

In Religious Orders in the Anglican Communion to-day among the Books of Offices in common use are 'Day-Hours of the Church of England'[3] and 'Breviary Offices.'[4] In the following pages, the use made of each Psalm and of separate verses in the above named books is given, and other Hour uses are seldom noted. Where only special verses are noted, it will be understood that these are used in a responsory or as petitions unless otherwise stated.

Under the head of Sarum and Roman Missals are noted those verses used in these Liturgies for introits, graduals, tracts, offertories, and at communicating. Only those verses used in the Sarum Missal are noted which are not found in the Roman.[5]

[1] Freeman, Vol. I., p. 337.

[2] Interesting particulars will be found in The Prayer-Book Interleaved, p. 227.

[3] Joseph Masters, London, 1868.

[4] J. Pott & Co., New York, 1885. The English edition (to which reference is occasionally made) was published by J. T. Hayes, London, 1880. The Psalms and separate verses given in the English *Night Hours* (Hayes) for Nocturns are included in the Roman uses.

[5] For the 'preludes' and 'antiphona' used in the Greek Liturgy at the various seasons, see The Prayer-Book Interleaved, p. 305.

'Jehovah Elohim' (or the LORD God) may be compared to the expression 'David the king,' 'Jehovah' being the personal Name with a deep significance of its own, while 'Elohim' is a title expressive of the relationship He bears to men.

Jah is an emphatic form of Jehovah, found first in Ps. lxviii. 4, 18.

Jehovah Sabaoth, the LORD of Hosts, is found first in Ps. xxiv. 10. It signifies the LORD "of all things visible and invisible, the host of heaven and earth, the one host of God,"[1] and occurs first in Holy Scripture in the song of Hannah, 1 Sam. i. 3, 11 (comp. Gen. xxxii. 1, 2; Is. vi. 1–3). "It was the great Name by which the Divine Nature was especially known under the monarchy. In this new epoch of civilization, of armies, of all the complicated machinery of second causes, of Church and State, there was to be a new Name expressive of the wider range of vision opening on the mind of the people. Not merely the Eternal solitary existence — but the Maker and Sustainer of the host of heaven and earth in the natural world, which, as we see in the Psalms, were now attracting the attention and wonder of men. Not merely the Eternal Lord of the solitary human soul, but the Leader and Sustainer of the hosts of battle, of the hierarchy of war and peace that gathered round the court of the kings of Israel. The Greek rendering of the word by the magnificent *Pantocrator*, 'All-conqueror,' passed through the Apocalypse (i. 8) into Eastern Christendom, and is still the fixed designation by which in Byzantine churches the Redeemer is represented in His aspect of the Mighty Ruler of Mankind."[2]

"LORD of Hosts is a Name first learnt when Israel has failed; and not until Israel is divided and in peril of captivity does it become the Name to which the prophets seem instinctively to turn for comfort and deliverance."[3]

This Name in its Hebrew form has become familiar to the Church in the Te Deum. (Comp. Rom. ix. 29; S. James v, 4).

[1] Pusey, Minor Prophets, p. 78.
[2] Stanley, History of the Jewish Church.
[3] Andrew Jukes, The Names of God.

In Ps. lxix. 6 we find 'Adonai Jehovah Sabaoth,' and in Ps. lxxx. 7, 14, 'Elohim Sabaoth' (in verses 4, 19, 'Jehovah Elohim Sabaoth'). Comp. Pss. lix. 5, lxxxiv. 8.

ADON, lord or master, is the common word used of a human master or lord, as in Pss. xii, 4, cv. 21. It is used of God in Pss. viii. 1, 9, cx. 1, cxiv. 7, and a few other places in the Psalms. The plural form is found in Ps. cxxxvi. 3, etc.

ADONAI, Lord, (not printed LORD) is thought to signify 'my Masters,'—the plural (as in Elohim) signifying dignity and excellence. The Name is frequently used in addressing God when it is desired to express humble submission, trust, and obedience (Ps. lxxxix. 48, 49). In Ps. xxxviii. 22 we find, 'O Lord my salvation.'

For the use of the vowels of Adonai in reading the ineffable Name see above under 'Jehovah.' It was owing to this custom that the Greek Kyrios, Lord, was used everywhere in the Greek translation of the Old Testament for the Hebrew Jehovah. Compare its use in the 'Advent Anthems.'

ELYON signifies the Most High, "the Possessor of Heaven and Earth," Who has made men in His own image and Who looks upon all men everywhere as His children and even as sharing His nature (Pss. ix. 2, xxi. 7, xci. 1, 9; comp. S. Luke vi. 35). It is symbolic of God's world-wide sovereignty.

SHADDAI, the Almighty, is found in the Psalter only in Pss. lxviii. 14, xci. 1. It is found rarely in other parts of Holy Scripture except in the patriarchal history and in the book of Job. It signifies the Pourer-forth, Him Who is mighty both to bless and to destroy. The latter is its more common signification (Is. xiii. 6), but see Gen. xlix. 25 and Job xxii. 25. Compare the Name Almighty in the Revelation.

Delitzsch says, "Elohim is the God Who so made nature that it exists and so preserves it that it consists. El Shaddai is the God Who so constrains nature that it does His will and so subdues it that it bows to and subserves grace. Jehovah is the God Who carries out the purposes of grace in the midst of nature, and at last puts a new creation of grace in the place of nature."

TITLES AND APPELLATIVES USED IN THE PSALMS OF OUR LORD JESUS CHRIST.[1]

Anointed (Heb. Messiah, Gk. Christos) 2 : 2; 84 : 9; (18 : 51; 20 : 6; 28 : 9; 45 : 8; 89 : 21, 37, 50; 132 : 10, 18).
Firstborn 89 : 28.
God (Elohim) 45 : 7; (El) 102 : 24.
Head of the corner 118 : 22.
Highest of kings 89 : 28.
Holy One (Lit. godly) 16 : 11 (comp. Acts 3 : 14).
King 2 : 6; 18 : 51 : 21 : 1, 7; 45 : 1, 6 (7), 12, 15; 61 : 6; 72 : 1.
Lord (Adon) 45 : 12; 110 : 1.
Mighty One 45 : 4.
Priest for ever after the order of Melchizedek 110 : 4.
Son 2 : 7 (cont. 89 : 27); 72 : 1.

WORDS USED DESCRIPTIVELY AND FIGURATIVELY AS DIVINE APPELLATIVES AND PREDICATIVES IN THE PSALMS.

Confidence [*Mibtach*] 65 : 5. See 'Trust.'
Defence [*Metsudah*], House of, Lit. House of fortresses 31 : 3. See 'Fortress.'
Deliverer 18 : 1 (49); 40 : 21; 70 : 6; 144 : 2; (91 : 14).
Dwelling Place [*Maon*] 90 : 1. See 'Habitation.'
Father 68 : 5; 89 : 27 (cont. 2 : 7); (103 : 13).
Feared, He that ought to be 76 : 11 (Lit. the Fear, comp. Is. 8 : 13); (76 : 7; 96 : 4).
Fortress [*Metsudah*] 18 : 1; 31 : 4; 71 : 2; 91 : 2; 144 : 2. See 'Defence.'
Glory, My 3 : 3; 106 : 20 ('their'); (comp. 24 : 7–10; 29 : 2; 89 : 18).
Habitation [*Maon*] 91 : 9; 71 : 2 ('rock of'). See 'Dwelling Place.'
Help 27 : 11; 33 : 19; 40 : 21 (16); 46 : 1; 63 : 8; 70 : 6 (1); 94 : 17; 115 : 9–11; (146 : 4).

[1] The Revised Version is followed exclusively, except in the numbering of the verses.

Helper 10 : 16; 30 : 11; 54 : 4.
Hiding Place 32 : 8; 119 : 114.
High Tower 9 : 9; 18 : 1; 46 : 7, 11 (marg.); 48 : 2 (marg.); 59 : 9, 16, 17; 62 : 2, 6; 94 : 22; 144 : 2. See 'Strong Tower.'
Holy One[1] (of Israel) 71 : 20; 78 : 42; 89 : 19; (22 : 3).
Holy Spirit 51 : 11.
Hope 71 : 4.
Joy, My exceeding 43 : 4.
Judge[2] 7 : 12; 50 : 6. 68 : 5 (Advocate; [54 : 1; 135 : 14]). 75 : 8; 94 : 2; (89 : 15; 97 : 2).
Keeper 121 : 5; (127 : 2).
King 5 : 2; 10 : 18; 20 : 9; (22 : 28); 24 : 7–10; 29 : 9; 44 : 5; 47 : 2, 6, 7; 48 : 2; 68 : 24; 74 : 13; 84 : 3; 89 : 19; (93 : 1); 95 : 3; (96 : 10; 97 : 1); 98 : 7; 99 : (1), 4; (103 : 19); 145 : 1 (11–13); 149 : 2.
Lifter up of mine head 3 : 3; (27 : 6).
Light 27 : 1.
Living God 42 : 2 (10); 84 : 2; (36 : 9).
Lovingkindness 144 : 2.
Maker 95 : 6; (100 : 2; 149 : 2).
Mighty One of Jacob 132 : 2, 5.
Portion, My, and of mine inheritance 16 : 6; 73 : 25; 119 : 57; 142 : 6.
Prayer, Thou that hearest 65 : 2.
Redeemer 19 : 15; 78 : 35.
Refuge 14 : 10; 46 : 1; 61 : 3; 62 : 8; 71 : 6 ('strong refuge'); 73 : 27; 91 : 2, 9; 94 : 22; 142 : 6.
Rock — (High Rock) 18 : 1; 31 : 4; 42 : 11; 71 : 2. (Strong Rock) 18 : 1, 31, 47; 19 : 15; 28 : 1; 31 : 3; 61 : 3; 62 : 2, 6, 7; 71 : 2; 73 : 25; 78 : 35; 89 : 27; 92 : 14; 94 : 22; 95 : 1; 144 : 1.
Ruler over the nations 22 : 28; (59 : 13; 103 : 19).

[1] See 'Mine Holy One.' Hab. i. 12 (Pusey, Minor Prophets).

[2] In every psalm but one (the 50th) where God is referred to as the Judge He is represented as chiefly vindicating the innocent and oppressed. See 7 : 8; 9 : 4, 7, 8, 16; 10 : 20; 26 : 1; 35 : 23, 24; 37 : 28; 43 : 1; 54 : 1; 58 : 10; 67 : 4; 72 : 1–4; 75 : 3; 76 : 9; 82 : 1–3, 8; 94 : 2, 14, 15; 96 : 13; 98 : 9, 10; 99 : 4; 103 : 6; 109 : 30; 110 : 6; 119 : 7, 84; 135 : 14; 146 : 6; 149 : 4, 9.

Salvation[1] (Heb. from the same word as 'JESUS').
His 35:9; 78:23; 85:9; 96:2; 98:3.
My 91:16.
Thy 9:14; 13:5; 18:35; 20:5; 21:1, 5; 35:3; 40:12, 19; 51:12; 67:2; 69:30; 70:4; 71:13; 85:7; 106:4; 119:41, 81, 123, 166, 174.
my, our 27:1; 38:22; 62:2, 6; 68:19; 118:14, 21.
of God 50:23; 98:4 ('our God'). (Comp. 3:8; 17:7; 37:40; 62:7; 74:13; 98:2; 132:17; 149:4).
of His countenance 42:7. R. V. 'health of' (marg. 'help').
of my countenance 42:15; 43:6. R. V. 'health of' (marg. 'help').
of His right hand, by the strength of the 20:6 (R. V. 'saving strength').
God of his, my, our 18:47; 24:5; 25:4; 27:11; 51:14; 65:5; 68:20 (R. V. 'unto us a God of deliverances'); 79:9; 85:4; 88:1.
Horn of my 18:1.
Rock of my, our 89:27; 95:1.
Shield of Thy 18:35.
Strength of my 140:7.
Strong hold of 28:9.
Truth of Thy 69:14.
Same, Thou art the 102:27; (90:2).
Saviour 106:21.
Shade 121:5. (Comp. 17:8; 91:1; etc.).
Shepherd 23:1; 80:1 ('of Israel'). (Comp. 28:10; 74:1; 77:20; 78:53, 72, 73; 79:14; 95:7; 100:2; 107:41; 119:176).
Shield 3:3; 18:1, 30; 28:8; 33:19; 59:11; 84:9, 12; 115:9–11; 119:114; 144:2. (Comp. 5:13; 7:11; 18:35; 47:9; 89:19; 91:4).
Song 118:14.
Stay 18:18.

[1] Many other places are noted here than those where 'salvation' is used as a Divine appellative. The word is characteristic of the Psalter, being found more frequently in the Psalms than in all the rest of the Old Testament.

Strength 18: 1; 28: 8, 9; 46: 1; 59: 9, 17; 62: 7; 81: 1; 118: 14; 140: 7. — 89: 18 ('glory of their'). See 'Strong hold.'

Strong hold 28: 9; 31: 5; 37: 40; 43: 2[1]; 52: 8[2]; 27: 1[2] ('of my life'); 31: 3 ('rock of'[3]). See 'Strength.'

Strong Tower 61: 3. See 'High Tower.'

Succour 22: 19.

Sun 84: 12.

Trust [*Mibtach*] 40: 5; 71: 4. See 'Confidence.'

Truth, God of 31: 6 (comp. S. John 14: 6).

Witness in the sky 89: 36.

Wonders, The God that doeth 72: 18; 77: 14; 86: 10; 136: 4.

[1] R. V. 'strength.'
[2] R. V. (marg.) 'strong hold.'
[3] P. B. and R. V. 'strong rock.'

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CHRONOLOGICAL TABLE.

Psalms of Moses . . . 90. 91 (?).

Psalms of David: —

Early Years . . . allusions in 8, 9, 10 (?), 19, 23, 29.

Persecution by Saul . . . 59 (before exile); 7,[1] 64,[1] 11–13, 14 and 53, 16, 17, 22, 31,[1] 56, 34–36, 57, 52, 142, 54, 140, 141.[1]

Bringing of Ark to Zion and period immediately following . . . 15, 18, 24–28, 96, 101, 110; 2 (reign at Jerusalem).

Campaigns against the Syrians . . . 20, 21, 60.

His sin and repentance . . . 38,[2] 6, 51, 32.

Rebellion of Absalom . . . 138, 58 (just before rebellion); 4, 3, 63, 5, 7,[1] 64,[1] 31,[1] 55, 109, 141,[1] 143.

Close of Reign . . . 30, 37[2]–41, 61, 62, 65–68; 69–71 (Adonijah's rebellion); 103.

(Not assignable to any period) . . . 33, 86, 122, 124, 131, 133, 139, 144, 145.

Psalms of Solomon . . . 1 (?), 72, 127, 132 (?).

Psalm of Heman . . . 88.

Psalms of Sons of Korah, and Asaph: —

Time of Solomon . . . 45.

Time of Jehoshaphat . . . 47–49, 82, 83.

Time of Hezekiah . . . 46, 78 (?), 84, 85,[3] 87, 75–77.

Before Captivity . . . 79, 80.

Time of Captivity . . . 74.[4]

(Not assignable to any period) . . . 42–44, 50, 73, 81.

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[1] May be referred either to Saul's persecution or Absalom's rebellion.

[2] The 38th Psalm cannot with certainty be referred to any particular period.

[3] May also be referred to Babylonish Captivity, B. C. 588.

[4] May also be referred to persecution of Antiochus Epiphanes, B. C. 167.

Psalms[1] of David, Solomon, Ethan (89), ? Hezekiah (102), ? Nehemiah (116) and others.
Before Captivity . . . 89, 94.
Time of Captivity . . . 137.
Close of Captivity . . . 107.
The Return . . . 92, 93, 95, 97–100, 102, 104 (?), 105, 106, 108, 111–136, 146–150.
(Not assignable to any period) . . . 66.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

(AMERICAN PRAYER-BOOK).

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, That, on the other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

(ENGLISH PRAYER-BOOK).

THE Psalter shall be read through once every Month, as it is there appointed both for Morning and Evening Prayer. But in *February*, it shall be read only to the twenty-eighth, or twenty-ninth day of the Month.

[1] The Psalms of David, Solomon, Ethan and Hezekiah included here seem to have been adopted for public use at this period.

And whereas *January*, *March*, *May*, *July*, *August*, *October*, and *December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,[1]

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

(IRISH PRAYER-BOOK).

The Psalter shall be read as here appointed. In the months which have one-and-thirty days the same Psalms shall be read the last day of the month which are appointed for the day before. And at the end of every Psalm, and of every portion of the One Hundred and Nineteenth Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

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[1] In the rubric following the *Venite* in the American Book it reads, "*Then shall follow a* Portion *of the Psalms, as they are appointed, or one of the* Selections *of Psalms. And at the end of every Psalm . . . may be, and at the end of the whole* Portion *or* Selection *from the* Psalter, *shall be sung or said the* Gloria Patri." This use of the Gloria Patri, the 'lesser doxology' as it was called, after the Psalms is of great antiquity. Its purpose is to make the Psalm

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King Henry *the Eighth, and* Edward *the Sixth.*

Upon occasions to be approved by the Ordinary, other Psalms, may, with his consent, be substituted for those appointed in the Psalter.

Christ's in the most complete sense, whether a prophecy of, or a prayer to, Him. Cassian (A. D. 424) says that in the East it was customary to add the Gloria to the last only of the Psalms recited. The early English Church inherited from the East this custom, but at the Reformation the practice was conformed to that of the other Western Churches. The first express mention that is made of the response 'As it was, etc.,' was in the Second Council of Vaison, A. D. 529. See Prayer-Book Interleaved, p. 227. Blunt, Annotated Prayer-Book, p. 7.

TABLE OF PROPER PSALMS ON CERTAIN DAYS.

	Morning.	Evening.
First Sunday in Advent.[1]	8, 50	96, 97
Christmas Day.	19, 45, 85	89, 110, 132
Circumcision.[1]	40, 90	65, 103
Epiphany.[1]	46, 47, 48	72, 117, 135
Purification.[1]	20, 86, 87	84, 113, 134
Ash Wednesday.	6, 32, 38	102, 130, 143
Annunciation.[1]	89	131, 132, 138
Good Friday.	22, 40, 54	69,[2] 88

	Morning.	Evening.
Easter Even.[1]	4, 16, 17	30, 31
Easter Day.	2, 57, 111	113, 114, 118
Ascension Day.	8, 15, 21	24, 47, 108
Whitsunday.	48, 68	104, 145
Trinity Sunday.[1]	29, 33	93, 97, 150
Transfiguration.[1]	27, 61, 93	84, 99, 133
S. Michael's.[1]	91, 103	34, 148
All Saints' Day.[1]	1, 15, 146	112, 121, 149

[1] There are Proper Psalms for these Days only in the American Church. Psalms for these Days with one addition and one exception have been recommended by the Convocations of Canterbury and York (see The Convocation Prayer-Book, John Murray, 1880) which differ as follows from the above Table:—Circumcision, A. M. 8, 40, 90; P. M. 92, 103. Epiphany, A. M. 46, 47, 67. Purification, A. M. 20, 48, 84; P. M. 87, 93, 134, 138. Annunciation, P. M. 113, 131, 132. Thursday before Easter, A. M. 23, 26, 42, 43; P. M. 141, 142, 143. Easter Even, P. M. 31, 49. Trinity Sunday, A. M. 29, 33, 46; P. M. 93, 97, 99. S. Michael's, A. M. 34, 91; P. M. 103, 148. All Saints' Day, A. M. 1, 33, 34; P. M. 146, 147, 149. No Psalms are appointed for the Transfiguration, which is only a black-letter day in the English Church.

[2] Ps. 64 was the first Psalm of the American Church for Good Friday at Evensong until 1889, when it was changed to Ps. 69.

TABLE OF
SELECTIONS[1] OF PSALMS.

	Psalms.	
First	1, 15, 91	Blessedness of the Righteous
Second[2]	4, 31 to v. 7, 91, 134	God's Protection and Blessing
Third	19, 24, 103	God's Glory in Creation
Fourth	23, 34, 65	God's Goodness in Creation
Fifth	26, 43, 141	Prayer for Light and Truth
Sixth	32, 130, 121	Trust and Joy in God's Mercy
Seventh	37	Hope in the Lord
Eighth	51, 42	Penitence and Trust
Ninth	72, 96	The Lord is King and Judge
Tenth	77	God's Deliverances
Eleventh	80, 81	Prayer and Thanks for Deliverance
Twelfth	84, 122, 134	The Blessings of Public Worship
Thirteenth	85, 93, 97	The Lord is King
Fourteenth	102	Penitence
Fifteenth	107	Thanksgiving
Sixteenth	118	Praise for Deliverance
Seventeenth	123, 124, 125	The Lord our Defence
Eighteenth	139, 145	God's Nearness and Love
Nineteenth	147	Thanksgiving
Twentieth	148, 149, 150	Praise

[1] Adopted in the General Convention of 1889.
[2] Psalms of the old Hour Office for Compline.

THE SELECTIONS ARRANGED FOR CHURCH SEASONS AND OCCASIONS.

Evensong 2, 5, 12
Advent 9
Second Sunday in Advent 19
Third Sunday in Advent 13
Fourth Sunday in Advent 11
Christmas and Epiphany 13
Lent 1, 6, 8, 14
Palm Sunday 10
Maundy Thursday 16
Easter-tide 16
Second Sunday after Easter 'Good Shepherd' Sunday 4
Ascension-tide 3
Saints' Days 1, 6, 18
Ember Days 5
Rogation Days 3, 11
Ordinations, and Receptions of Church Workers 1, 5, 12
Day of Thanksgiving 4, 15, 18, 19
National Anniversaries 13
Missionary Meetings 5, 9, 13
Choir Festivals 3, 4, 12, 20
Guild Meetings 1, 2, 7, 12, 19
Confirmation Classes and Sunday-schools 1, 19
Conventions and Convocations 5, 18
In Aid of Charities 7
Opening of Retreats 8
Laying of Corner-stone 16
Feast of Dedication of Church 12
Offices of Benediction 7, 18
Anniversaries 4
Services at Sea 4, 5, 15, 17

CLASSES OF PSALMS.

Seven Psalms of Christ's Triumph 2, 16, 24, 45, 72, 110, 118.
Seven Psalms of Christ's Passion 22, 35, 40, 41, 64, 69, 88.
Seven Psalms of Christ as King 93, 94, 95, 96, 97, 98, 99.
Seven Penitential Psalms[1] 6, 32, 38, 51, 102, 130, 143.
Seven Psalms of Beatitude[2] 1, 32, 41, 84, 112, 119, 128.

Six Psalms opening with 'Give thanks, or, praise and blessing to Jehovah' 103, 104, 105, 107, 118, 136.
Eleven Hallelujah[3] Psalms ('Praise Jah, or Jehovah') 106, 111, 112, 113, 117 ('Praise Jehovah'), 135, 146, 147, 148, 149, 150.
Fifteen Gradual Psalms 120 to 134 inclusive.

PSALMS OR PORTIONS REPEATED.

Book I. XIV. is LIII. of Book II.
Book I. XL. 16–21 is LXX. of Book II.
Book II. LVII. 8–12 is CVIII. 1–5 of Book V.
Book II. LX. 5–12 is CVIII. 6–13 of Book V.

[1] "Those in which the deepest sense of sin is combined with the profoundest sense of reconciliation." — Bp. Alexander. It has been customary in the Church to use these Psalms as prayers directed against the seven capital sins, as follows: — 6 Anger, 32 Pride, 38 Gluttony, 51 Impurity, 102 Avarice, 130 Envy, 143 Sloth.

[2] There are also seven verses of Beatitude, 34: 8; 40: 5; 65: 4; 94: 12; 106: 3; 144: 15; 146: 4.

[3] The following end with Hallelujah, 104, 105, 106, 113, 115, 116, 117, 135, 146, 147, 148, 149, 150. See Ps. 104: 35, note.

PSALMS FOR SPECIAL OCCASIONS.

THE CHRISTIAN FAMILY, AND THE CHRISTIAN IN HIS OUTWARD LIFE.

Marriage and Home-life 127. 128. 78 : 1–8.
Birth and Care of Children 8 : 2. 115 : 9–18. 128 : 4–7.
Family Devotions Morning 3. Evening 4.
Confirmation 15. 19. 43. 91. 119. 16 : 12. 18 : 1. 71 : 1–5. 73 : 22–27. 119 : 106, 108, 112.
Going out into the World 91. 112. 119.
In Poverty 34. 37. 71. 113. 12 : 5, 6. 23 : 1, 2. 40 : 20. 70 : 5, 6. 72 : 4, 12–14. 107 : 41. 132 : 16.
In Wealth 49. 22 : 28–30. 37 : 16. 41 : 1–3. 72 : 10, 11, 15. 73 : 23–27. 96 : 8. 119 : 72, 127.
In Domestic Service 145. 146. 119 : 125. 123 : 2.
Public or Military Office 50. 82. 101. 75 : 7, 8.
Work of Teaching 25.
Religious Vocation 27. 42. 45. 84. 134. 143.
(Priesthood) 24. 26. 61. 68. 110. 93 : 6. 99 : 6–9. 132 : 9, 17.
(Taking of Vow) 22 : 25. 50 : 14. 56 : 12. 61 : 5, 8. 65 : 1. 66 : 12. 76 : 11. 116 : 13, 16. 119 : 108. 132 : 2.

THE CHRISTIAN'S DAILY WALK.

On Rising 3 : 5. 17 : 3. 30 : 5. 59 : 16, 17. 119 : 55, 147.
Morning Devotions 63. 5 : 3. 57 : 8–12. 92 : 1, 2. 121 : 8.

PRAYERS For Defence and Strength 31. 71. 80. 86. 17: 1–8. 22: 19. 54: 2. 55: 1, 2. 61: 1, 2. 70: 1, 5, 6. 119: 81–88, 116, 144, 149. 141: 2. For Guidance 25. 17: 5. 27: 8–14. 43: 3. 119: 10, 33–40, 105, 133. 143: 10. In Temptation 141. 143. :5: : 14–21. 119: 25–32, 169–176. Intercession 20: 1–4. For the Peace of the Church 74. 79. 80. 122. Preparation for Holy Communion 15. 16. 26. 42. 43. 65. 84–86.

MEDITATIONS Presence of God 139. Penitence 6. 32. 38. 51. 102. 130. 143. 25: 6, 10, 16, 17, 20. 79: 8. Self Examination 19: 12. 26: 2. 139: 23, 24. Confession 90: 8. 119: 176. Absolution and Restoration 25. 103. Sorrow and Affliction 77. 88. 142. 22: 1–5, 9–11. 31: 10, 11. 120: 1. 123: 1, 2. Distress and Perplexity 69. 61: 3. 138: 7. Consolation 147: 3. Deceitfulness of Riches 49.

THANKSGIVINGS For Deliverance 30. 34. 75. 107. 116. 124. 16: 8. 28: 7, 8. 31: 1–9. In Temptation 40. 18: 16–51. 56: 12, 13. 71: 18–22. For Correction 16: 8–12. 94: 12–14.

Beginning Work 4. 62. 67. 144. 37: 3. 71: 14. 104: 23. 119: 5, 133. 126: 6, 7.

On going into Church 24. 26. 122. 5: 7. 7: 18. 22: 22–32. 28: 2. 56: 12, 13. 84: 4. 99: 5.

Celebration of Holy Communion 23. 24. 96. 54: 6. 63: 6. 81: 11, 17. 97: 12. 100: 3. 116: 11–16. 132: 9.

After Celebration of Holy Communion 34. 103. 111. 113. 117. 150. 30: 1–3. 31: 18, 19 (pt.). 51: 17. 107: 9. 118: 6.

Reading and Hearing Holy Scripture and receiving God's Word 19: 7–9. 56: 10. 111: 9, 10. 119: 9–16, 27, 34, 49–56, 81, 82, 89, 92, 93, 97–105, 112, 125, 129–136, 161–168.

Returning from Church 28: 7. 56: 11. 66: 14–18.

When kept from Church 42. 43. 84. 86.

Benedictions 115: 12–15. 122: 6–9.

Before saying Offices 61: 8. 138: 2.

Noonday Prayers 55: 18.

Before Meals 103: 1, 2, 5. 145: 15, 16.
After Meals 111: 5. 145: 9–11.
When Going into Society 1. 15. 125. 133. 17: 14–16. 33: 12. 39: 1, 2. 119: 9, 11. 141: 3–5.
When Meeting Special Temptations 11. 26. 55. 120. 28: 3. 50: 23. 52: 9, 10. 73: 22–27.
Under Persecution 3. 35. 37. 54. 61. 102. 7: 1–5. 9: 9, 13. 22: 11, 19. 118: 6.
(False Friends) 55. 41: 5–13.
On Leaving Home for a Journey 91. 121. 105: 1–15. 119: 5.
In Loneliness and Exile 137. 142. 27: 11–16.
(Imprisonment 69: 34).
In the Presence of Nature 8. 19. 29. 65. 93. 104. 148. 18: 7–15. 33: 6–9. 36: 5, 6. 50: 10, 11. 68: 33–35. 77: 16–20. 89: 9–13. 96: 12. 97: 1–6. 135: 7. 136: 5–9. 144: 5, 6. 147: 8, 15, 16.
On the Ocean 65: 7. 69: 35. 77: 19. 104: 24, 25. 107: 23–31. 139: 8, 9.
On Returning Home 94: 17, 18. 107: 1–8.
Evening Devotions 4. 31: 1–6. 119: 148. 141: 2.
On Lying down to Sleep 4: 9. 17: 16. 18: 28. 27: 1. 139: 2. 149: 5.
In the Night Watches 63: 7. 77: 4–6. 119: 62.
In Sickness and Infirmity 13. 21. 22. 23. 25. 27. 30. 38. 39. 40. 41. 51. 55. 61. 69. 70. 71. 77. 86. 88. 91. 103. 116. 119. 121. 130. 140. 141. 143. 71: 8. 73: 22–27. 90: 10. 109: 20–30.
During Recovery 27. 30. 103: 4, 5. 107: 17–21. 118: 14–19.
In the Shadow of Death 16: 12. 18: 3–6. 22: 14, 15, 19. 23: 1–4. 31: 6. 39: 9. 48: 13. 73: 25. 90: 8, 9.

THE CHRISTIAN NATION.

When the Forces of Evil seem to increase 2. 7. 10. 12. 35. 53. 64. 69. 74. 83.

After a Victory of the Right 9. 18. 33. 36. 45. 76. 78: 66–73. 85. 96. 124. 146.
For the Leaders of a Righteous Cause 20. 31. 37. 43. 49. 52. 56. 57. 62. 77. 140.
For Christian Rulers 21. 29. 61. 71. 72. 75. 101.
Against Political Corruption 26. 28. 55: 1–11. 58. 59. 73. 82. 94.
On Days of National Rejoicing 44: 1–9. 47. 48. 65. 66. 68. 78. 89: 1–30. 99. 100. 105–108. 145. 147: 12–20. 148.
On Days of National Humiliation 44: 10–26. 51. 60. 74. 79. 80. 81: 9–17. 89: 37–50. 102.

THE CHRISTIAN CHURCH.

Schools 19. 25: 1–9. 29. 33: 1–9. 34: 11–22. 78. 104. 121.
Foreign Missions 2. 22: 22–32. 47. 65. 67. 68. 72. 82. 86. 96–98. 110. 117. 138.
Parish-Guilds 37. 43. 84. 92. 110. 111. 133.
Ordinations and Clerical Gatherings 15. 23. 24. 26. 27: 1–7. 40: 5–14. 84. 115. 126. 132.
Altar-Guilds 26. 43. 45. 48. 84. 99. 111.
Burial-Guilds 16. 116. 130. 143.
(Burial of Children) 8. 23. 24.
Church Unity Meetings 68. 85. 87. 122. 133.
Choir-Guilds 87. 92. 96. 98. 113. 122. 134. 150.
Laying of Corner-stone of Church 84. 87. 118. 122. 125.

TABLE OF ERRATA AND ADDENDA.

PAGE

451, add—in every verse after the first three God is directly addressed, and the words 'Thy,' 'Thou," or 'Thee' are found, and also the words 'I,' 'Me,' 'My.'

xxxiv, the footnote *only* refers to *this list.*

xlii, after line 8 from foot add—On Thanksgiving Day any psalm of the Psalter may be read.

xlvii, after Christmas and Epiphany, insert 9.

40, aft. v. 7, for xxxi. 19 read xxxi. 9.

42, aft. v. 12, for xxii. read xxi.

44, line 5 fr. foot, for lxiii. read lxii.

58, last line, for 14 read 4.

88, line 3 fr. foot, read 'ridges.'

101, line 20, for xcvi. 8 read xcvi. 1.

104, aft. v. 15, for xxi. read xx.

115, figures aft. vv. 22, 23 should be 16.

132, line 7 fr. foot, aft. Jeduthun, add 'or Ethan (I Chr. xv. 16–19, vi. 44),' and omit refs. aft. Heman in next line.

158, line 5 fr. foot, for civ. 13 read civ. 15.

162, line 12 fr. foot, add Is. xxxiii. 1, 2, 20–22.

173, v. 3, lit. Let our God come, and let him not keep silence.

193, print v. 4 (also p. 194, vv. 10, 11) in italics.

245, line 9, read in brackets, see notes 1 and 7.

252, line 11 fr. foot, for viii. read vii.

257, in middle, read Ethan the Ezrahite.

274, in middle, for lxxxi. read lxxx.

276, line 15 fr. foot, for Heb. read Hab.

270, aft. v. 5, add cxiv. 1.

322, line 7 fr. foot, add I Chr. ii. 6 aft. I Kin. iv. 31.

329, line 11 fr. foot, for I read It.

360, line 6 fr. foot, for xciii. read xcviii.

420, line 22 fr. foot, add S. Matt. xxv. 45, 46.

442, v. 12, add xvi. 6.

446, the emphatic 'I' belongs to v. 7.

451, line 26 fr. foot, read 'precepts.'

456, v. 20, note to 'soul'—see vv. 25, 28, 81, 109, 129, 167, 175.

502, line 9 fr. foot, read *pretiosum.*

540, line 23 fr. foot, for 10 read 11.

554, last line, read ciii. 8.

570, line 8, omit Wed. Holy Wk.

597, line 3, omit 149 : 8.

Some evident errors in Psalter text of 1892 Standard.

28 : 9 *my* strength[1] for *their* strength*
40 : 6 *the* wondrous[2] for *thy* wondrous† (Coverdale)
48 : 10 *daughter* of Judah[3] for *daughters* of Judah* (Cov.)
65 : 5 in *thy* righteousness[3] for in righteousness*
68 : 7 *the* people[4] for *thy* people* (Cov.)
69 : 21 *Thy* rebuke[5] for Rebuke (Cov., 'the rebuke')
78 : 55 to *his* mountain[6] for to *this* mountain* (Cov., 'this hill')
81 : 1 Sing *we* merrily[7] for Sing *ye* merrily
13 *hearts' lusts*[8] for *heart's lust* (Cov.)
119 ; 127 precious *stones*[9] for precious *stone* (Cov.)
135 : 7 out of his *treasures*[10] for out of his *treasuries** (Cov.)
136 : 13 *in two* parts[11] for *into* parts†

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* K. J., R. V. † K. J.

These errors, which have found a place in every American Standard (with the exception of 81 : 13, which dates from [1818] 1822), first appeared as follows, viz. : — 1 Great Bible (1540, Apr.). 2 Annexed Book, MS. Book 1661. 3 G. B. (1569, 1st ed.). 4 G. B. (1539). 5 G. B. (1540, July). 'Reproach' (K. J., R. V.). 6 G. B. (1541, May). 7 G. B. (1539). 8 Prayer-book (1639). 'Hearts' lust' (K. J.). 'Stubbornness of their heart' (R. V.). 9 Prayer-book (1765). 10 G. B. (1540, July). 11 G. B. (1540, Nov.) — error from Zürich Bible through Luther (Zwei Theile). 'In sunder' (R. V.).

BOOK I.

Psalms I.–XLI.

"David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was upon my tongue." 2 *Sam.* xxiii. 1, 2.

"In all his works he praised the Holy One Most High with words of glory; with his whole heart he sung songs, and loved him that made him." *Ecclus.* xlvii. 8.

In this First Book alone there are no Psalms that bear any other name than David's.

Psalms I. and II. bear no name, nor do Psalms X. and XXXIII.; the latter are probably parts of the Psalms immediately preceding.

In this Book, we see Christ as His People's King, and His People in the midst of trials walking and suffering in communion with Him.

After the Introductory Psalm, we find five groups of seven Psalms each, with a Psalm of marked and sometimes contrasted character at the close of each group.

II.–VIII.	The Righteous in Persecution and Trouble.
IX.–XV.	Psalms of Judgment.
XVI.–XXII.	Messianic Psalms.
XXIII.–XXIX.	Christ's Royal Dignity and Office.
XXX.–XXXVI.	Sin's Results, and Man's Penitence, Forgiveness, and Deliverance.
XXXVII.–XLI.	David's Old Age and Sickness.

The trilogy of Psalms (XX.–XXII.) placed in middle of Book marks the central thought around which the whole Book revolves. These three Psalms set forth the great conflict in which the King is to be engaged in behalf of His people.

Five of the Divine Names are used in this Book, Jehovah, Elohim, El, Adonai, and Elyon. Jehovah is found in every Psalm (278 times) while Elohim is but seldom used (49 times). See Divine Names (Introd.).

THE PSALTER,[1]

OR

PSALMS[2] OF DAVID.[3]

PSALM I. *Beatus vir qui non abiit.*[4]

BLESSED[5] is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat[6] of the scornful.

II. 12 XXVI. 4, 5 CI. 9 CXII. 1.

BOOK I. (I.–XLI.)

INTRODUCTION TO THE WHOLE PSALTER (I.).

The Fruits of Righteousness and Wickedness.

CHRIST THE SON OF MAN.

The blessedness of the righteous.

1 Lit. O the blessednesses of the man.

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1 PSALTER, from the Gk. *Psalterion*, meaning originally a harp. 2 PSALMS, so called from their *lyrical* character, from the Gk. *Psallo*, to touch, or strike a chord. The Heb. is *Tehillim*, Praises (Ps. cxlv. title, note). "Praise in Heb. means 'irradiation,' and the Book of Psalms has been called 'the Book of shinings forth.'" — Bp. Walsh. "The Psalter is a special dwelling-place of the Word. He lives, and speaks, and makes Himself manifest in the Psalms of the Beloved. 'Thou art holy, O Thou that inhabitest (*or*, art enthroned upon) the praises of Israel' Ps. xxii. 3." — R. M. Benson. Another name for these songs is Heb. *Tefilloth*, Prayers (Ps. lxxii. 20). *Tefillah*, Prayer, occurs in the titles of Pss. xvii., lxxxvi., xc., cii., cxlii., and in Ps. xlii. 10. 3 Note the mystical meaning of the name, 'David' — the 'Beloved' of the Lord. "Seventy-three psalms are especially called Psalms of the 'Beloved,' and the whole Psalter may well be called by the name of David since all belong to the true David, whether the seventy-three and others were written by His ancestor or no." — Benson.

1 This first psalm is one of the four in Book I. without a title (i., ii., x., xxxiii.). "This and the second psalm are placed at the head of the Psalter because they present at once the two fundamental doctrines of the Hebrew Church, — the Judgment of God and His Messiah." — Köster. The truths of vv. 1–4 and the first half of v. 7 are reiterated in Pss. iii.–vii., and the truths of vv. 5, 6 and the second half of v. 7 are repeated in Pss. ix.–xiv. The Psalter begins with a Beatitude, and concludes with a Hallelujah. 4 The first words of the psalm as it stands in the Latin Bible (Vulgate). "This psalm has been not improbably referred to the age, and perhaps the hand, of Solomon, at the time when the inauguration of the Temple Service would suggest the formation of a Psalter. In its style and thought it breathes the spirit of the Book of Proverbs." — Bp. Barry. 5 The literal meaning would be as nearly expressed perhaps by the word 'happy' (so the R. V. marg., and comp. Deut. xxxiii. 29); 'blessèd' (two syllables [*beatus*]) is not the word used in Jer. xvii. 7, Pss. xxxvii. 22, cxv. 15. In these and many other passages 'blessed' [*benedictus*] has but one syllable, and stands for a Hebrew participle from another root. 6 'Seat' means assembly.

2 But his delight is in the law[7] of the LORD : and in his law will he exercise[8] himself day and night.

XIX. 8 XXXVII. 4, 32 XL. 10 CXIX.

3 And he shall be like a tree planted[9] by the water-side : that will bring forth his fruit in due season.

XLVI. 4 LII. 9 XCII. 11.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

CXXVIII. 2.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.[10]

XXXV. 5.

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2 In his law doth he meditate day and night. Cont. *Ps.* ii. 1. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, . . . for then shalt thou make thy way prosperous." *Josh.* i. 8. *Deut.* vi. 6–9. "Blessed are they that hear the word of God, and keep it." *S. Luke* xi. 28.

3 Lit. For he is like a tree planted by streams of water, which giveth[11] its fruit in its season. "Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green." *Jer.* xvii. 7, 8. "Every plant which my heavenly Father hath not planted, shall be rooted up." *S. Matt.* xv. 13. Comp. *S. John* xv. 1–8.

4 Lit. And whose leaf withers not, and whatsoever he does, he makes to prosper. "He that abideth in me, and I in him, the same bringeth forth much fruit." *S. John* xv. 5.

The fate of the ungodly.

5 The wicked are not so; but are like the chaff which the wind driveth away. "Whose fan is in his hand, and he will throughly purge his floor, but he will burn up the chaff with unquenchable fire." *S. Matt.* iii. 12. "The hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the chaff which is dispersed here and there with a tempest." *Wisd.* v. 14. *Jer.* xvii. 5, 6. *Job* xxi. 18.

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7 The Law of God is his delight,
That cloud by day, that fire by night,
Shall be his comfort in distress,
And guide him through life's wilderness.
J. Montgomery.

8 "Will you then faithfully *exercise* yourself in the Holy Scriptures" (Cons. of Bps.). Ps. xxxvii. 31. 9 "The Heb. word is always used of *planting* with choice of situation." — Pusey. On Hos. ix. 13, Pusey says, "The picture is that of a fair tree, not chance-sown, but *planted* carefully by hand in a pleasant place." 10 'From the face of the earth'; these words are from the Greek (Septuagint) through the Latin (Vulgate). 11 *i. e.* is alway ready to give.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

v. 5.

7 But the LORD knoweth the way of the righteous: and the way of the ungodly shall perish.

VI. 8 XXXVII. 18–23.

Am. Prop. Ps. All Saints M., and in Sel. 1 [Adopted 1889]. **Int.** 1st Sun. Adv. **Rom. Missal** 2, 3 Ash. Wed. **Rom.** Easter (and Oct.), All Saints, Martyrs and Confessors (2 Ant.), Corp. Chris., Exalt. Cross. *See* Table Prop. Pss. note.

6 Lit. Therefore the wicked cannot stand in the judgment.

7 For the LORD knoweth the way of the righteous: but the way of the wicked shall perish. "Thou hast found grace in my sight, and I know thee by name." *Ex.* xxxiii. 17. "The LORD knoweth them that trust in him." *Nah.* i. 7. "I am the good shepherd, and know my sheep, and am known of mine." *S. John* x. 14. "If any man love God, the same is known of him." 1 *Cor.* viii. 3. "The Lord knoweth them that are his." 2 *Tim.* ii. 19. *S. Matt.* vii. 23. *Wisd.* iii. 9, 10.

PSALM II. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

XLVI. 6 LII. 1.

THE RIGHTEOUS IN PERSECUTION AND TROUBLE (II.–VIII.).

CHRIST THE SON OF GOD.

The rebellion of the nations.

1 Why do the nations tumultuously assemble, and the peoples meditate a vain thing? Cont. *Ps.* i. 2.

"Lord, thou art God, . . . who by the mouth of thy servant David hast said, WHY DID THE HEATHEN RAGE, AND THE PEOPLE IMAGINE VAIN THINGS? THE KINGS OF THE EARTH STOOD UP, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD, AND AGAINST HIS CHRIST. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." *Acts* iv. 24–27.

2 First Great Messianic Psalm (ii., xlv., lxxii., cx.). It is probably subsequent to the promise of the Messiah in 2 Sam. vii. (see v. 7), and may be associated with events in 2 Sam. x. This is one of the four psalms in Book I. without a title (i., ii., x., xxxiii.). "This psalm is related to the first, something in the same way as the blessing upon those who are 'persecuted for righteousness' sake' is to the opening Beatitude of the Sermon on the Mount. The ideal of righteousness realized in Christ, wakens the world's fiercest enmity against the Holy One.

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against his Anointed :[1]

LXXXIII. 5 CXIX. 23.

3 "Let us break their[2] bonds asunder : and cast away their cords from us."

4 He that dwelleth in heaven shall laugh them to scorn : the Lord[3] shall have them in derision.

LII. 7.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

Verse 12 LII. 6.

6 "Yet have I[4] set my King : upon my holy hill of Sion.

LXVIII. 16 CXXXII. 14.

7 "I will preach the law, whereof the LORD hath said unto me : Thou art my Son,[5] this day have I[4] begotten thee.

Verse 12 LXXXIX. 28.

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2 "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee." *S. Luke* xiii. 31. *Gen.* xi. 4. *Acts* v. 39.

3 "They cried out, Away with him, away with him, crucify him. . . . The chief priests answered, We have no king but Cæsar." *S. John* xix. 15. Quoted in part in *Jeremiah* v. 5. Cont. *S. Matt.* xi. 30.

Answer of the Lord on His Throne.

4 Lit. He who sitteth in the heavens laughs, the Lord hath them in derision. *Gen.* xi. 7, 8. Cont. *Ps.* xxii. 7.

6 "Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel." *S. John* i. 49.

Christ Himself is revealed, and we hear His commission.

7 I will tell of the decree : the LORD said unto me, etc. "He hath raised up Jesus again ; as it is also written in the second psalm, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE." *Acts* xiii. 33. "Unto which of the angels said he at any time, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE ?" *Heb.* i. 5. "Christ glorified not himself to be made an high priest ; but he that said unto him, THOU

This dramatic psalm, standing in the forefront of the collection, echoes with voices of rebellion against Him Who is to have the earth for His inheritance." — Bp. Alexander. 1 Here is found one chief title of our Lord, viz., Anointed (in Heb. Messiah, in Gk. Christ) S. John i. 41, and in v. 7 the other, viz., Son, S. John i. 49, iv. 25, 26. 2 God and His Christ. 3 Adonai ; Divine Names (Introd.). 4 Emphatic in Heb. 5 'Thou art the everlasting Son of the Father.' — Te Deum.

8 "Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

XVIII. 43 XXII. 27 LXXII. 8, 11 LXXXVII. 3–6 LXXXIX. 26.

9 "Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel."

CX. 2.

10 Be wise now therefore, O ye kings: be learned,[6] ye that are judges of the earth.

11 Serve the LORD in fear: and rejoice unto him[7] with reverence.

V. 7 LXXVI. 11 XCVI. 9.

12 Kiss[8] the Son, lest he be angry, and so ye perish from the right[7] way: if his wrath be kindled, yea but a little.[9] Blessed are all they that put their trust in him.

Verses 5, 7 I. 1, 7 XVII. 7 XXXIV. 8.

Prop. Ps. Easter M. **Int.** 4th Sun. Epiph. **Rom. Missal** 1, 7 Christmas 1st Celeb. **Rom.** Christmas (7 Ant.), Circ., Good Fri. (2 Ant.), Easter (and Oct.), Martyrs and Confessors, Exalt. Cross.

ART MY SON, TO-DAY HAVE I BEGOTTEN THEE." *Heb.* v. 5. "The first-born from the dead." *Col.* i. 18. *S. John* viii. 42.

8 "Heir of all things." *Heb.* i. 2. *Dan.* vii. 14. *S. Matt.* xxviii. 19.

9 Thou shalt break them with a rod of iron. "HE SHALL RULE THEM WITH A ROD OF IRON; AS THE VESSELS OF A POTTER SHALL THEY BE BROKEN TO SHIVERS: even as I received of my Father." *Rev.* ii. 27 (xii. 5, xix. 15). "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever." *Dan.* ii. 44. *S. Luke* xx. 18.

Counsel of submission to Christ.

10 Be instructed ye judges of the earth. "Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels." *Wisd.* vi. 1–3. *Deut.* xvii. 18–20.

11 And rejoice with trembling.

12 Lit. And ye perish in the way; for his wrath may kindle suddenly. Blessed are all those that take refuge in him. "He that honoureth not the Son honoureth not the Father which hath sent him." *S. John* v. 23.

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6 Equivalent here to 'taught,' 'instructed.' 7 'Unto him,' 'right'; from Gk. version through Lat. 8 In token of homage (1 Sam. x. 1, 1 Kin. xix. 18). It here stands as a symbol of worship, to be shown towards the Incarnate Son. 9 The English Psalter reads, 'If his wrath be kindled, (yea, but a little,) blessed' etc.

PSALM III. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me: many are they that rise against me.

XXXVIII. 19.

2 Many one there be that say of my soul: There is no help for him in his[1] God.

XXII. 8 LXXI. 9.

3 But thou, O LORD, art my defender[2]: thou art my worship,[3] and the lifter up of my head.

XXVII. 6 CXIX. 114.

4 I did call upon the LORD with my voice: and he heard[4] me out of his holy hill.[5]

II. 6 IV. 3.

A Psalm of David, when he fled from Absalom his son.

A Morning Invocation when surrounded by enemies.

THE HEIR OF THE RESURRECTION GOING FORTH TO HIS WORK AMONGST MEN.

Many enemies.

1 LORD, how are mine adversaries increased! "The people increased continually with Absalom." 2 *Sam.* xv. 12.

2 There is no help (*or*, salvation) for him in his God. Selah.[6] "He trusted in God; let him deliver him now, if he will have him." *S. Matt.* xxvii. 43. *S. John* vi. 37.

One Defender.

3 But thou, O LORD, art a shield about me; my glory, and the lifter up of mine head. "Fear not, Abram: I am thy shield, and thy exceeding great reward." *Gen.* xv. 1. *Deut.* xxxiii. 29. 2 *Sam.* xvi. 8.

4 I cry unto the LORD with my voice, and he answereth me out of his holy hill. Selah. "David was come to the top of the mount where he worshipped God." 2 *Sam.* xv. 32. *S. John* xii. 27, 28.

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3 Title. 2 Sam. xv. 14, xvii. 1, 22. 1 'His'; from Gk. version through Lat. 2 Ps. xviii. 30 note. 3 'Worship' = worthship, i. e., honour; Ps. viii. 5. 4 A peculiarity of the phraseology of the Psalter (exc. Ps. xxxviii. 15) is the rendering of Heb. *anah* by 'hear.' The K. J. version is also the same in all but a few instances, but the R. V. uniformly renders by 'answer.' 5 Evidently Mt. Zion where the Ark was left by David's command (2 Sam. xv. 24–29). 6 "Probably intended to denote a suspension of the *singing* during which the *instrumental music* performed a symphony unaccompanied by words. Its most probable etymology is from a verb meaning to elevate, so that it was in effect a musical 'Sursum Corda.'" — Kay. "There is no doubt as to the general purport of the word, that it is a musical direction, that there should be a pause, the music probably continuing alone, while the mind rested on the thought which had just been presented to it; our 'interlude.'" — Pusey. "The Selah in general lends an emphasis to

5 I[7] laid me down and slept, and rose up again : for the LORD sustained me.

IV. 9.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

XXVII. 3.

7 Up, LORD, and help[8] me, O my God[9] : For thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

IX. 19 LXVIII. 1.

8 Salvation belongeth unto the LORD : and thy blessing is upon thy people.

XXVIII. 10 XXXVII. 40 LXVIII. 19.

Int. Easter 2d Celeb. **Brev. Off.** (Eng. ed.) Commend. Soul. **Brev. Off. and D. H.** 3 Passion Sun. **Gk. and Benedictine** daily at Dawn. **Rom.** Easter (and Oct., 5 Ant.), Martyrs and Confessors (4 Ant.), Exalt. Cross; 1, 2, 7 Pass. Sun.

Sure trust.

5 I laid me down and slept; I awaked; for the LORD sustaineth me. "Now is Christ risen from the dead, and become the firstfruits of them that slept." 1 *Cor.* xv. 20. 2 *Sam.* xvi. 14.

6 I will not be afraid of ten thousands of the people. 2 *Sam.* xv. 6, 10, 13.

Righteous judgment.

7 Arise, O LORD; save me, O my God: for thou hast smitten, etc. *Numb.* x. 35.

8 Thy blessing be upon thy people. Selah.[10] "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." *Acts* iv. 12. "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." *Rev.* xix. 1 (vii. 10). *Jonah* ii. 9. *Acts* iii. 26.

the passage which it immediately follows. The reason for such emphasis may be either the position which the passage occupies in reference to the formal construction of the psalm, or the solemnity or importance of the doctrine or sentiment which it conveys." — Thrupp. This term has very recently been explained by an Assyrian word to mean a pause in the chanting for prayer, silent or spoken, by the congregation. The word is found in thirty-nine psalms, all but eight of which have the title 'For the Chief Musician.' 7 Emphatic in Heb. 8 One characteristic of the Psalter phraseology is the very frequent substituting of 'help' and 'health' for 'save' and 'salvation.' See Pss. xviii. 41, lx. 5, etc. In Anglo-Saxon 'help' had the meaning of 'preserve.' Ps. xxii. 1, note on 'health.' 9 This expression, 'My Elohim,' of deep trust and reverent affection is found frequently in the Psalter; see in this Book, Pss. v., vii., xiii., xviii., xxii., xxv., xxx., xxxi., xxxv., xxxviii., xl. 'My El' is used in Pss. xviii., xxii. 'My Adonai' occurs in Pss. xvi., xxxv. 'My Jehovah' is *never* found; see Ps. xxx. 8, note. 10 The Selah seems to indicate that the following psalm was joined with this in public worship, if not originally one with it (Pss. ix. 20, xxiv. 10, xlvi. 11).

PSALM IV. *Cum invocarem.*

HEAR[1] me, when I call, O God of my righteousness: thou hast set me at liberty, when I was in trouble; have mercy upon me, and hearken unto my prayer.

Verse 3 XVIII. 19 CXVIII. 5.

2 O ye sons of men, how long will ye blaspheme[2] mine honour: and have such pleasure in vanity, and seek after falsehood?[3]

CVI. 20.

3 Know this also, that the LORD hath chosen to himself the man that is godly: when I call upon the LORD he will hear me.

XXXVII. 28 CI. 9.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

XXXVII. 7, 8 XLVI. 10 LXXVII. 6.

For the Chief Musician; on stringed instruments. A Psalm of David.

An Evening Prayer, in a spirit of holy obedience and confidence. The Song of Peaceful Death.

CHRIST THANKING THE FATHER, AND COUNSELLING HIS DISCIPLES.

Invocation.

1 Answer me when I call, O God of my righteousness; thou hast set me at large when I was in distress. "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." *Jer.* xxiii. 6.

David speaks to his enemies, and worldly-minded followers.

2 O ye sons of men, how long shall my glory be turned into dishonour? How long will ye love vanity, and seek after falsehood? Selah. "I honour my Father, and ye do dishonour me." *S. John* viii. 49. 2 *Sam.* iii. 28, 29; xix. 5–7.

3 But know that the LORD hath set apart him that is godly for himself. "This is my beloved Son, in whom I am well pleased." *S. Matt.* iii. 17. Comp. *S. John* ix. 31.

4 Be ye angry, and sin not: commune with your own heart upon your bed, and be still. Selah. "BE YE ANGRY, AND SIN NOT: let not

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4 This psalm probably belongs to the same eventful day in David's life as the preceding. Title. Stringed instruments; Heb. *Neginoth.* "It has been said of these four psalms which open the Psalter, that they contain an epitome of the Gospel. In the first, we have the Life of Christ; in the second, His Passion; in the fourth, His Death and Burial; in the third, His Resurrection." — J. H. Blunt. 1 Ps. iii. 4, note. 2 'Blaspheme' here means to speak injuriously; see Pss. x. 14, xxxi. 15, xliv. 17, lxxiii. 8, lxxiv. 11, 19, 23, lxxix. 13, lxxxix. 50, cxix. 42. The strong sense of this word is an acquired one from its being now confined to language used against God. 3 In English Psalter, 'leasing,' from Anglo-Saxon, *leásung*, a lie, which is itself from *leás*, false. Ps. v. 6, note.

5 Offer the sacrifice of righteousness : and put your trust in the LORD.

XXXVII. 3 LI. 17, 19 CVII. 22.

6 There be many that say : Who will show us any good?

LXXXIV. 12.

7 LORD, lift thou up : the light of thy countenance upon us.

LXVII. 1 LXXX. 3, 7, 19.

8 Thou hast put gladness in my heart : since the time that their corn,[4] and wine, and oil[5] increased.

XVI. 10 LI. 8 XCIV. 19.

9 I will lay me down in peace, and take my rest[6] : for it is thou, LORD, only, that makest me dwell in safety.

III. 5 CXXI. 3–8 CXXVII. 3.

Am. Prop. Ps. Easter Even, and in Sel. 2 [Adopted 1889]; 9, Suffrages E. [Adopted 1892]. **Int.** 3d Sun. Adv. **Brev. Off. and D. H.** Compline. **Brev. Off.** 7, 8 Visit. B. V. M., Transfig., 9 C. (Sun. Lent till Passion Sun.) **Rom.** Easter Even (9 Ant.), All Saints, Martyrs and Confessors (3 Ant.), Corp. Chris. *See* Table Prop. Pss. note.

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the sun go down upon your wrath : neither give place to the devil." *Eph.* iv. 26, 27.

5 Offer the sacrifices of righteousness. "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness." *Deut.* xxxiii. 19. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." *Rom.* iii. 25.

6 "All things work together for good to them that love God." *Rom.* viii. 28.

Prayer.

7 "Speak unto Aaron, . . . saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee : the LORD make his face shine upon thee, and be gracious unto thee : the LORD lift up his countenance upon thee, and give thee peace." *Numb.* vi. 23–26. *S. John* i. 9.

8 Thou hast put gladness in my heart, more than they have when their grain and their wine are increased. "Corn shall make the young men cheerful, and new wine the maids." *Zech.* ix. 17. "They joy before thee according to the joy in harvest." *Is.* ix. 3 (lxii. 8, 9).

9 In peace will I both lay me down and sleep. "Thou shalt take thy rest in safety. Also thou shalt lie down, and none shall make thee afraid." *Job* xi. 18, 19. "The ship was covered with the waves : but he was asleep." *S. Matt.* viii. 24.

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4 i. e. wheat. 5 'And oil'; from Gk. version through Lat. 6 "'I will lay me down and take my rest,' for who shall hinder us, when 'shall be brought to pass the saying that is written, Death is swallowed up in victory?'" — S. Augustine.

PSALM V. *Verba mea auribus.*

PONDER my words, O LORD : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God[1] : for unto thee will I make my prayer.

LXV. 2 LXXIV. 13 CXLI 2.

3 My voice shalt thou hear betimes, O LORD : early in the morning will I direct[2] my prayer unto thee, and will look up.

LXIII. 1 LXXXVIII. 13 CXXX. 6.

4 For thou art the God[3] that hast no pleasure in wickedness : neither shall any evil dwell[4] with thee.

XV. 1.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.[5]

CI. 10.

For the Chief Musician; with flute accompaniment. A Psalm of David.

The Song of Righteous Confidence amidst False Accusations. A Morning Hymn.

CHRIST ABIDING IN HIS DISCIPLES SPEAKS TO THE FATHER.

Prayer.

1 Give ear to my words, O LORD.
2 For unto thee do I pray.

The True Worshipper.

3 "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." *S. Mark* i. 35. "I will watch to see what he will say unto me." *Hab.* ii. 1. 1 *S. Pet.* ii. 5.

4 For thou art not a God that hath pleasure in wickedness: evil shall not sojourn with thee.

5 The arrogant shall not stand in thy sight: thou hatest all workers of iniquity.

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5 Rebellion of Absalom. Title. With flute accompaniment; Heb. *Nehiloth.* 1 'My Elohim'; Ps. iii. 7, note. 2 Direct my prayer, lit. set my prayer in order; a sacrificial word used of the preparations for burnt-offerings (Lev. i. 7, 8). 3 El; Divine Names (Introd.). 4 "Evil cannot be a guest of Thine, i. e. cannot enjoy Thy hospitable and protecting care." — Cheyne. Ps. lxi. 4, note. 5 'Vanity';

6 Thou shalt destroy them that speak lies[6]: the LORD will abhor both the blood-thirsty and deceitful man.[7]

Verse 10.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.[8]

XXVIII. 2 LXXXIV. 1 CXXXII. 7 CXXXVIII. 2.

8 Lead me, O LORD, in thy righteousness, because of mine enemies: make thy way plain before my face.

XXV. 3, 4, 7-9, 11 XXVII. 13 XXXI. 4.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

LI. 5.

10 Their throat is an open sepulchre: they flatter with their tongue.

Verse 6.

11 Destroy thou them, O God; let them perish through their own imaginations[9]: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

III. 7 VI. 10 LXXXI. 13.

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7 Lit. But as for me, in the abundance of thy mercy I may enter thy house; I may worship toward thy holy palace in thy fear. "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." *Dan.* vi. 10. 2 *Sam.* xv. 25. *Jonah* ii. 4.

Prayer for righteous judgment.

8 Make thy way straight[10] (*or*, level) before my face.

9 Lit. For there is no certainty in their mouth; their inward parts are destructiveness.

10 They make smooth their tongue. "THEIR THROAT IS AN OPEN SEPULCHRE; WITH THEIR TONGUES THEY HAVE USED DECEIT." *Rom.* iii. 13.

11 Hold them guilty, O God; let them fall by their own counsels: thrust them out in the multitude of their transgressions; for they have rebelled against thee. "One told David, saying Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness." 2 *Sam.* xv. 31.

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follows the Latin version of Sebastian Münster. 6 In English Psalter, 'leasing.' Ps. iv. 2, note. 7 The reference is probably to Ahithophel. 8 "The words 'house' and 'temple' have been supposed to show that the psalm was written after the time of David; and certainly it is to the fixed Temple that they are most commonly applied. But as they seem to mean only 'habitation' and 'palace,' there is no reason why they should not be used of the Tabernacle on Mt. Zion."—Bp. Barry. 9 Ahithophel fell by his own counsels. 2 Sam. xvii. 23. 10 Comp.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name shall be joyful in thee ;

II. 12 XX. 7 LXIV. 10.

13 For thou,[11] LORD, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him, as with a shield.[12]

III. 3 XXXII. 11.

Int. 4th Sun. Adv. **Brev. Off. and D. H.** Lauds. **Brev. Off.** 7 Anniv. Ded. Ch., 12, 13 Confessor not Priest. **Liturg. Ethiop.** 7 Prep. Priest ; **Rom. Missal** 1, 2 2d Sun. Lent. **Rom.** Martyrs and Confessors, Off. Dead ; 12 2d Sun. Epiph. (Holy Name).

12 Lit. Let all those that take refuge in thee be glad, let them ring out their joy because thou defendest them ; let them also that love thy Name rejoice in thee. "That they might have my joy fulfilled in themselves." *S. John* xvii. 13. "They overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." *Rev.* xii. 11, 12.

13 For thou wilt bless the righteous ; O LORD, thou wilt compass him with favour as with a shield.

PSALM VI. *Domine, ne in furore* (—*miserere*[1]).

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.[2]

CXVIII. 18 CXXX. 3.

For the Chief Musician ; on stringed instruments. On the lower octave. A Psalm of David.

The Song of Accepted Penitence.

DAVID IS CHRIST IN THAT "THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL." *Is.* liii. 6.

Prayer in affliction.

1 Neither chasten me in thy hot displeasure. "Fear not thou, O Jacob my servant, saith the LORD ; for I am with thee : for I will make a full

Ps. cxliii. 10, note. 11. Emphatic in Heb. 12 The large shield which covered the whole body ; only spoken of in two other psalms, viz., xxxv. 2, xci. 4. The word for the smaller shield first occurs in iii. 3.

6 First of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). Title. Stringed instruments ; Heb. *Neginoth*. Lower octave : Heb. *Sheminith*, i. e. for men's voices (1 Chr. xv. 21). 1 Added to distinguish this psalm from Ps. xxxviii. 2 Nearly the same as Ps. xxxviii. 1.

2 Have mercy upon me, O LORD, for I am weak : O LORD, heal me, for my bones[3] are vexed.

XXXVIII. 3, 8 LI. 5.

3 My soul also is sore troubled : but, LORD, how long wilt thou punish me?[4]

XXXII. 6 XXXVIII. 6 XIII. 1, 2.

4 Turn thee, O LORD, and deliver my soul : O save me, for thy mercy's sake.

XC. 13 CXLIII. 11.

5 For in death[5] no man remembereth thee : and who will give thee thanks in the pit?[6]

XXX. 9 LXXXVIII. 11 CXV. 17 CXIX. 175.

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end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished." *Jer.* xlvi. 28. "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." *Jer.* x. 24.

2 Have mercy upon me, O LORD; for I am withered away. "Himself took our infirmities, and bare our sicknesses." *S. Matt.* viii. 17. "My strength is made perfect in weakness." 2 *Cor.* xii. 9.

3 My soul also is sore vexed: and thou, O LORD, how long? "See if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger." *Lam.* i. 12. "NOW IS MY SOUL TROUBLED; and what shall I say?" *S. John* xii. 27. "He hath made him to be sin for us, who knew no sin." 2 *Cor.* v. 21.

Prayer yet more urgent.[7]

5 "The grave" (i. e. Sheol) "cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." *Is.* xxxviii. 18. "God, who is rich in mercy, . . . even when we were dead in sins, hath quickened us together with Christ." *Eph.* ii. 4, 5.

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3 "The bones sometimes (as here) represent the whole body, and sometimes even the whole nature of man. Pss. xxxi. 12, xxxii. 3, xxxv. 10., xxxviii. 3, li. 8." — Cheyne. 4 'Wilt thou punish me'; these words seem to follow the Latin version of Münster. 5 "Not the process or state of death, but another name for Sheol (Pss. ix. 13, lxxxix. 47)." — Cheyne. 6 Heb. *Sheol*, the underworld where the spirits of the dead are gathered, and so regarded with horror; answering to the Gk. *Hades* (Acts ii. 27). See Ps. lxxxviii, 10, note. The word 'pit' follows the version of Münster. 7 The division begins with v. 4.

6 I am weary of my groaning: every night wash I my bed: and water my couch with my tears.

LVI. 8 LXIX. 3 CII. 2–11.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

XXXI. 10.

8 Away from me, all ye that work vanity[8]: for the LORD hath heard the voice of my weeping.

CI. 5 CXIX. 115.

9 The LORD hath heard my petition: the LORD will receive my prayer.

III 4 XXXII. 12.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Prop. Ps. Ash Wed. M.; 1 referred to in Opening Sentences, Daily Prayer, 4 in Gen. Prayers at Sea. Int. Ash Wed. Brev. Off. and D. H. Lauds (Lent.). Sar. Burial. Gk. Compline. Rom Missal 1–3 Sick. Rom. Visit. Sick, Off. Dead, Bened. Cemetery. Jewish daily exc. Sabbath.

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6 Every night make I my bed to swim. "The LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest." *Jer.* xlv. 3.

7 Mine eye wasteth away because of grief; it waxeth old because of all mine adversaries.

Thanksgiving for prayer heard.

8 Depart from me, all ye workers of iniquity. "Then will I profess unto them, I never knew you: DEPART FROM ME, YE THAT WORK INIQUITY." *S. Matt.* vii. 23. *S. Luke* xiii. 27; *S. Matt.* xxv. 41. "I have heard thy prayer, I have seen thy tears." *Is.* xxxviii. 5. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 *S. John* v. 18.

10 All mine enemies shall be put to shame and sore vexed: they shall turn back, they shall be put to shame suddenly. "Now is the judgment of this world: now shall the prince of this world be cast out." *S. John* xii. 31.

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8 'Vanity' follows Münster

PSALM VII. *Domine, Deus meus.*

O LORD, my God,[1] in thee have I put my trust: save me from all them that persecute[2] me, and deliver me;

XI. 1 XVI. 1 XXXI. 1, 17.

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

XVII. 11, 12 XXII. 21 XXXV. 17 LII. 3, 4.

3 O LORD my God,[1] if I have done any such thing: or if there be any wickedness in my hands;

XVII. 3 XXVI. 4-6.

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute[2] my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

A Hymn of David, which he sang unto the LORD, concerning the words of Cush a Benjamite.

Suffering under calumny. God the righteous Judge. Song of Sabbatical Rest.

CHRIST AS HE SPEAKS THIS PSALM IN THE PERSON OF HIS FAITHFUL DISCIPLES IS DESCRIBED IN THE WORDS OF THE PROPHET, — "HE PUT ON RIGHTEOUSNESS AS A BREASTPLATE, AND AN HELMET OF SALVATION UPON HIS HEAD; AND HE PUT ON THE GARMENTS OF VENGEANCE." *Is.* lix. 17.

Appeal of the innocent to God.

1 O LORD my God, in thee do I take refuge: save me from all them that pursue me, and deliver me:

2 Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 *S. Pet.* v. 8.

3 O LORD my God, if I have done this. "Which of you convinceth me of sin?" *S. John* viii. 46. 1 *Sam.* xxiv. 11-13, xxvi. 18. 1 *Chr.* xii. 17.

4, 5 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause was mine adversary:) let

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7 This psalm may belong either to the periods of 1 Sam. xxiv. and xxvi., or 2 Sam. xvi. Title. The word rendered 'Hymn' is in Heb. *Shiggaion*, which "probably means a psalm with music expressive of strong emotion." — Pusey. "It is an irregular ode, for such is the meaning of Shiggaion, and by its broken rhythms and abrupt transitions testifies to the emotion of its author." — Maclaren. 'Cush a Benjamite' is not mentioned elsewhere. It is probably an enigmatical name for Saul, or Shimei who in 2 Sam. xvi. 11 is 'this Benjamite.' 1 'My Elohim'; Ps. iii. 7, note. 2 Old English for 'pursue' (v. 5), Pss. x. 2, xxxi. 17,

6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

xxxv. 23 xliv. 23 xciv. 2.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

xi. 4 lxviii. 17, 18.

8 The LORD shall judge[3] the people : give sentence with me, O LORD : according to my righteousness, and according to the innocency that is in me.

ix. 7, 8 xviii. 20 xxxv. 24.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

x. 17.

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the enemy pursue my soul, and overtake it; yea, let him tread my life down to the earth, and lay my glory[4] in the dust. Selah. "Some bade me kill thee: but mine eye spared thee." 1 *Sam.* xxiv. 10. "David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?" 1 *Sam.* xxvi. 9 (xxiv. 17–19). "If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands; then let me sow, and let another eat; yea, let my offspring be rooted out." *Job* xxxi. 5–8.

Prayer for judgment.

6 Arise, O LORD, in thine anger, lift up thyself against the rage of mine adversaries: and awake for me; thou hast commanded judgment.

7 And let the congregation of the peoples compass thee about: and over them return thou on high.

The realms shall compass Thee around,
A glorious company,
And o'er them with dominion crown'd,
Return, O Lord, on high. — Keble.

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." *Acts* xvii. 31.

8 The LORD ministereth judgment to the peoples: judge me, O LORD, according to my righteousness, and to mine integrity that is in me. "The LORD render to every man his righteousness and his faithfulness." 1 *Sam.* xxvi. 23. "The Father judgeth no man, but hath committed all judgment unto the Son." *S. John* v. 22.

9 Establish thou the righteous. "Lead us not into temptation, but deliver us from evil." *S. Matt.* vi. 13.

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xxxv. 3, 6, lxxi. 9, lxxxiii. 15, cxix. 150, cxlii. 8, cxliii. 3. **3** The Seven Psalms of Judgment (ix.–xv.) follow. **4** Pss. xvi. 10, lvii. 9, notes.

10 For the righteous God : trieth the very hearts and reins.[5]

XI. 5, 6 CXXXIX. 1.

11 My help cometh of God : who preserveth them that are true of heart.

V. 13 LVII. 2–4 LXII. 7.

12 God is a righteous Judge, strong, and patient[6] : and God[7] is provoked every day.

II. 12.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.[8]

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

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10 "I AM HE WHICH SEARCHETH THE REINS AND HEARTS." *Rev.* ii. 23. "O LORD of hosts, that judgest righteously, that triest the reins and the heart." *Jer.* xi. 20. "I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." *Jer.* xvii. 10.

God requites certainly if slowly.

11 My shield is with God, which saveth the upright in heart.

God, of true hearts the Guardian tried,
On Him my shield I lay. — Keble.

12 God is a righteous judge, yea, a God that hath indignation every day. *Rom.* iii. 19, 20.

13 "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will recompense them that hate me." *Deut.* xxxii. 41. "Out of his mouth goeth a sharp sword, that with it he should smite the nations." *Rev.* xix. 15. "His severe wrath shall he sharpen for a sword. . . . Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow." *Wisd.* v. 20–22.

14 Lit. He maketh his arrows flaming.[9] "Strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp." 2 *Esdras* xvi. 13.

Evil recoils upon the doer.

15 Behold, he travaileth with iniquity; yea, he hath conceived mischief, and brought forth falsehood.

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5 The kidneys (Lat. *renes*) which were believed to be the seat of desire and longing, and so were often coupled with the heart (Ps. xxvi. 2, Jer. xi. 20, xvii. 10). 6 'Strong and patient'; from Gk. version through Lat. 7 El; Divine Names (Introd.). 8 'Persecutors' follows the Latin version of Münster. 9 "Metaphor taken from the arrows, bearing with them the flame of some inflammable stuff

16 He hath graven[10] and digged up a pit : and is fallen[11] himself into the destruction that he made for other.[12]

IX. 15 XXXV. 7 LVII. 7.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.[13]

18 I will give thanks unto the LORD, according to his righteousness : and I will praise the Name of the LORD Most High.[14]

LVII. 10.

Brev. Off. 1 S. Peter's Chains. **Rom.** Off. Dead; 4, 7–9 Tues. Holy Wk. **Jewish** Purim.

16 Lit. He hath digged a pit, and hollowed it out; and falleth into the pitfall he is making. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit." *Prov.* xxviii. 10 (xxvi. 27). *Eccles.* x. 8.

17 His mischief shall return upon his own head, and his violence shall come down upon his own pate. 1 *Sam.* xxv. 39. *Obad.* 15.

PSALM VIII. *Domine, Dominus noster.*

O *LORD, our Governor, how excellent is thy Name in all the world* : thou that hast set thy glory above the heavens!

Verse 9 XIX. 1 XXIV. 2 CXIII. 4 CXLVIII. 12.

For the Chief Musician; set to the Gittith. A Psalm of David.

The Wonderful Order of Creation.

EXALTATION OF THE SECOND ADAM IN GLORY ABOVE THE HEAVENS.

1 O LORD, our Lord,[1] how excellent is thy name in all the earth![2]

wrapped round them, commonly used in ancient sieges." — Bp. Barry. **10** Hollowed out like a grave. **11** "The crumbling soil in which he digs makes his footing on the edge more precarious with every spadeful he throws out, and at last, while he is hard at work, in he tumbles. It is the conviction spoken in the proverbs of all nations, expressed here by David in a figure drawn from life — the conviction that all sin digs its own grave and is self-destructive." — Maclaren. **12** 'For other'; follows Münster. 'Other' is here and in Ps. lxxiii. 8 an obsolete plural. **13** Lit. top, crown of the head. **14** Elyon; Divine Names (Introd.).

8 "David's stripling combat with Goliath may be the historical basis of verse second." — Thrupp. Title. Set to the *Gittith;* after the Gittite manner, or manner of Gath; i. e. some measure or style of music which had been borrowed from the Philistines. Perhaps, March of the Gittite Guard; 2 Sam. xv. 18. Pss. lxxxi., lxxxiv. titles. This psalm is of the Night, Ps. xix. of the Day. **1** The word 'Lord' (also v. 9) is Adon, a word which declares that we are God's servants; Divine Names (Introd.). Mal. i. 6, S. Matt. xxiv. 48, Rev. xxii. 3, 4. **2** "God came from Teman, and the Holy One from mount Paran. His glory

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.[3]

LXVIII. 28.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

CIV. 19 CXXXVI. 9 CXLVIII. 3.

4 What is man,[4] that thou art mindful of him : and the son of man, that thou visitest him ?

LXXX. 17 CXLIV. 3, 4.

5 Thou madest him lower than the angels : to crown him with glory and worship.[5]

XXI. 3 CXXXII. 19.

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2 "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were displeased, and said unto him, Hearest thou what these say? and Jesus saith unto them, Yea; have ye never read, OUT OF THE MOUTH OF BABES AND SUCKLINGS THOU HAST PERFECTED PRAISE?" *S. Matt.* xxi. 15, 16. Jesus having given the Seventy power "over all the power of the enemy . . . rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *S. Luke* x. 19, 21. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 *Cor.* i. 27.

3 When I consider thy heavens, the work of thy fingers.

4–6 These words are repeated of Christ in *Heb.* ii. 6–8, where the first part of v. 6 of the psalm is thus given, — "AND DIDST SET HIM OVER THE WORKS OF THY HANDS."

4 Lit. What is mortal man.

5 For thou hast made him but little lower than God (*or*, the angels), and crownest him with glory and honour. "God created man in his own image." *Gen.* i. 27. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." *Heb.* ii. 9.

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covered the heavens, and the earth was full of his praise." Hab. iii. 3. This verse may be rendered, — O Jehovah our Lord, how mighty is Thy Name in all the earth, in which — Oh set Thou Thy glory above the heavens! Ps. lvii. 6. 3 Lit. the revengeful man. 4 The Heb. word here used signifies man in his weakness and frailty. "When I gaze into those stars, have they not looked down on me as if in pity from their serene spaces, like eyes glistening with tears over the little lot of man?" — Carlyle. 5 'Worship'; Ps. iii. 3, note.

6 Thou makest him to have dominion[6] of the works of thy hands : and thou hast put all things in subjection under his feet;

CIV. 14.

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.[7]

9 *O* LORD, *our Governor* : *how excellent is thy Name in all the world!*

Verse 1 CL. 2.

Prop. Ps. Asc. M. **Am.** Prop. Ps. Adv. Sun. M. [Adopted 1889]. **Int.** Christmas 2d Celeb. [See note 8]. **Brev. Off. and D. H.** 5, 6 S. Stephen. **Brev. Off.** Apostles; 5 Martyrs. **D. H.** 1 Asc., 5, 6 Saints' Days. **Rom. Missal** 1 2d Sun. Epiph. (Holy Name), Trin., 1, 2 Holy Innocents, 5, 6 Ap. and Mart. **Rom.** 2d Sun. Epiph., Asc., Trin., Transfig., Michaelmas, All Saints, Fest. B. V. M., Martyrs and Confessors, Bapt. **Jewish (Mod.)** New Moon. *See* Table Prop. Pss. note.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." *Gen.* i. 28. "FOR HE HATH PUT ALL THINGS UNDER HIS FEET." 1 *Cor.* xv. 27. *Gen.* ix. 2. *Eph.* i. 22.

7 "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." *Rev.* v. 13.

8 Jesus said to S. Peter, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up." *S. Matt.* xvii. 27.

The bird, free burgess of the air,
The fish, of sea the native heir;
And what things else of water traceth
The unworn paths, His rule embraceth.
O Lord, that rul'st our mortal line,
How through the world Thy Name doth shine.
Sir Philip Sidney.

6 David "in his own person had exercised dominion alike over the sheep that submitted to his authority, over the beast of the field that resisted it, and over the bestial avenger that defied it." — Thrupp. 7 "We behold in Him the Lord of nature, able by the secret yet mighty magic of His will to guide and draw the unconscious creatures, and make them minister to the higher interests of His kingdom; we recognize in Him the ideal man, the second Adam, in whom are fulfilled the words of the Psalmist." — Abp. Trench on S. Luke v. 4–6. See S. John xxi. 6. 8 In reference to its use on Christmas Day, this has been called 'The Psalm of the Visitation of Man' (v. 4).

PSALM IX. *Confitebor tibi*

(*Domine in toto corde meo : narrabo*[1]).

I WILL give thanks unto thee, O LORD, with my whole heart : I will speak of all thy marvellous works.

VIII. 6 CXI. CXXXVIII. 1.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou Most Highest.[2]

VII. 18 LXXXIII. 18 CXXXV. 1, 3.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

Verses 7, 8, 19 X. 16 LXXXIX. 15 XCVII. 2 CXIX. 137.

PSALMS OF JUDGMENT (IX.-XV.).

For the Chief Musician; set to 'The Death of the Son.'
A Psalm of David.

The Song of Divine Judgment.

CHRIST IS BOTH THE MEEK AND PATIENT MAN, AND THE RIGHTEOUS JUDGE.

2 I will sing praise to thy name, O thou Most High. "I saw . . . them that had gotten the victory . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." *Rev.* xv. 2–4.

3 Lit. Because my enemies are turned back, because they stumble and perish before thy face. "As soon then as he had said unto them, I am he, they went backward, and fell to the ground." *S. John* xviii. 6. "Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." *Rev.* vi. 10. *Ex.* xiv. 24–31.

4 Christ "committed himself to him that judgeth righteously." 1 *S. Pet.* ii. 23. "Shall not the Judge of all the earth do right?" *Gen.* xviii. 25.

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9 Title. 'The Death of the Son' (Heb. *Muth-labben*) may be the name of a melody. "The title means according to some 'The Death of the Champion.' The Targum renders it, 'On the Death of the Man who came forth from between the Camps.' If this be correct, it evidently refers to the great duel in the Valley of Elah, and all the voices of the psalm will be found on perusal to correspond to the occasion." — Bp. Walsh. There is in the Heb. an alphabetical arrangement begun in this psalm, which with some irregularities is completed in the next. The letters of the alphabet follow each other at unequal intervals at the beginning of verses. Pss. ix., x. are one psalm in Gk. and Lat. 1 Added to distinguish this psalm from Ps. cxi. 2 Elyon; Divine Names (Introd.).

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

x. 18 xxxiii. 10.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed, their memorial[3] is perished with them.

7 But the LORD shall endure for ever : he hath also prepared his seat for judgment.

Verses 4, 8, 19 cii. 12, 26 ciii. 19.

8 For he[4] shall judge the world in righteousness[5] : and minister true judgment unto the people.

Verses 4, 7, 19 lxxii. 2 xcvi. 10, 13.

9 The LORD also will be a defence for the oppressed : even a refuge in due time of trouble.

xviii. 1 xxxii. 8 xlvi. 1.

10 And they that know thy Name will put their trust in thee : for thou,[6] LORD, hast never failed them that seek thee.

xxxvii. 24, 25 xci.

11 O praise the LORD which dwelleth in Sion : show the people of his doings.

cvii. 22 cv. 1.

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6 Lit. The enemy is cut off: desolations are they forever; the cities thou destroyest, their memory is perished, (even) they themselves. *Ezek.* xxvii. 36, xxviii. 19, xxx. 7. *Jer.* li. 43. *Nah.* i. 8. "With violence shall that great city Babylon be thrown down, and shall be found no more at all." *Rev.* xviii. 21.

7 But the LORD sitteth as King for ever: he hath prepared his throne for judgment.

8 He shall minister judgment to the peoples in uprightness. God "hath appointed a day, in the which HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom he hath ordained." *Acts* xvii. 31. "The Father judgeth no man, but hath committed all judgment unto the Son." *S. John* v. 22. *Is.* xxxii. 1.

9 The LORD also will be a high tower for the oppressed, a high tower in times of trouble. "A man shall be as an hiding place from the wind, and a covert from the tempest." *Is.* xxxii. 2.

11 "Then the moon shall be confounded, and the sun ashamed; for the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." *Is.* xxiv. 23.

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3 i. e. memory. Not only is the power of the enemy taken away, but the very names of their strongholds are forgotten. 4 Emphatic in Heb. 5 This clause is identical in the Heb. with Pss. xcvi. 13 (middle), xcviii. 10 (first part). 6 Here, as

12 For when he maketh inquisition for blood,[7] he remembereth them : and forgetteth not the complaint[8] of the poor.

X. 19 LXXII. 14 LXXIX. 11.

13 "Have mercy upon me, O LORD; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death ;[9]

CXVI. 8.

14 "That I may show all thy praises within the ports[10] of the daughter of Sion[11] : I will rejoice in thy salvation."

XIII. 5 XXXV. 9 CXVIII. 18–20.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

VII. 16.

16 The LORD is known to execute judgment : the ungodly is trapped in the work of his own hands.

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12 "Surely your blood of your lives will I require; . . . at the hand of every man's brother will I require the life of man." *Gen.* ix. 5. "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." *S. Luke* xi. 50, 51.

14 "Thou shalt call thy walls Salvation, and thy gates Praise." *Is.* lx. 18.

15 The nations are sunk down in the pit that they made.

16 The LORD hath made himself known, he hath executed judgment : the wicked is snared in the work of his own hands. Higgaion.[12] Selah. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." *Prov.* v. 22. "I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am the LORD." *Ezek.* xxxviii. 23. "Wherewithal a man sinneth, by the same also shall he be punished." *Wisd.* xi. 16.

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often in the psalms when the praise heightens, God is addressed directly. **7** "God is spoken of as 'the Avenger of blood,' that 's, according to ancient Eastern custom, recognized and regulated by the Law (Num. xxxv. 12–28), the nearest of kin, exacting vengeance for blood shed by violence. That vengeance God exacts for all (Gen. ix. 7); but in the use of this special phrase here (as in Job xix. 25) God's Fatherhood towards Israel seems to be implied. He is nearer to each than the nearest of kin." — Bp. Barry. **8** i. e. cry; formerly used more like our word 'plaint' in poetry, not as expressive of a sense of injury but only of suffering. **9** Ps. vi. 5, note. **10** Gates. **11** By a Heb. figure a city is called the daughter of the hills on which it stands; so that 'daughter of Sion' is a personification of Jerusalem (comp. also Pss. xlv. 13, cxxxvii. 8). Notice contrast between 'gates of death' (v. 13) and 'gates of the daughter of Zion' (v. 14). "Upon this rock I will build my church; and the gates of hell shall not prevail against it." S. Matt. xvi. 18. **12** A musical term denoting a meditative symphony. The Selah which follows

17 The wicked shall be turned into hell[13]: and all the people that forget God.

XXXI. 19 L. 22.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

X. 13, 19 XII. 5.

19 Up, LORD, and let not man[14] have the upper hand: let the heathen be judged in thy sight.

Verses 4, 7. 8 III. 7 VII. 6 X. 13.

20 Put them in fear, O LORD: that the heathen may know themselves to be but men.

CXLIV. 3, 4 LXVII.

Brev. Off. 1, 2 Holy Name, 10 (Ant.) Confessor. **Rom. Missal** 3, 19 3d Sun. Lent, 9, 10, 18, 19 Sept. **Rom.** 2, 10 2d Sun. Epiph. (Holy Name).

17 Lit. The wicked shall be turned back unto the unseen world, even all the nations that forget God. "When they knew God, they glorified him not as God, neither were thankful." *Rom.* i. 21.

18 Lit. The hope of the afflicted shall not perish forever. "Here is the patience and the faith of the saints." *Rev.* xiii. 10. "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." *Rom.* ii. 7.

19 Arise, O LORD; let not man prevail: let the nations be judged in thy sight. "Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee." *Num.* x. 35. "Asa cried unto the LORD his God, and said, LORD, there is none beside thee to help, between the mighty and him that hath no strength: help us, O LORD our God; for we rely on thee, and in thy name are we come against this multitude. O LORD, thou art our God; let not man prevail against thee." 2 *Chr.* xiv. 11.

20 Let the nations know themselves to be but men. Selah.[15]

PSALM X. *Ut quid, Domine?*

WHY standest thou so far off, O LORD: and hidest thy face in the needful time[1] of trouble?

IX. 9 XIII. 1 XXXVIII. 21.

The Song of Final Judgment upon Anti-Christ. The Divine Supremacy. CHRIST "IN THE DAYS OF HIS FLESH,—OFFERED UP PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS." *Heb.* v. 7.

1 Why hidest thou thyself in times of trouble? "My God, my God, why hast thou forsaken me?" *S. Matt.* xxvii. 46 (and *Ps.* xxii. 1, 19).

indicates an interlude to rouse and stir the feelings. **13** Heb. Sheol; Ps. vi. 5, note. **14** Heb. frail man (so 'men' in v. 20). **15** The Selah seems to indicate that the following psalm was joined with this in public worship, if not originally one with it (Pss iii. 8, xxiv. 10, xlvi. 11).

10 Ps. ix. 1, note. This is one of the four psalms in Book I. without a title (i., ii., x., xxxiii.). **1** 'Thy face in the needful time' (v. 1); 'lust,' 'crafty

2 The ungodly, for his own lust,[1] doth persecute[2] the poor[3]: let them be taken in the crafty wiliness[1] that they have imagined.

VII. 16.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous, whom GOD[4] abhorreth.[1]

LII. 1.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

Verse 14 XIV. 1 XXXVI. 1.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore defieth he all his enemies.

XLIX. 11–18 LXXIII. 3–12.

6 For he hath said in his heart, Tush! I shall never be cast down: there shall no harm happen unto me.

Verses 12, 14.

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2 In the pride of the wicked the poor is hotly pursued (*or*, he doth hotly pursue the poor); let them be taken in the devices that they have imagined.

The oppression of the afflicted.

3 For the wicked boasteth of his heart's desire, and the covetous renounceth, yea, contemneth the LORD (*or*, and blesseth the covetous, but contemneth the LORD). "They that forsake the law praise the wicked." *Prov.* xxviii. 4. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." *Rom.* i. 32.

4 The wicked, in the pride of his countenance, saith, He will not require it.[5] All his thoughts are, There is no God. "They did not like to retain God in their knowledge." *Rom.* i. 28. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 *Thess.* ii. 4.

5 His ways are firm[6] at all times; thy judgments are far above out of his sight: as for all his adversaries, he puffeth at them.

6 Lit. He hath said in his heart, I shall not be moved; to generation and generation I am he who will never be in evil case. "I shall have peace, though I walk in the stubbornness of mine heart." *Deut.* xxix. 19. "They have belied the LORD, and said, It is not he; neither

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wiliness' (v. 2); 'abhorreth' (v. 3). These expressions follow the Latin version of Münster. **2** Ps. vii. 1, note. **3** The word 'poor,' which occurs so frequently in this psalm, represents four different words in the Heb. In vv. 2, 9, 10, it means "one 'afflicted,' in whom affliction has produced its fruits"; in vv. 8, 11, 16, 'wretched, forlorn'; in vv. 13, 19, "one 'meek,' in whom patience has been tried and perfected"; and in v. 20, "one 'oppressed.'" **4** Heb. Jehovah; Divine Names (Introd.). **5** i. e. punish. **6** Referring to the self-confidence of the ungodly. Cont. Ps. xviii. 22.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.[7]

XIV. 4–8 LIX. 12.

8 He sitteth lurking in the thievish[8] corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den: that he may ravish[9] the poor.

CIX. 15.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself: that the congregation of the poor may fall into the hands of his captains.[10]

12 He hath said in his heart, Tush! God[11] hath forgotten: he hideth away his face, and he will never see it.

Verse 6 LXXIII 11 XCIV.

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shall evil come upon us; neither shall we see sword nor famine." *Jer.* v. 12. *Is.* xlvii. 7–11. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." *S. Luke* xii. 19. "She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." *Rev.* xviii. 7.

7 His mouth is full of cursing and deceit and oppression: under his tongue is mischief and iniquity. "WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS." *Rom.* iii. 14.

8 He sitteth in the lurking places of the villages: in the covert places doth he murder the innocent: his eyes are privily set against the helpless.

9 Lit. He lieth in wait in his hiding place as a lion in his lair; he lieth in wait to catch the afflicted. "The Scribes and the Pharisees, . . . laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." *S. Luke* xi. 53, 54. "Let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings." *Wisd.* ii. 12.

10 Lit. He doth catch the afflicted, when he draweth him into his net.

11 Lit. And being crushed, he sinketh down, and falleth; yea the helpless fall by his strong ones.

Crush'd they sink down, the poor and mean;
His strong ones take the spoil. — Keble.

12 He saith in his heart, God hath forgotten. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." *Eccles.* viii. 11.

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7 'Ungodliness and vanity'; follows the version of Münster. 8 i. e. secret (perhaps because the dark places in the streets were often frequented by thieves). The Septuagint and Vulgate translate, 'He sitteth in ambush with the rich in secret places.' 9 To seize and carry off. 10 This verse follows almost exactly the version of Münster; see vv. 1, 2, 3, 7. 11 El; Divine Names (Introd.).

13 Arise, O LORD God,[11] and lift up thine hand: forget not the poor.

IX. 19 LXXIV. 20 CXXXVIII. 7.

14 Wherefore should the wicked blaspheme[12] God: while he doth say in his heart, Tush! thou God carest not for it?

XCIV. 7.

15 Surely thou hast seen it: for thou[13] beholdest ungodliness and wrong,

XI. 5–8 LXVI. 6.

16 That thou mayest take the matter into thy[14] hand[15]: the poor committeth himself unto thee; for thou[13] art the helper of the friendless.

Verse 20 IX. 4 LXVIII. 5 LXXXII. 3.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

VII. 9.

18 The LORD is King for ever and ever: and the heathen are perished out of the land.

II. 6 XXIX. 9 XLVII. 2–8.

Appeal to God for help.

13 Arise, O LORD; O God, lift up thine hand: forget not the meek.

14 Wherefore doth the wicked contemn God, and say in his heart, Thou wilt not require it?

15, 16 Thou hast seen it; for thou beholdest mischief and spite, to take it into thy hand: the helpless committeth himself unto thee; thou hast been the helper of the fatherless. "Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go." *Ecclus.* v. 4. *Eccles.* viii. 12, 13. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 *S. Pet.* iv. 19. "In thee the fatherless findeth mercy." *Hos.* xiv. 3.

17 Break thou the arm of the wicked; and as for the evil man, seek out his wickedness till thou find none.

God's answer to the appeal.

18 The nations are perished out of his land.

For ever and for evermore
The Lord is King alone;
The heathen from the holy shore
Are perish'd all and gone. — Keble.

12 Ps. iv. 2, note. 13 Emphatic in Heb. 14 In English Psalter, 'thine.' 15 Thou layest it up in Thy hand to cast it back on the head of the wicked.

19 LORD, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto:

IX. 12 XXXIV. 6 LXIX. 34.

20 To help the fatherless and poor unto their right: that the man[16] of the earth be no more exalted against them.[17]

Verse 16 IX. 9 LXXII. 1–4.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he SHALL REIGN FOR EVER AND EVER." *Rev.* xi. 15. "The LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." *Jer.* x. 10. "He is the living God and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." *Dan.* vi. 26.

19, 20 LORD, thou hast heard the desire of the meek: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that man which is of the earth may be terrible no more. "David blessed the LORD before all the congregation: and David said,—prepare their heart unto thee." 1 *Chr.* xxix. 10, 18. "I will not leave you orphans: I will come to you." *S. John* xiv. 18. "The first man is of the earth, earthy: the second man is the Lord from heaven." 1 *Cor.* xv. 47.

PSALM XI. *In Domino confido.*

IN the LORD put I my trust: how say ye[1] then to my soul,[2] that she should flee as a bird[3] unto the hill?

III. 2 VII. 1 IX. 10.

2 "For lo, the ungodly bend their bow, and make ready their arrows within the quiver[4]: that they may privily shoot at them which are true of heart.

For the Chief Musician. (A Psalm) of David.

The overflowing of ungodliness destroying all earthly foundations.

THE CONFLICT CONSUMMATED IN THE PASSION OF OUR LORD.

Timid counsels of the faint-hearted.

1 In the LORD I take refuge. "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and is my song; he also is become my salvation." *Is.* xii. 2.

2 For, lo, the wicked bend the bow, they make ready their arrow upon the string, that they may shoot in darkness at the upright in heart.

16 Ps. viii. 4, note. 17 Collect for Third Sunday in Lent (vv. 13, 19).

11 1 David's friends. 2 Comp. 1 Sam. xxv. 29, "And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the LORD thy God." 3 Comp. 1 Sam. xxvi. 20, "As when one doth hunt a partridge in the mountains." 4 'Quiver'; from Gk. version

3 "For the foundations will be cast down: and what hath the righteous done?"

LXXXII. 5.

4 The LORD is in his holy temple[5]: the LORD's seat is in heaven.

II. 4 IX. 7 XVIII. 6.

5 His eyes consider the poor[6]: and his eyelids try[7] the children of men.

XXXIII. 13 XXXIV. 15, 16. LXVI. 9–11.

6 The LORD alloweth[8] the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

V. 5 VII. 10 XVII. 3.

"And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them." *S. Luke* xxii. 2–4.

3 If the foundations be destroyed, what can the righteous do? "Master, the Jews of late sought to stone thee; and goest thou thither again?" *S. John* xi. 8.

On the Lord my soul depending
Smiles to hear the taunting cry,
—'To thy shelt'ring hills ascending
Tim'rous bird, make haste and fly!
—So the wicked culls his quiver,
Bends his bow, and points his dart:
From the haunts where none deliver,
Aiming at the upright heart.
When the ancient pillars tremble,
Where shall still the righteous cling?'

Bp. Geo. Burgess.

Answer of faith.

4 The LORD, his throne is in heaven. "The LORD is in his holy temple: let all the earth keep silence before him." *Hab.* ii. 20. "Behold, a throne was set in heaven, and one sat on the throne." *Rev.* iv. 2.

5 His eyes behold, his eyelids try, the children of men.

6 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. "Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?" *Jer.* v. 9. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." *Job* xxiii. 10.

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through Lat. 5 "The temple of God is where God enshrines Himself, or allows Himself to be seen and adored. There is no contrast between His temple on earth and His temple in heaven. He is not more locally present in heaven than on earth. At the dedication of the temple, Solomon said 'Hear thou in heaven thy dwelling place.' 1 Kin. viii. 30. The psalmist ushers in the judgment by declaring the unseen presence of God on His Throne in heaven, beholding and trying the sons of men."—Pusey. 6 'The poor'; from Gk. version through Lat. 7 The partial closing of the eyelids in reflective scrutiny. 8 Used in the

7 Upon the ungodly he shall rain snares, fire and brimstone,[9] storm and tempest: this shall be their portion to drink.

L. 3, 4.

8 For the righteous LORD loveth righteousness: his countenance will behold the thing that is just.

XVII. 16 XLV. 8 CXL. 13.

Eng. 7 Commin. Off. **Int.** S. John Ev. **D. H.** 8 Holy Innocents, All Saints. **Rom.** Asc. (4 Ant.), Michaelmas, Martyrs (8 Ant.). **Jewish** Circum.

7 Upon the wicked he shall rain snares; fire and brimstone and burning wind shall be the portion of their cup. Cont. *Pss.* xvi. 6, xxiii. 5. "The LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven." *Gen.* xix. 24. "I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." *Ezek.* xxxviii. 22.

8 For the LORD is righteous; he loveth righteousness: the upright shall behold his face.

The just with open eye
His face shall ever see. — Keble.

"Blessed are the pure in heart: for they shall see God." *S. Matt.* v. 8. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 *S. John* iii. 2. "And they shall see his face." *Rev.* xxii. 4.

PSALM XII. *Salvum me fac* (*Domine*[1]).

HELP[2] me[3], LORD, for there is not one godly man left: for the faithful are minished from among the children of men.

XIV. 2, 4 LXIX. 1.

For the Chief Musician. On the lower octave. A Psalm of David.

Refuge in God from the falsehood and treachery of enemies.

CHRIST BESET BY HYPOCRITES AND DECEIVERS. *S. Matt.* xxvi. 49. *S. Mark* xii. 13–15.

1 Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. "When the Son of man cometh, shall he

sense of approving after trial. 9 All Scripture figures retribution as burning. Engedi, one of David's hiding places, overlooked the site of Sodom and Gomorrah.

12 Title. Lower octave; Heb. *Sheminith*. Ps. vi. title, note. 1 Added to distinguish this psalm from Ps. lxix. 2 Lit. save. The Hebrew contains the root of the Name Jesus, 'For He shall save' S. Matt. i. 21. Ps. lxix. begins with the same cry to God for help. Sense of utter desolation common to sufferers in evil times. 3 This word is from Gk. version through Lat.

2 They talk of vanity[4] every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

LXII. 4.

3 The LORD shall root out all deceitful lips: and the tongue that speaketh proud things:

XVII. 10.

4 Which have said, With our tongue will we prevail: we are they that ought to speak: who is lord over us?

LIX. 7.

5 Now, for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor,

X. 2, 20.

6 I will up,[5] saith the LORD: and will help every one from him that swelleth against him, and will set him at rest.

XIII. 2.

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find faith on the earth?" *S. Luke* xviii. 8. "Many of his disciples went back, and walked no more with him." *S. John* vi. 66. "Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." *S. John* xvi. 32. "Then all the disciples forsook him, and fled." *S. Matt.* xxvi. 56. 1 *Kin.* xix. 10. *Mic.* vii. 2.

2 With flattering lip, and with a double heart, do they speak. "Their tongue is a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him." *Jer.* ix. 8. "A double minded man is unstable in all his ways." *S. Jas.* i. 8. Comp. *Eph.* iv. 25.

3 Lit. May the LORD cut off all flattering lips.

4 Our lips are our own (*Heb.* with us): who is lord over us? "We will not have this man to reign over us." *S. Luke* xix. 14.

5 Lit. Because of the oppression of the afflicted, and the groaning of the needy. *Amos* v. 11, viii. 4.

6 Now will I arise, saith the LORD; I will set him in safety at whom they puff (*or*, in the safety he panteth for). "The LORD shall fight for you, and ye shall hold your peace." *Ex.* xix. 14 (ii. 23, 25).

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4 Emptiness, unreality. 5 Answer to Pss. iii. 7, vii. 6, ix. 19, x. 13.

7 The words[6] of the LORD are pure words[6]: even as the silver which from the earth is tried, and purified seven[7] times in the fire.

XVIII. 30 XIX. 8 CXIX. 140.

8 Thou[8] shalt keep them,[9] O LORD: thou shalt preserve him from this generation[10] for ever.

XVII. 8 XXXI. 22 CXLI. 9–11.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

XXVII. 2, 3 LXXXVIII. 17 XCIV. 3, 4.

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7 As silver tried in a furnace on the earth, purified seven times.

> These are God's words, God's words are ever pure:
> Pure, purer than the silver throughly tried,
> When fire sev'n times hath spent his earthy parts.
> Sir Philip Sidney.

"Never man spake like this man." *S. John* vii. 46. "Every word [promise] of God is purified: he is a shield unto them that take refuge in him." *Prov.* xxx. 5. "The wisdom that is from above is first pure." *S. Jas.* iii. 17.

8 "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." *Is.* xxvi. 3. "Who gave himself for our sins, that he might deliver us from this present evil world." *Gal.* i. 4.

9 The wicked walk on every side, when vileness is exalted among the sons of men. "When the wicked are multiplied, transgression increaseth." *Prov.* xxix. 16.

PSALM XIII. *Usquequo, Domine?*[1]

HOW long wilt thou forget me, O LORD; for ever: how long wilt thou hide thy face from me?

VI. 3 X. 1 LXXVII. 7–9 LXXXVIII. 14.

For the Chief Musician. A Psalm of David.

Trustful, penitential prayer in extreme distress.

CHRIST PRAYS WITH HIS CHURCH.

Complaint.

1 How long, O LORD, wilt thou forget me for ever?[2] "Wherefore hidest thou thy face, and holdest me for thine enemy?" *Job* xiii. 24.

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6 Lit. sayings, or, promises. The promises contained in the preceding verse. 7 The number of completeness. 8 Emphatic in Heb. 9 The 'afflicted' and 'needy' of v. 5. 10 Cont. Ps. xiv. 9.

13 1 Thus in Sarum and Prayer-books of 1549, 1614, 1633, and 1636. 2 "It is natural to a perturbed and doubting heart thus to express itself, in a confused

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

LXXIV. 11 XCIV. 3, 4.

3 Consider, and hear me, O LORD my God[8]: lighten mine eyes,[4] that I sleep not in death;

XVIII. 28 XXXIV. 5.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.[5]

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

XVIII. 35 XXXIII. 17, 21 XXXIV. 4.

6 I will sing of the LORD, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most highest.[6]

LII. 10 CXVI. 7.

Int. 1st Sun. Epiph. 1549 Visit. Sick. **Brev. Off. and D. H.** 2–4 Pass. Wk. **Brev. Off.** (Eng. ed.) 3, 4 Commend. Soul. **Gk.** Compline.

"O LORD, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save." *Hab.* i. 2.

2 How long shall I take counsel in my soul, having sorrow in my heart all the day? how long shall mine enemy[7] be exalted over me? "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." *Rom.* viii. 23.

Prayer.

3 Consider and answer me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death. "And the Lord will give us strength, and lighten our eyes." *Baruch* i. 12.

4 Lest mine adversaries rejoice when I am moved.

Trust.

5 Lit. But as for me, in thy lovingkindness have I trusted; let my heart exult in thy salvation. "With joy shall ye draw water out of the wells of salvation." *Is.* xii. 3.

6 I will sing unto the LORD, because he hath dealt bountifully with me. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." *Rev.* v. 9, 10.

and almost contradictory manner. We may, if we choose it, paraphrase, 'How long wilt Thou *make as if* Thou wouldst forget me for ever?'"—Perowne. Ps. lxxv. 3 is the answer to this 'How long?' 3 'My Elohim'; Ps. iii. 7, note. 4 In 1 Sam. xiv. 29, "Mine eyes have been enlightened" signifies, I have been refreshed and strengthened. Ezra ix. 8. 5 Comp. Pss. xxv. 1, xxxv. 19, xxxviii. 16. 6 The latter half of this verse is from Gk. version through Lat. 7 This word seems to have here a definite personal meaning, referring perhaps to Saul.

PSALM XIV. *Dixit insipiens*
(— *in studiis*[1]).

THE fool hath said in his heart: There is no God.[2] x. 4 LXXIV. 19, 23.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.[3]

XII. 1.

3 The LORD[4] looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God:

XXXIII. 13 CII. 19.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

For the Chief Musician. (A Psalm) of David.

A lament for the general godlessness of the people.

MORAL DEPRAVITY, CRUELTY, AND RUIN, — THE CONSEQUENCES OF THE REJECTION OF CHRIST, THE SAVIOUR OF THE WORLD.

Note. In the Hebrew this Psalm is very similar to Ps. liii. of Book II., with the exception of verses 5, 6 and 7, which were inserted apparently in the Greek version of the Psalms from Rom. iii. 13–18, where the words are taken by S. Paul from other Scriptures as follows: — (5) Pss. v. 10, cxl. 3; (6, 7) Pss. x. 7, xxxvi. 1; Prov. i. 16; Is. lix. 7, 8.

The spirit of folly.

The foolish man by flesh and fancy led,
His guilty heart with this fond thought hath fed:
There is no God that reigneth. — Sir Philip Sidney.

2–4 "They are all under sin; as it is written, THERE IS NONE RIGHTEOUS, NO, NOT ONE: THERE IS NONE THAT UNDERSTANDETH, THERE IS NONE THAT SEEKETH AFTER GOD. THEY ARE ALL GONE OUT OF THE WAY, THEY ARE TOGETHER BECOME UNPROFITABLE; THERE IS NONE THAT DOETH GOOD, NO, NOT ONE." *Rom.* iii. 9–12.

2 They are corrupt, they have done abominable works; there is none that doeth good. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." *Gen.* vi. 12.

God's sentence.[5]

4 They are all gone aside; they are together become filthy. *Hos.* iv. 6. *Rom.* i.

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14 1 Added to distinguish this psalm from Ps. liii. 2 The writer means to deny not the metaphysical existence of Jehovah, but rather His moral government of the world. Cont. Ps. cxi. 10. 3 'No not one'; from Gk. version through Lat. 4 In Ps. liii., Elohim is used for Jehovah; Divine Names (Introd.). 5 The

5 Their throat is an open sepulchre; with their tongues have they deceived : the poison of asps is under their lips.[6]

V. 10 CXL. 3

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

X. 7.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

XXXVI. 1.

8 "Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the LORD?"[7]

LXXIX. 6 XCII. 6.

9 There were they brought in great fear, even where no fear was[8] : for God is in the generation of the righteous.[9]

CXII. 2.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the LORD.[10]

IX. 9.

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5 "Forthwith he came to Jesus, and said, Hail master." *S. Matt.* XXVI. 49. 2 *Sam.* XX. 9.

8 Have all the workers of iniquity no knowledge? "Who also eat the flesh of my people." *Mic.* iii. 3.

The issue of God's sentence.

9 There were they in great fear: for God is in the generation of the righteous.

10 Lit. Ye may put to shame (if ye like) the counsel of the afflicted, for the LORD is his refuge.

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division begins with v. 3. 6 Vv. 5–7 appear as an integral part of the Psalter in the (Gk.) Codex Alexandrinus, while the Codex Vaticanus has them in the margin; they are also found in the Lat. (Vulgate). 7 These are the words of a Divine Speaker. 8 'Even where no fear was'; from Gk. version through Lat. 9 The verse (six) in Ps. liii. is different. 10 This verse is not found in Ps. liii.

11 Who shall give salvation unto Israel out of Sion? When the LORD turneth the captivity[11] of his people: then shall Jacob rejoice, and Israel shall be glad.

XX. 1 XXVIII. 10 XXX. 5 LXXXV. 1 CXXVI.

Int. 2d Sun. Epiph.

11 Oh that the salvation of Israel were come out of Zion! When the LORD bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." *Rom.* xi. 26, 27 (vii. 23, 24).

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

III. 4 XXIV. 3–6 CI. 10 CXVIII. 20.

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

XXXII. 2 LXXXIV. 12.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

CI. 6, 10.

A Psalm of David.

The Divine Pattern. The sight of God's Face the blessing of the pure in heart. "The Catechism of Heaven." "Jacob's ladder of Angels."

CHRIST ALONE HATH ENTERED INTO THE HOLY PLACE, "WHO DID NO SIN, NEITHER WAS GUILE FOUND IN HIS MOUTH." 1 *S. Pet.* ii. 22.

1 LORD, who shall sojourn[1] in thy tent? who shall dwell in thy holy hill? *Pss.* xvii. 1–8, xxiv., xxvi., ci., cxii., cxxviii. *Is.* xxxiii. 15–17. *Ezek.* xviii. 7–9. *Eph.* v. 27.

2 He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. *Rev.* xxi. 7. *Zech.* viii. 16.

3 He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbour. "Wherefore, putting

11 "This verse can hardly suit with any condition of things in David's time. It is true that 'captivity' is used in a wide sense (see Job xiii. 10, Ezek. xvi. 53) of any state of ruin and misery; but the concluding phrase 'then shall' etc., evidently belongs to some truly national disaster and deliverance. Yet the psalm itself cannot be referred to a late period. Probably it is best to take the verse as a liturgical addition of subsequent date." — Bp. Barry.

15 "This psalm seems by its marked resemblance to Ps. xxiv. 3–6, to have been written at the same time, that is, at the time of the establishment of the Ark on Mt. Zion (2 Sam. vi. 12–19)." — Bp. Barry. "The Epistle of S. James is the New Testament expansion of, and comment upon, this psalm." — Perowne.

1 As it were 'to enjoy an invisible security as Jehovah's guest.' Ps. lxi. 4, note.

4 He that setteth not by[2] himself, but is lowly in his own eyes : and maketh much of them that fear the LORD.

xvi. 3 ci. 8, 9.

5 He that sweareth unto his neighbour,[3] and disappointeth[3] him not : though it were to his own hindrance.[4]

6 He that hath not given his money upon usury : nor taken reward against the innocent.

xxxvii. 26 cxii. 5.

7 Whoso doeth these things : shall never fall.

xvi. 9.

Prop. Ps. Asc. M. **Am.** Prop. Ps. All Saints M., and in Sel. 1 [Adopted 1889]. **Int.** 3d Sun. Epiph. **Liturg. Malabar** Int. **Rom.** Easter Even, Michaelmas, All Saints, Martyrs and Confessors.

away lying, speak every man truth with his neighbour." *Eph.* iv. 25. "And in their mouth was found no guile: for they are without fault before the throne of God." *Rev.* xiv. 5. *Zech.* viii. 17.

4 In whose eyes a reprobate is despised : but he honoureth them that fear the LORD.

5 He that sweareth to his own hurt, and changeth not.

6 He that putteth not out his money to usury, nor taketh reward against the innocent. *Lev.* xxv. 35–37. "Do good, and lend, hoping for nothing again." *S. Luke* vi. 35. Jesus said, "It is more blessed to give than to receive." *Acts* xx. 35.

7 He that doeth these things shall never be moved. "We receiving a kingdom which cannot be moved." *Heb.* xii. 28. "The righteous is an everlasting foundation." *Prov.* x. 25. "The root of the righteous shall not be moved." *Prov.* xii. 3. 2 *S. Pet.* i. 10.

PSALM XVI. *Conserva me, Domine.*

PRESERVE me, O God[1] : for in thee have I put my trust.

vii. 1 xi. 1 lxxxvi. 2.

MESSIANIC PSALMS (XVI.–XXII.).

A Golden Psalm of David.

The pathway of the Cross, the way of the New Life.

CHRIST PRAYS HERE AS IN THE WORDS, "O FATHER, GLORIFY THOU ME WITH THINE OWN SELF." *S. John* xvii. 5.

God is man's highest good.

1 Lit. For I take refuge in thee.

2 Doth not esteem. 3 'Neighbour,' 'disappointeth'; from Gk. version through Lat. 4 There are no words in the Heb. corresponding to the second part of the verse.

16 The occasion of this psalm may be the circumstances recorded in 1 Sam. xxvi. Compare v. 19 with vv. 4, 5 of the psalm. Title. Golden Psalm; Heb. *Michtam.* Pss. lvi.–lx. titles. The title in the Greek version is, 'An inscription,' lit. writing on a pillar. 1 El; Divine Names (Introd.).

2 O my soul, thou hast said unto the LORD: Thou art my God;[2] my goods are nothing unto thee.[3]

xxxi. 16 lxxiii. 24 cxviii. 28.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

i. 2 ci. 8.

4 But they that run after another god: shall have great trouble.

xliv. 21 cvi. 20, 23, 28, 29.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The LORD himself is the portion of mine inheritance, and of my cup: thou[4] shalt maintain my lot.

xxiii. 5 lxxiii. 25 cxix. 57 cxlii. 6.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

xxxi. 19.

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2 I have said unto the LORD, Thou art my Lord: I have no good beyond thee. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." *S. Jas.* i. 17.

3 As for the saints that are in the earth, they are the excellent in whom is all my delight. "Now they have known that all things whatsoever thou hast given me are of thee." *S. John* xvii. 7.

4 Their sorrows shall be multiplied that exchange the LORD for another god. "And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." *Deut.* xxxii. 20, 21. *Jer.* ii. 11, v. 19, vii. 18–20.

5 Nor take their names upon my lips. "Make no mention of the name of other gods, neither let it be heard out of thy mouth." *Ex.* xxiii. 13.

6 Thou maintainest my lot. "Levi hath no part nor inheritance with his brethren; the LORD is his inheritance." *Deut.* x. 9. *Lam.* iii. 24. Cont. *Ps.* xi. 7.

7 The lines are fallen unto me in pleasant places. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." *Col.* i. 12. Comp. 2 *Sam.* vii. 18–29.

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2 'My Adonai'; Ps. iii. 7, note, Divine Names (Introd.). 3 'My goods are nothing unto thee'; follows the Latin version of Münster. 4 Emphatic in Heb.

8 I will thank the LORD for giving me warning: my reins also chasten me in the night-season.

XXXII. 9 LXXIII. 23.

9 I have set GOD[5] alway before me: for he is on my right hand,[6] therefore I shall not fall.

10 Wherefore my heart was glad, and my glory[7] rejoiced: my flesh[7] also shall rest in hope.[8]

IV. 9.

11 For why?[9] thou shalt not leave my soul in hell[10]: neither shalt thou suffer thy Holy One to see corruption.

XLIX. 15.

Thankfulness and trust of the believer.

8 I will bless the LORD, who hath given me counsel: yea, my reins instruct me in the night seasons.

9–12 S. Peter on the Day of Pentecost said—"David speaketh concerning him, I FORESAW THE LORD ALWAYS BEFORE MY FACE, FOR HE IS ON MY RIGHT HAND, THAT I SHOULD NOT BE MOVED: THEREFORE DID MY HEART REJOICE, AND MY TONGUE WAS GLAD; MOREOVER ALSO MY FLESH SHALL REST IN HOPE: BECAUSE THOU WILT NOT LEAVE MY SOUL IN HELL, NEITHER WILT THOU SUFFER THINE HOLY ONE TO SEE CORRUPTION. THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE; THOU SHALT MAKE ME FULL OF JOY WITH THY COUNTENANCE.—The patriarch David—being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that HIS SOUL WAS NOT LEFT IN HELL, NEITHER HIS FLESH DID SEE CORRUPTION." *Acts* ii. 25–31. S. Paul said of David—"Wherefore he saith also in another psalm, THOU SHALT NOT SUFFER THINE HOLY ONE TO SEE CORRUPTION." *Acts* xiii. 35. "He, whom God raised again, saw no corruption." *Acts* xiii. 37.

9 I have set the LORD always before me: because he is at my right hand, I shall not be moved. "I the LORD will hold thy right hand, saying unto thee, Fear not; I will help thee." *Is.* xli. 13.

10 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall dwell in safety. "I know that my redeemer liveth, and that he shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." *Job* xix. 25–27. "Who for the joy that was set before him endured the cross, despising the shame." *Heb.* xii. 2.

11 Lit. For thou wilt not give up my soul to the unseen world; neither wilt thou suffer thine Holy One to see corruption (*or*, the pit).

5 Heb. Jehovah. 6 As Defender and Protector; see Pss. lxxiii. 22, cix. 30, cx. 5, cxxi. 5, cxlii. 4. Cont. Ps. cix. 5. 7 i. e. the soul, the noblest part of the being: the 'flesh' is here the whole man. Pss. vii. 5, xxx. 13, lvii. 9, lxiii. 2, lxxiii. 25, lxxxiv. 2, cviii. 1, 1 Thess. v. 23. 8 'Hope'; from Gk. version through Lat. (so also in K. J. version). 9 This expression (Pss. cv. 41, cxxxv. 4), and the similar one 'And why?' (Pss. xxi. 7, xxxv. 20, lxix. 7, lxxiii. 3, lxxv. 8, cii. 14, cxvi. 8, cxix. 111) are peculiar to the Prayer-book Psalter, as we find 'for,' 'because,' or, 'but' in the K. J. and R. V. 'For why' appears to have been at one time written as one word. 10 Heb. Sheol; Ps. vi. 5, note.

12 Thou shalt show me the path of life: in thy presence is the fulness of joy; and at thy right hand there is pleasure for evermore.

XVII. 16 XXII. 4, 6 XXXVI. 8.

Am. Prop. Ps. Easter Even M. [Adopted 1889]. **Int.** Easter 1st Celeb. **Brev. Off.** 9 S. Joseph. **Rom.** Easter Even (10 2d pt. Ant.), Martyrs, Corp. Chris., Visit. Sick. **Jewish** Mourners' Off. *See* Table Prop. Pss. note.

"What have we to do with thee, thou Jesus of Nazareth? . . . I know thee who thou art, the Holy One of God." *S. Mark* i. 24. "God is not the God of the dead, but of the living." *S. Matt.* xxii. 32. *Jonah* ii. 6. Comp. *S. John* xi. 24–26.

12 In thy right hand there are pleasures for evermore. "I am the way, the truth, and the life." *S. John* xiv. 6. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 *Cor.* ii. 9.

PSALM XVII. *Exaudi, Domine.*

HEAR the right, O LORD, consider my complaint[1]: and hearken unto my prayer, that goeth not out of feigned lips.

IV. 1 V. 1 VII. 3–8 IX. 4 XVIII. 20–24 LVIII. 10.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried[2] me, and shalt find no

A Prayer of David.

The Elect of God abiding in the Divine likeness. Comp. Ps. v.

THE VOICE OF THE RIGHTEOUS ONE IN HIS CHURCH WHEN THE WICKED EXALT THEMSELVES.

1 Lit. Hear righteousness, O LORD, attend unto my cry.

2 Let thine eyes look upon equity. "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." *S. Matt.* iii. 17.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and findest nothing; I am purposed that my mouth shall not transgress (*or*, Thou findest no evil purpose in me; my mouth shall not transgress). "He knoweth the way that I take: when he hath

17 Title. A Prayer; Pss. lxxxvi., xc., cii., cxlii. titles, lxxii. 20. 1 Ps. ix. 12, note. 2 Tested as in a refiner's fire.

wickedness in me: for I am utterly purposed that my mouth shall not offend.

IV. 4 XVI. 8 LXXVII. 6 XXXIX. 1, 2 CXLI. 3 XV.

4 Because of men's works that are done against the words of thy lips: I[3] have kept me from the ways of the destroyer.

CXIX. 9, 105.

5 O hold thou up my goings[4] in thy paths: that my footsteps slip not.

XVIII. 36 XLI. 12 CXIX. 133.

6 I[3] have called upon thee, O God,[5] for thou shalt hear me: incline thine ear to me, and hearken unto my words.

XVIII. 5, 6 LXXXVI. 1.

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

XVIII. 35 XX. 6.

8 Keep me as the apple of an eye[6]: hide me under the shadow of thy wings,

XXXVI. 7 LVII. 1 LXIII. 8 XCI. 1, 4.

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tried me, I shall come forth as gold." *Job* xxiii. 10. "If any man offend not in word, the same is a perfect man." *S. Jas.* iii. 2.

4 As for the works of men, by the word of thy lips I have kept me from the ways of the violent.

5 My steps have held fast to thy paths, my feet have not slipped. "My foot hath held fast to his steps; his way have I kept, and turned not aside." *Job* xxiii. 11.

Prayer for protection.

6 I have called upon thee, for thou wilt answer me, O God. "I knew that thou hearest me always." *S. John* xi. 42. "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." 1 *S. John* v. 14. *Jer.* xxix. 12.

7 Show thy marvellous lovingkindness, O thou that savest them which take refuge in thee from those that rise up against them, by thy right hand (*or*, from those that rise up against thy right hand).

8 "He that toucheth you toucheth the apple of his eye." *Zech.* ii. 8. *Deut.* xxxii. 10. "A full reward be given thee of the LORD, the God of Israel, under whose wings thou art come to take refuge." *Ruth* ii. 12.

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3 Emphatic in Heb. 4 'O hold thou up my goings'; follows the Latin version of Münster. 5 El; Divine Names (Introd.). 6 There is a climax of delicate tenderness in the language. Keep me as the little image (reflected in the pupil), yea, as the daughter of the eye.

9 From the ungodly, that trouble me : mine enemies compass me round about, to take away my soul.

XXXI. 15.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

XXXI. 20.

11 They lie waiting in our way on every side : turning their eyes down to the ground ;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp lurking in secret places.

X. 8–11.

13 Up, LORD, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

14 From the men of thy hand, O LORD, from the men, I say, and from the evil world[7] : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

LXXIII. 12.

15 They have children at their desire : and leave the rest of their substance for their babes.

XLIX. 11.

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9 Lit. From the wicked that spoil me, from my enemies against the soul, that compass me about.

10 Lit. Their fatty heart[8] they have shut tight.

11 They have now compassed us in our steps : they set their eyes to cast us down to the earth. Comp. *Wisd.* ii. 16–19.

Final awards.

13 Arise, O LORD, confront him, cast him down : deliver my soul from the wicked by thy sword. "His severe wrath shall he sharpen for a sword." *Wisd.* v. 20.

14 From men, by thy hand, O LORD, from men of the world, whose portion is in this life (*or*, from men whose portion in life is of the world), and whose belly thou fillest with thy treasure. "Him hath God exalted with his right hand." *Acts* v. 31. "Son, remember that thou in thy lifetime receivedst thy good things." *S. Luke* xvi. 25. Cont. *Ps.* lxiii. 4.

15 They are satisfied with children. *Job* xxi. 7–15.

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7 The Heb. word expresses transitoriness. 8 An expression either of luxurious ease (Job xv. 27 ; or of grossness in regard to spiritual perception (Is. vi. 10). Comp. Pss. lxxiii. 7, cxix. 70.

16 But as for me, I will behold thy presence in righteousness[9]: and when I awake up after thy likeness,[10] I shall be satisfied with it.[11]

XI. 8 XVI. 12 XXXVI. 8, 9.

Am. Prop. Ps. Easter Even M. [Adopted 1889]. **Brev. Off.** 16 Confessor (Ant.). **Brev. Off. and D. H.** 8 Compline. **Liturg. S. Clement** 5 Prayer for Penit.; **Rom. Missal** 5-7 Sex. **Jewish** New Year. *See* Table Prop. Pss. note.

16 As for me, I shall behold thy face in righteousness: I shall be satisfied, when I awake, with thy form. "From my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." *Job* xix. 26, 27. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 *Cor.* iii. 18. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 *S. John* iii. 2. 1 *Cor.* xiii. 12.

PSALM XVIII. *Diligam te, Domine.*

I WILL love thee, O LORD, my strength. The LORD is my stony rock,[1] and my defence: my Saviour; my God,[2] and my might, in whom I will trust; my buckler,[3] the horn[4] also of my salvation, and my refuge.

Verses 30, 31, 35, 47 III. 3 XXVII. 1 CXIX. 114 CXLIV. 1, 2.

For the Chief Musician. (A Psalm) of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said, I love thee, O LORD, my strength, etc.

God manifest in deliverance.

THE SONG OF THE REDEEMED VICTORIOUS IN THE RISEN CHRIST.

1 I love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strong rock, in him will I take

9 Comp. verse one. 10 "It is not the image *within us*, but the shining in *from without* of God's image (which is Christ), that will satisfy us at the Resurrection morning, the same image which the disciples beheld on the Mount of Transfiguration." — Goulburn. Same word in the Heb. in Num. xii. 8. 11 The Gk. version is, "I shall be filled with the sight of thy glory." "And daily as God's visits come, the inner man grows in his beauty once again like to the image of God." — Thomas a Kempis.

18 This psalm probably belongs to the period of 2 Sam. vii., and with the exception of its first sentence, is found with some variations in 2 Sam. xxii. Title. Servant; Ps. xxxvi. title, Pss. lxxviii. 71, lxxxix. 3, 21, cxxxii. 10, cxliv. 10, 2 Sam. vii. 5, 8, 18–29. Comp. Rom. i. 1, S. Jas. i. 1, 2 S. Pet. i. 1, S. Jude 1, Rev. i. 1. 1 "A title much used by David, perhaps suggested by the fastnesses amid which he passed his hunted life, to express that not in them but in his God was his safety." — Pusey. 2 El; Divine Names (Introd.). See also Ps. iii. 7, note. 3 A small shield. 4 A natural symbol of power and honour.

2 I will call upon the LORD, which is worthy to be praised: so shall I be safe from mine enemies.

XLVIII. 1.

3 The sorrows[5] of death compassed me: and the overflowings of ungodliness[6] made me afraid.

CXVI. 3.

4 The pains of hell[7] came about me: the snares of death overtook me.

5 In my trouble I will call upon the LORD: and complain[8] unto my God:[9]

XXII. 1.

6 So shall he hear my voice out of his holy[10] temple[11]: and my complaint[8] shall come before him; it shall enter even into his ears.

XX. 1, 2 XXVIII. 2 CII. 19.

7 The earth trembled and quaked[12]: the very foundations also of the hills shook, and were removed, because he was wroth.[13]

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refuge; my shield, and the horn of my salvation, my high tower. "And hath raised up an HORN OF SALVATION for us in the house of his servant David." *S. Luke* i. 69. "O LORD, my strength, and my fortress, and my refuge in the day of affliction." *Jer.* xvi. 19. "Trust ye in the LORD for ever: for in the LORD JEHOVAH is the rock of ages." *Is.* xxvi. 4. *Gen.* xv. 1.

2 "Whosoever shall call on the name of the Lord shall be saved." *Acts* ii. 21.

3 The cords of death compassed me, and the floods of ungodliness made me afraid.

4 Lit. The cords of the unseen world surrounded me: the snares of death surprised me.

5, 6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry before him came into his ears. "I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice. ... When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple." *Jonah* ii. 2, 7.

God's Majesty shown in the answer to the prayer.

7 Then the earth shook and trembled, the foundations also of the mountains moved and were shaken, because he was wroth. At Christ's

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5 The Heb. of this word, and also of 'pains' (v. 4) is the same, and is literally 'cords' or 'bands,' expressing a state of utter helplessness. "The waves of death." 2 Sam. xxii. 5. 6 Heb. Belial. 7 Ps. vi. 5, note. 8 Ps. ix. 12, note. 9 'My Elohim'; Ps. iii. 7, note. 10 'Holy'; from Gk. version through Lat. 11 Heaven; Pss. xi. 4, note, xxix. 8. There may also be a reference to the Holy of Holies. At the second cry of our Lord "The veil of the temple was rent in twain from the top to the bottom." S. Matt. xxvii. 51. 12 Ps. xlii. 9, note. 13 "This verse begins a long prophecy of the foundation of the New Dispensation,

8 There went a smoke out in his presence[14] : and a consuming fire out of his mouth, so that coals[15] were kindled at it.

Verse 12.

9 He bowed the heavens also, and came down : and it was dark[16] under his feet.

10 He rode upon the Cherubim,[17] and did fly : he came flying[18] upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

XCVII. 2.

12 At the brightness of his presence his clouds removed : hailstones and coals of fire.[19]

Verse 8.

13 The LORD also thundered out of heaven, and the Highest[20] gave his thunder : hailstones and coals of fire.[21]

Death, — "The earth did quake, and the rocks rent." *S. Matt.* xxvii. 51. At His Resurrection, — "There was a great earthquake." *S. Matt.* xxviii. 2. Comp. *Ex.* xix. 16, 18. *Pss.* l. 3, lxviii. 8, xcvii. 3–5, civ. 32, cxiv. 4, 7. *Hab.* iii. 10. *Zech.* xiv. 4. *S. Matt.* xxiv. 7. *Rev.* vi. 12, xvi. 18.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured : coals were kindled by it. "Behold, the name of the LORD cometh from far, burning with his anger, . . . his lips are full of indignation, and his tongue as a devouring fire." *Is.* xxx. 27. "Our God is a consuming fire." *Heb.* xii. 29.

9 *Ex.* xx. 21. *Deut.* iv. 11. "Oh that thou wouldest rend the heavens, that thou wouldest come down." *Is.* lxiv. 1.

10 And he rode upon a cherub. *Pss.* xcix. 1, civ. 3.

11 He made darkness his hiding place, his pavilion round about him ; darkness of waters, thick clouds of the skies.

12 At the brightness before him his thick clouds passed. *Ex.* ix. 23.

13 The LORD also thundered in the heavens, and the Most High uttered his voice. *Ps.* xxix. 3. "God thundered marvellously with his

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the key to which is given by the words of Haggai. Hag. ii. 6, 7. See also Heb. xii. 26–29." — J. H. Blunt. 2 Sam. xxii. 8 reads, "The foundations of heaven moved and shook." 14 'In his presence'; follows the Latin version of Münster. 15 The lightnings. 16 From thick clouds. 17 In English Psalter, 'cherubims.' "The cherub in this passage may almost be taken as the equivalent for the storm-cloud." — Cheyne. The cherubim are represented as occupying a place underneath Jehovah, while the seraphim (Is. vi. 2, 3) stand above Him. In Ezekiel (i., x.) they constitute the living throne-chariot upon which the God of Israel rides forth to glory. The etymology of 'cherub' is unknown, but 'seraph' is probably from a Heb. verb meaning 'to burn,' and as the cherubim may sometimes be symbolized by the storm-clouds, so the seraphim may be symbolized by the lightnings. Ps. civ. 4. 18 "The Heb. of this verse has two verbs for 'flying,' the first being the simple word, while the other describes the peculiar hovering motion of birds of prey (Deut. xxviii. 49, Jer. xlviii. 40, xlix. 22)." — Cheyne. 'Came flying'; in 2 Sam. xxii. 11, 'was seen.' 19 "Through the brightness before him were coals of fire kindled." 2 Sam. xxii. 13. 20 Elyon; Divine Names (Introd.). 21 Last clause not in 2 Sam. xxii. 14.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen,[22] and the foundations of the round world[23] were discovered at thy chiding, O LORD : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

LXIX. 1, 2, 15, 16 CXLIV. 7.

voice." *Job* xxxvii. 5. "The LORD shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with a blast, and tempest, and hailstones." *Is.* xxx. 30.

14 Yea, lightnings manifold (*or*, and he shot out lightnings), and discomfited them.

15 Then the channels of waters appeared, and the foundations of the world were laid bare, at thy rebuke, O LORD, at the blast of the breath of thy nostrils. *Ps.* cvi. 9. "The LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." *Ex.* xiv. 21 (xv. 8).

The righteous sufferer delivered.

16 He sent from on high, he took me; he drew[24] me out of many waters.

Then the broad earth roll'd and reel'd,
And the trembling mountains peal'd,
Swell'd from far His fury's smoke;
Forth the vengeful flashes broke,
Kindling coals of wasting wrath
All along His downward path;
While the low'ring heav'ns He bow'd,
Trampling in the thick dark cloud.

On the cherub's wings He pass'd,
On the pinions of the blast:
Darkness deep around Him went:
Clouds and waters were His tent:
Rush'd the storm before His light,
Hail, and coals of fiery flight:
Broke from heav'n His thund'ring ire
Hail, and coals whose flight was fire.

From His shafts the guilty fled,
From His lightnings hid their head:
Bare the waves' deep channels lay;
Earth's foundations rose to day,
At Thy breath Almighty Lord,
At Thy wrath's rebuking word:
Then, 'mid many waters' roar,
He, from heav'n, my head upbore. — Bp. Geo. Burgess.

22 "The channels of the sea appeared." 2 Sam. xxii. 16. 23 *Orbis terrarum* (Vulgate). 24 "The intended reference in this psalm to the similarity of David's

17 He shall deliver[25] me from my strongest enemy, and from them which hate me : for they are too mighty for me.

LXVIII. 20.

18 They prevented[26] me in the day of my trouble : but the LORD was my upholder.

XXXVII. 17, 24.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

IV. 1, 3 XXXI. 9 CXVIII. 5.

20 The LORD shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

Verse 24 LVIII. 10 VII. 8.

21 Because I have kept the ways of the LORD : and have not forsaken my God,[9] as the wicked doth.

CXIX. 2.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.[27]

XXXVII. 32 CXIX. 30, 101, 102.

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17 He delivered me from my strong enemy, and from them that hated me, for they were too mighty for me. "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house." *S. Mark* iii. 27.

18 But the LORD was my stay.[28] 2 *Sam.* viii. 1–14, xix. 9, 14.

19 He brought me forth also into a large place; he delivered me, because he delighted in me. "Behold my servant, whom I behold; my chosen, in whom my soul delighteth." *Is.* xlii. 1.

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. *Pss.* xv., xxiv. 1 *Sam.* xxvi. 23.

21 And have not wickedly departed from my God.

22 For all his judgments were before me, and I put not away his statutes from me.

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calling as 'the servant of the LORD' (title) to that of Moses, every Hebrew would at once perceive by the employment, to express God's interposition for the deliverance of David, of a verb which occurs nowhere else in the Bible except in Ex. ii. 10." — Forbes. 25 Comp. title. 26 Used in the sense of getting before with hostile intent. 27 "And as for his statutes, I did not depart from them." 2 Sam. xxii. 23. 28 Is. iii. 1.

23 I was also uncorrupt before him : and eschewed[29] mine own wickedness.

VII. 11.

24 Therefore shall the LORD reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

Verse 20.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

XXV. 9 XXXVII. 38.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

CI. 5.

27 For thou[30] shalt save the people that are in adversity : and shalt bring down the high looks of the proud.[31]

LXXV. 8 CI. 7.

28 Thou[30] also shalt light my candle[32] : the LORD my God[9] shall make my darkness to be light.

XIII. 3 CXII. 4 CXVIII. 27 CXXXII. 18 CXXXIX. 11.

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23 I was also perfect with him, and I kept myself from mine iniquity.
24 Therefore hath the LORD recompensed me according to my righteousness.

Direct ascription to God.

25 Lit. With the merciful thou showest thyself merciful; with the perfect man thou showest thyself perfect. "Them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 *Sam.* ii. 30. "Blessed are the merciful: for they shall obtain mercy." *S. Matt.* v. 7.

26 Lit. With the pure thou showest thyself pure; and with the perverse thou showest thyself froward. "If by these things ye will not be reformed unto me, but will walk contrary unto me; then will I also walk contrary unto you." *Lev.* xxvi. 23, 24.

27 Lit. For thou savest the afflicted people, but the haughty eyes thou bringest down. "He hath regarded the low estate of his handmaiden." "He hath scattered the proud in the imagination of their hearts." *S. Luke* i. 48, 51. "And immediately the angel of the Lord smote him, because he gave not God the glory." *Acts* xii. 23. *Dan.* iv. 31.

28 Lit. For thou dost light my lamp; the LORD my God doth en-

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29 Shunned. 30 Emphatic in Heb. 31 2 Sam. xxii. 28 reads literally, "Thou lowerest thine eyes on the lofty"; ("making them feel the immeasurable distance they lie beneath thee.")—Kay. 32 "Thou art my lamp, O LORD." 2 Sam. xxii. 29. The lighted lamp is an image of prosperity (1 Kin. xi. 36, xv. 4, 2 Kin. viii. 19); the lamp whose light is quenched, — of adversity (2 Sam. xxi.

29 For in thee I shall discomfit an host of men : and with the help of my God[9] I shall leap over the wall.

XXVII. 3.

30 The way of God[2] is an undefiled way : the word of the LORD also is tried[33] in the fire : he is the defender[34] of all them that put their trust in him.[35]

Verses 1, 35 XII. 7 XIX. 8 CXIX. 140.

31 For who is God,[36] but the LORD : or who hath any strength, except our God ?

Verses 1, 47.

32 It is God[2] that girdeth me with strength of war[37] : and maketh my way perfect.

Verse 39 XCI. 2.

33 He maketh my feet like harts' feet[38] : and setteth me up on high. LXIX. 30 XCI. 14 CVII. 41.

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lighten my darkness. "In the days when God watched over me; when his lamp shined upon my head, and by his light I walked through darkness." *Job* xxix. 2, 3. "Who hath called you out of darkness into his marvellous light." 1 *S. Pet.* ii. 9. *Prov.* xiii. 9. *Mic.* vii. 8.

29 For by thee I run upon a troop; and by my God do I leap over a wall. "Be of good cheer; I have overcome the world." *S. John* xvi. 33. "Who hath broken down the middle wall of partition." *Eph.* ii. 14. 1 *Sam.* xxx. 8, 15, 17. 2 *Sam.* v. 7.

The glory of the complete victory belongs to God.

30 As for God, his way is perfect: the word [promise] of the LORD is tried; he is a shield unto all them that take refuge in him. "Every word [promise] of God is purified: he is a shield unto them that take refuge in him." *Prov.* xxx. 5.

31 Who is a rock, beside our God ? "The Rock, his work is perfect." *Deut.* xxxii. 4 (31, 39). "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God." 1 *Sam.* ii. 2. "Thou art great, O LORD God: for there is none like thee, neither is there any God beside thee." 2 *Sam.* vii. 22. "Is there a God beside me ? yea, there is no Rock; I know not any." *Is.* xliv. 8.

32 The God that girdeth me with strength, and maketh my way perfect. "I am the LORD, and there is none else; beside me there is no God: I will gird thee, though thou hast not known me." *Is.* xlv. 5.

33 He maketh my feet like hinds' feet: and setteth me upon my high places. So it is said,—"As light of foot as a wild roe." 2 *Sam.* ii. 18.

17, Job xviii. 6, xxi. 17, Rev. ii. 5, xviii. 23). 33 "Like metal purified in the fire; in God's promise there is no admixture of alloy."—Perowne. 34 This word was used apparently by the Psalter translators in the sense of any thing or person fending or warding off danger, and so often stands for 'shield.' Comp. 'defence' (Ps. lxxxiv. 12). 35 Comp. Song of Moses, Deut. xxxii. 36 Eloah the singular of Elohim seems to have no special significance which can be brought out. The corresponding passage in 2 Sam. xxii. 32 has El. 37 'Of war'; follows the version of Münster. "God is my strong fortress." 2 Sam. xxii. 33. 38 Ps. xlii. 1, note.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

CXLIV. 1.

35 Thou hast given me the defence[34] of thy salvation : thy right hand also shall hold me up,[39] and thy loving correction[40] shall make me great.

Verse 18 XX. 5, 6 LXXXIX. 22.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

XVII. 5 XXXVII. 32 LXVI. 8.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

XX. 8 CX. 1.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

Verse 32.

"The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." *Hab.* iii. 19. *Cant.* viii. 14. *Is.* lviii. 14.

34 Lit. So that mine arms can bend a bow of bronze.

(*Direct address to God.* vv. 35–40.)

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy condescension hath made me great.

36 Thou hast enlarged my steps under me, and my ankles have not slipped. Cont. *Pss.* xxxv. 6, lxxiii. 17. "When thou goest, thy steps shall not be straitened." *Prov.* iv. 12.

37 I will pursue mine enemies, and overtake them: neither will I turn again till they are consumed. "And David enquired of the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all." 1 *Sam.* xxx. 8.

38 "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet." *Mal.* iv. 3.

39 Thou hast subdued under me those that rose up against me.

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39 "Thy right hand also shall hold me up"; not in 2 Sam. xxii. 36. 40 'Correction' is from Gk. version through Lat., the Douay version reading, "Thy discipline hath corrected (*correxit*) me unto the end." *Corrigere* is 'to put right,' so that 'correction' is here equivalent to 'direction.'

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

CXVIII. 7.

41 They shall cry, but there shall be none to help them : yea, even unto the LORD shall they cry, but he shall not hear them.[41]

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.[42]

I. 5 XXXV. 5 LXXXIII. 13.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

CXVIII. 10–22 II. 8.

44 A people whom I have not known : shall serve me.

XXII. 27 LXXII. 11.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

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40 That I might cut off them that hate me.

41 They cried, but there was none to save: even unto the LORD, but he answered them not. "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." *S. Matt.* xxv. 11, 12. "And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets." 1 *Sam.* xxviii. 6. "He shall have judgment without mercy, that hath showed no mercy." *S. Jas.* ii. 13.

42 Then did I beat them small as the dust before the wind: I did cast them out as the mire of the streets. "Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." *Mic.* vii. 10. *Zech.* x. 5.

Reception of the Gentiles.

43 Thou hast delivered me from the strivings of the people; thou hast made me the head of the nations. 2 *Sam.* xix. 41–43. "Behold, one like the Son of man . . . and there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him." *Dan.* vii. 13, 14.

44 "Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee." *Is.* lv. 5.

45 Lit. At the hearing of the ear they obey me, the sons of the stranger submit themselves unto me.[43]

Sons of aliens at My feet
Me with slaves' obedience greet. — Keble.

2 *Sam.* viii. 9, 10. *Pss.* lxvi. 2, lxxxi. 16. *Is.* lx. 14.

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41 "They looked, but there was none to save; even unto the LORD, but he answered them not." 2 Sam. xxii. 42. 42 "Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the streets, and did spread them abroad." 2 Sam. xxii. 43. 43 Yield a feigned submission.

46 The strange children shall fail : and be afraid out of their prisons.

47 The LORD liveth; and blessed be my strong helper[44] : and praised be the God of my salvation :

Verses 1, 31 XXI. 13 LXVIII. 19 LXXII. 15.

48 Even the God[2] that seeth that I be avenged : and subdueth the people unto me.

XCIV. 1 XLVII. 3.

49 It is he that delivereth me from my cruel[45] enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O LORD, among the Gentiles : and sing praises unto thy Name. XLVI. 10.

51 Great prosperity giveth he unto his King[46] : and showeth loving-kindness unto David, his anointed,[47] and unto his seed for evermore.

XX. 6 XLV. 8 LXXXIX. 21 CXLIV. 10.

Brev. Off. 9, 10 L., 2 S. Peter's Chains. **Liturg. S. Basil** 1, 32 at Vesting; **Rom. Missal** 1, 3-6 Sept., 49 Pass. Sun., 13, 15 Easter Tues., 1, 6 Rog. Days, 13, 15 Mon. af. Pent., 27, 31 Time of War. **Gk.** 1 bef. Creed. **Rom.** 33 Concep. B. V. M.

46 Lit. The sons of the stranger fade away, they come forth trembling from their strongholds. *Mic.* vii. 17.

Thanksgiving in the retrospect and prospect of life.

47 Blessed be my rock; and exalted be the God of my salvation. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." *S. John* vi. 56.

48 Lit. Even the God who granteth me avengements, and subdueth peoples under me.

49 He rescueth me from mine enemies: yea, thou liftest me up above them that rise up against me: thou deliverest me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the nations. "Jesus Christ was a minister of the circumcision for the truth of God, . . . that the Gentiles might glorify God for his mercy; as it is written, FOR THIS CAUSE I WILL CONFESS TO THEE AMONG THE GENTILES, AND SING UNTO THY NAME." *Rom.* xv. 8, 9.

51 Great salvations giveth he to his king; and showeth lovingkindness to his anointed, to David and to his seed, for evermore. 2 *Sam.* vii. 16. "And hath raised up an horn of salvation for us in the house of his servant David." *S. Luke* i. 69.

44 'My strong helper'; follows the version of Münster. 45 'Cruel'; from the Gk. version through Lat. 46 "He is the tower of salvation for his King." 2 Sam. xxii. 51. 47 Heb. Messiah, Gk. Christ. The word is applied to David in 2 Sam. xix. 21, xxii. 51, xxiii. 1 (1 Sam. xvi. 13, 2 Sam. ii. 4, 7, v. 3), Pss. xx. 6, xxviii. 9, lxxxix. 21, cxxxii. 18.

PSALM XIX. *Cœli enarrant.*

THE heavens declare the glory of God[1]: and the firmament showeth his handy-work.

VIII. 1, 3 LXXV. 2.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.[2]

4 Their sound is gone out into all lands: and their words into the ends of the world.

For the Chief Musician. A Psalm of David.

God manifest in the glory of creation and revelation.

THE INCARNATE JESUS, THE LIGHT OF THE WORLD, THE PERFECT REVELATION OF GOD.

Glory of God (El[1]) in Nature.

1 The heav'ns are telling high and wide
The glory of the Lord. — Keble.

"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." *Rom.* i. 20. "We have seen his star in the east." *S. Matt.* i. 2.

2 Day unto day uttereth speech, and night unto night showeth knowledge.

3 Lit. There is no speech, and there are no words, their voice is not heard.

4 "But I say, Have they not heard? Yes verily, THEIR SOUND WENT INTO ALL THE EARTH, AND THEIR WORDS UNTO THE ENDS OF THE WORLD." *Rom.* x. 18.

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19 1 El; Divine Names (Introd.). In the first part of the psalm only the Name of God (*El*) occurs, for the voice of nature declares *God* to us. In the second part He is spoken of by His *covenant Name*, for the voice of Scripture declares *Jehovah* to us.

2 What though in solemn silence all
Move round this dark terrestrial ball?
What though no real voice nor sound
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
'The Hand that made us is divine.' — Addison

— The bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's Name. — Habington.

"Holy silence itself is speech, provided there be the ear to hear it." — Tholuck.

5 In them hath he set a tabernacle[3] for the sun: which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant[4] to run his course.[5]

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law[6] of the LORD is an undefiled law, converting[7] the soul: the testimony of the LORD is sure, and giveth wisdom unto the simple.[8]

XCIII. 6 CXIX. 130.

8 The statutes of the LORD are right, and rejoice the heart: the commandment of the LORD is pure, and giveth light unto the eyes.

I. 2 XII. 7 XL. 10 CXI. 7.

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5 "I am the light of the world." *S. John* viii. 12. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." *Mal.* iv. 2.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it. "The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord." *Ecclus.* xlii. 16. "The pride of the height, the clear firmament, the beauty of heaven, with his glorious show; the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: at noon it parcheth the country, and who can abide the burning heat? . . . Breathing out fiery vapours, and sending forth bright beams it dimmeth the eyes. Great is the Lord that made it; and at his commandment it runneth hastily." *Ecclus.* xliii. 1–5. "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." *S. John* xvi. 28. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." *S. Mark* xvi. 15. 1 *Esd.* iv. 34.

Glory of God (Jehovah[9]*) in the Law.*

7 The law of the LORD is perfect, restoring the soul. *Ps.* cxix. "Jesus said, I thank thee, O Father, Lord of heaven and earth, because

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3 Heb. tent. 4 'Giant'; from Gk. version through Lat.

5 Proceeding from His chamber free,
The royal hall of chastity,
Giant of twofold substance, straight
His destined way He runs elate.

From God the Father He proceeds,
To God the Father back He speeds:
Proceeds as far as very hell,
Speeds back to light ineffable.
S. Ambrose, *Veni Redemptor gentium.*

6 "The outward Heavens are the silent register of God's power, but the moral law is the revelation of His Truth. The Law is the tabernacle whence the Sun of Righteousness comes forth." — Benson. 7 Turning to health and strength. 8 Those with a child-like spirit. 9 Divine Names (Introd.).

9 The fear of the LORD is clean, and endureth for ever : the judgments of the LORD are true, and righteous altogether.

CXI. 10.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

CXIX. 72, 103, 127.

11 Moreover, by them is thy servant[10] taught : and in keeping of them there is great reward.[11]

XXV. 13 CXIX. 2.

12 Who can tell how oft he offendeth : O cleanse thou me from my[12] secret faults.

XL. 15 XC. 8.

13 Keep thy servant[10] also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.[13]

CXIX. 133.

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thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *S. Matt.* xi. 25.

9 "And I heard another out of the altar say, Even so, Lord God Almighty, TRUE AND RIGHTEOUS ARE THY JUDGMENTS." *Rev.* xvi. 7 (xix. 2). "What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" *Deut.* iv. 8.

Perfect Obedience.

11 Moreover by them is thy servant warned.

And but to keep them all
Is great reward. — Keble.

"Showing mercy unto thousands of them that love me, and keep my commandments." *Ex.* xx. 6. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." *S. John* ix. 34.

12 Who can discern his errors? clear thou me from hidden faults. *Num.* xv. 22, 26.

13 Keep back thy servant also from presumptuous sins (*or*, from the proud); let them not have dominion over me: then shall I be perfect, and I shall be clear from great transgression. "Sin shall not have dominion over you: for ye are not under the law, but under grace." *Rom.*

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10 Ps. xviii. title, note. 11 "Suffering itself becomes a tree whence sweetness drops into the mouth. By the Cross shall all sweetness be found." — Benson. 12 'My,' 'alway' (v. 14); from Gk. version through Lat. 13 'Great transgression' is followed by the prayer in v. 14, 'Let the words of my mouth, etc.' S. Matt. xii. 31–37.

14 Let the words of my mouth, and the meditation of my heart : be alway[12] acceptable[14] in thy sight,

LI. 15.

15 O LORD : my strength[15] and my redeemer.

XVIII. 1, 47 LXII. 2, 6, 7.

Prop. Ps. Christmas M. **Am.** in Sel. 3 [Adopted 1889]. 14, 15 Opening Sentences Daily Prayer. **Brev. Off. and D. H.** 4 Apostles, 5 Christmas (Ant. and Resp.), Circ., 12, 13 Septuag., **N. Brev. Off.** (Eng. ed.) 12, 13 Prep. Holy Comm. **Liturg. S. James** (Gk.) 1 Prep. Prayers; **SS. Basil and Chrys.** 2–4 Pent. (Ant.); **Moz.** 12, 13 at beginning; **Armenian** 5 Incense; **Rom. Missal** 1 4th Sun. Adv., 8, 10, 11 3d Sun. Lent, 1, 4 Apostles. **Sar.** All Saints. **Gk.** Burial. **Rom.** Christmas (5 pt. Ant.), Circ., 2d Sun. Epiph. (Holy Name), Asc., Trin., Michaelmas, Fest. B. V. M., Ap. and Ev. **Jewish** Sabbath.

vi. 14. "Lead us not into temptation, but deliver us from evil." *S. Matt.* vi. 13. "Pray that ye enter not into temptation." *S. Luke* xxii. 40.

15 O LORD, my rock, and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE LORD hear thee in the day of trouble : the Name of the God of Jacob[1] defend thee :

Verses 5, 7 IX. 10 LXXVII. 1 XCVI. 2, 8.

2 Send thee help from the sanctuary : and strengthen thee out of Sion :

Verse 6 XCVI. 6 CX. 2 CXXI. 1, 2.

For the Chief Musician. A Psalm of David.

Prayer for Victory.

THE WELCOME OF THE SAVIOUR KING TO EARTH.

(*Prayer of the host, chanted by Levites.*)

1 The LORD answer thee in the day of trouble; the name of the God of Jacob set thee up on high. "The name of the LORD is a strong tower: the righteous runneth into it, and is set on high." *Prov.* xviii. 10. "Jacob said unto his household, and to all that were with him . . . Let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress." *Gen.* xxxv. 2, 3. 2 *Chr.* xiv. 11.

2 "And there appeared an angel unto him from heaven, strengthening him." *S. Luke* xxii. 43. Comp. 2 *Sam.* xii. 20.

14 Collect for Ninth Sunday after Trinity. 15 'Strength' follows the Latin version of Münster.

20 On Pss. xx.–xxii., see introductory note to Book I. "The Syriac version in the heading expressly refers it to the war with the Ammonites and Syrians, with which the marked reference in v. 7 to 'the chariots and horses' of the enemy well corresponds (2 Sam. viii. 14, x. 18)."—Bp. Barry. 1 Jacob's new name

3 Remember all thy offerings[2] : and accept thy burnt-sacrifice :

LXVI. 13, 14.

4 Grant thee thy heart's desire : and fulfil all thy mind.

XXI. 2.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the LORD perform all thy petitions.

Verse 1 XXI. 1, 5 XLIV. 6 CXVIII. 10.

6 Now know I that the LORD helpeth his anointed,[3] and will hear him from his holy heaven : even with the wholesome[4] strength of his right hand.

Verse 2 XXI. 13 LXXXIX. 21 XCVIII. 2.

7 Some put their trust in chariots, and some in horses[5] : but we will remember the Name of the LORD our God.

Verse 1.

8 They[6] are brought down and fallen : but we[6] are risen and stand upright.

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3 And accept as fat thy burnt sacrifice. Selah. Comp. 1 *Chr.* xvi. 1.
4 And fulfil all thy counsel.
5 We will triumph in thy salvation, and in the name of our God we will set up our banners.

(*The King himself, or a Levite speaks.*)

6 Now know I that the LORD saveth his anointed; he will answer him from his holy heaven with the saving strength of his right hand.

Lo, Thy salvations, Lord, we praise,
Our banners to the light we raise,
O Lord our God, in Thy great Name.
Each prayer of thine the Lord will crown.

'Now have I known how He came down,
To save His own Anointed came.' — Keble.

7 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." *Acts* iv. 12.
8 They are bowed down and fallen. *Ps.* lxxiii.

'Israel' given to the whole people. 2 Properly the meal-offering (Lev. ii. 1, 2) which accompanied the burnt-sacrifice. 3 Heb. Messiah, Gk. Christ. 4 Healing, life-giving. 5 Deut. xvii. 16, xx. 1, Is. xxxi. 1, Hos. i. 7. 6 Emphatic in

9 Save, LORD;[7] and hear us, O King of heaven[8]: when we call upon thee.[9]

CXVIII. 25.

2 Visit. Sick. **Am.** Prop. Ps. Purif. M. [Adopted 1889]. 2 **Visit. Pris.** (also **Irish**). 9 Suffrages E. [Proposed 1889]. **Eng.** Prop. Ps. Sovereign's Accession; 1, 2 Marr. Off., Commin. Off., 9 Suffrages Daily Prayer. **Int.** 5th and 6th Sun. Epiph. **Brev. Off. and D. H.** 9 L. (ferial). **Brev. Off.** (Eng. ed.) 2 Itinerary. **Liturg. SS. Basil and Chrys.** 1–3 Pent. (Ant.). **Gk.** Dawn. **Rom.** Corp. Chris., Visit. Sick; 1, 2 Marr. Off., 7 2d Sun. Epiph. (Holy Name). **Jewish** daily exc. Sabbath. *See* Table Prop. Pss. note.

(*War cry before the charge.*)

9 Save, LORD: let the King answer us when we call. *Or*, Lit. O LORD, save the king. May he answer us when we call.

PSALM XXI. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O LORD: exceeding glad shall he be of thy salvation.

IX. 14 XVIII. 51 XX. 5, 6.

2 Thou hast given him his heart's desire: and hast not denied him the request of his lips.

XX. 4.

3 For thou shalt prevent[1] him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

VIII. 5.

For the Chief Musician. A Psalm of David.

Hymn of Victory.

THE GLORY OF CHRIST'S ETERNAL LIFE.

The prosperity of the King.

2 And hast not withholden the request of his lips. Selah. "Father, I thank thee that thou hast heard me." *S. John* xi. 41.

3 For thou preventest him with the blessings of goodness: thou settest a crown of fine gold on his head. "We see Jesus, who was made a

Heb. 7 "Jehovah the true Monarch of Israel, whom David only shadowed." — Maclaren. 8 'King of heaven'; follows the Latin version of Münster. 9 'Upon thee'; from Gk. version through Lat.

21 "Closely connected with preceding psalm in date. Allusions in vv. 3, 9 suit well with the history of the same Ammonitish war." — Bp. Barry. In this psalm David writes of himself in the third and then in the second person. 1 Come to meet.

4 He asked life of thee; and thou gavest him a long life: even for ever and ever.

LXI. 5, 6 XCI. 16.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

CXLV. 3.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

XVI. 12 XLII. 7 XLV. 3 LXXX. 3, 7, 19.

7 And why? because[2] the King putteth his trust in the LORD: and in the mercy of the Most Highest[3] he shall not miscarry.

XI 1 XVI. 9.

8 All thine enemies shall feel thine hand: thy right hand shall find out them that hate thee.

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little lower than the angels for the suffering of death, crowned with glory and honour." *Heb.* ii. 9. "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown." *Rev.* xiv. 14. Comp. 2 *Sam.* xii. 30.

4 He asked life of thee, thou gavest it him; even length of days for ever and ever. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." *S. John* v. 26. "I am he that liveth, and was dead; and, behold, I am alive for evermore." *Rev.* i. 18.

3, 4 "The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand." *Wisd.* v. 15, 16.

5 His glory is great in thy salvation: honour and majesty dost thou lay upon him. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." *S. John* xvii. 24.

6 For thou settest him to be blessings for ever: thou makest him glad with joy in thy presence.

7 For the king trusteth in the LORD, and through the lovingkindness of the Most High he shall not be moved.

(*The King is now addressed.*)
His future success.

8 Thine hand shall find out all thine enemies. "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." *Mic.* v. 9.

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2 The words 'And why? because' only represent one word in the Hebrew, Septuagint, or Vulgate. On 'And why?' see Ps. xvi. 11, note. 3 Elyon; Divine Names (Introd.).

9 Thou shalt make them like a fiery oven in time of thy wrath : the LORD shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit[4] shalt thou root out of the earth : and their seed from among the children of men.

XXXVII. 29 CIX. 12.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

II.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

XLV. 6.

13 Be thou exalted, LORD, in thine own strength : so will we sing, and praise thy power.[5]

XXIV. 7–10 LVII. 6–12 XCVII. 1–9.

Prop. Ps. Asc. M. **Eng.** Prop. Ps. Sovereign's Accession, and Obiit Sun. (Chapel Royal Windsor). **Brev. Off. and D. H.** 3 S. Stephen. **Brev. Off.** 1 S. Joseph, 5 Transfig. **Liturg. SS. Basil and Chrys.** 1–4 Pent. (Ant.), 13 Anth. (Little Entrance); **Rom. Missal** 2, 3 S. Matthias, 2–4 Mart., 3–5 S. Matthew, 5 Ap. **Gk.** Dawn. **Rom.** Asc., Martyrs and Confessors (3 pt. Ant.); 3, 5 S. Stephen.

9 Thou shalt make them as a fiery furnace in the time of thy countenance.[6] The LORD shall swallow them up in his wrath, and the fire shall devour them. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." *Mal.* iv. 1. Comp. 2 *Sam.* xii. 31.

10 Their fruit shalt thou destroy from the earth. "His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall have neither son nor son's son among his people, nor any remaining where he sojourned." *Job* xviii. 16, 17, 19.

12 For thou shalt make them turn their back, thou shalt make ready with thy bow-strings against the face of them. "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." *Rev.* vi. 2.

13 "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." *Rev.* xi. 17.

4 Seed, or posterity. 5 This verse addressed to Jehovah gives a meaning prophetic of Christ to the whole psalm 6 Shown in wrath.

PSALM XXII. *Deus, Deus meus*[1] (*respice in me*).[2]

MY God![3] my God![3] look upon me;[4] why hast thou forsaken me: and art so far from my health,[5] and from the words of my complaint?[6]

Verses 11, 19 XIII. 1 XXVII. 10–12 LXXXVIII. 14.

For the Chief Musician; set to 'The Hind of the Dawn.' A Psalm of David.

THE INCARNATE SON, BEARING THE BURDEN OF SIN AND INAUGURATING THE KINGDOM OF THE HOLY SEED.

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 *S. Pet.* i. 11.

The cry of the forsaken.

1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my groaning? *Or*, Lit. Far from my salvation are the words of my roaring. *Pss.* iii., xxviii., xxxv., xliii., liv., lv., lxi., lxix., lxxxvi., lxxxviii., cii., cxli., cxlii. "And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" *S. Matt.* xxvii. 46. *S. Mark* xv. 34. "Who in the days of his flesh, when he had offered up prayers and supplica-

22 If David's personal experience is recorded in this psalm such "experience seems to afford only the starting point for a purely Messianic prophecy, which embraces many particulars that far transcend anything recorded of his sorrows, — the person of the psalmist fading away before the image which by occasion of his own griefs rose vast, and solemn, and distant before his prophetic gaze." — Maclaren. Title. 'The Hind of the Dawn' (Heb. *Aijeleth hash-Shahar*) is either the name of a melody to which the psalm was sung, or a poetical description of the subject matter. It is thought to furnish a key to the imagery of the psalm itself. "The suppliant's sufferings are collectively represented by the agonies of a hind at bay, who is hard pressed and wearied with the chase. Two sets of enemies have pursued her; the one the instigators of the chase; the other the immediate instruments of her death The former are the bulls compared to lions in respect of their eagerness for their prey, this comparison being introduced in order that the ravenousness of the lion might be superadded to the pride and impetuosity of the buffalo" Her more immediate assailants are the hounds "Then the psalmist forgetting for a moment the animal imagery he had adopted, thinks of his own hands and feet as pierced through by his destroyers, who embitter his last moments by treating him as already dead, and dividing or allotting among themselves the clothes of which they had stripped him" — Thrupp. Among Semitic peoples the first rays of the morning sun are compared to the horns of a deer or gazelle. "A determination of time, which occurs in the Jerusalem Talmud as well as in the Babylonian runs thus: 'from the hind of the morning's dawn till the east is lighted up.'" "It is possible that the choice of a melody which is so named in the title is intended to point to the breaking of light through the night of affliction which is accomplished in this psalm." — Delitzsch. 2 Added to distinguish this psalm from Ps. lxiii. 3 El: Divine Names (Introd.), Ps. iii. 7, note. 4 'Look upon me;' from Gk. version through Lat. 5 This word evidently had a more general and a stronger meaning formerly. It is very frequently used for salvation in the Psalter. In Ps. lxvii. 2 we have 'saving health' (see note). In Anglo-Saxon *Hælend* (the 'Healing One') meant the Saviour. Ps. iii. 7, note. 6 Ps. ix. 12, note.

2 O my God,[7] I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

LXX. 6 LXXXVIII. 1.

3 And thou continuest holy : O thou Worship of Israel.

XCIX. 1, 3, 5, 9 CXLV. 17–19.

4 Our fathers hoped[8] in thee : they trusted in thee, and thou didst deliver them.

Verse 8 XLIV. 1 XLVIII. 7 LXXVIII. 3–8.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

LXIX. 7, 12. LXXI. 6.

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tions with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." *Heb.* v. 7.

2 O my God, I cry in the day-time, but thou answerest not; and in the night season, and am not silent.

My God, I cry aloud all day,
I cry, and Thou abid'st apart,
And all the night to Thee I pray,
And no sweet silence in my heart. — Keble.

3 But thou art holy, O thou that inhabitest (*or*, art enthroned upon) the praises[9] of Israel. *Ps.* lxxx. 1.

O calm and holy, sitting high
Amid the praises of Thine own. — Keble.

4, 5 *Ex.* iii. 9, 10.

5 They cried unto thee, and were delivered: they trusted in thee, and were not put to shame.

6 A reproach of men, and despised of the people. "Away with him, away with him, crucify him." *S. John* xix, 15. "As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men." *Is.* lii. 14. "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not." *Is.* liii. 3 (xlix. 7, l. 6). *Job* xxv. 6. *S. John* xviii. 40, xix. 21.

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7 'My Elohim'; Ps. iii. 7, note. 8 One of the peculiarities of the phraseology of the Psalter is the interchange of 'trust,' 'hope,' and 'refuge,' in rendering the Heb. words *batach*, *yachal*, *chasah*, and their derivatives. 'Hope' for 'trust' [*batach*] Pss. xxii. 4, 9, xxxi. 16, xxxiii. 20, xlv. 5, lxxi. 5. 'Trust' for 'hope' [*yachal*] Pss. xxxiii. 17, 21, xxxviii. 15, xlii. 7, 15, cxix. 74, cxxx. 5, 7, cxxxi. 4, cxlvii. 11. 'Hope' for 'refuge' [*machseh*] Pss. xlvi. 1, lxi. 3 (K. J. 'shelter'), lxii. 8, xci. 2, 9, cxlii. 5. 9 Ps. i. note second.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads,[10] saying,

XXXI. 13-15 XXXV. 21 LXXXIX. 37-44 CIX. 24.

8 He trusted in GOD,[11] that he would deliver him : let him deliver him, if he will have him.

Verses 4, 5 III. 2 XLII. 13.

9 But thou art he that took me out of my mother's womb : thou wast my hope,[8] when I hanged yet upon my mother's[12] breasts.

LXXI. 5 CXXXIX. 12.

10 I have been left unto thee ever since I was born : thou art my God[3] even from my mother's[12] womb.

11 O go not from me ; for trouble is hard at hand : and there is none to help me.

Verses 1, 19 X. 1.

12 Many oxen are come about me : fat bulls[13] of Basan[14] close me in on every side.

Verse 16 XCIV. 21.

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7 Cont. *Ps.* ii. 4. "And they that passed by reviled him, WAGGING THEIR HEADS." *S. Matt.* xxvii, 39. "And the people stood BEHOLDING. And the rulers also with them DERIDED him. . . . The soldiers also mocked him." *S. Luke* xxiii. 35, 36. *S. Mark* xv. 29.

8 Lit. Roll (thyself) upon the LORD. Let him deliver him, let him rescue him, since he delighteth in him. "HE TRUSTED IN GOD; LET HIM DELIVER HIM NOW, IF HE WILL HAVE HIM: for he said, I am the Son of God." *S. Matt.* xxvii. 43 (xxvi. 53). 1 *S. Pet.* ii. 23. "He maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies." *Wisd.* ii. 16–18.

Prayer and final answer.

9 But thou art he that took me out of the womb: thou didst make me trust when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly. "The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name." *Is.* xlix. 1.

11 "I have trodden the winepress alone; and of the people there was none with me. . . . I looked, and there was none to help." *Is.* lxiii. 3, 5.

12 Lit. Many bulls have come about me: strong ones of Bashan have encompassed me.

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10 'To shake the head' is expressive of scorn (2 Kin. xix. 21, Job xvi. 14, Jer. xviii. 16, Lam. ii. 15). 11 Heb. Jehovah. 12 "Throughout the whole of the Old Testament there is no mention whatever of a human father, i. e. begetter of the Messiah; it is always only his mother or bearer that is spoken of." — Delitzsch. 13 'Fat bulls,' 'many' (v. 16); from Gk. version through Lat. 14 Bashan; a dis-

13 They gape upon me with their mouths : as it were a ramping[15] and a roaring lion.

Verse 21 XXXV. 17, 21 LVII. 4, 5.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body s even like melting wax.

CIX. 21.

15 My strength is dried up like a potsherd,[16] and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

LXIX. 3, 22 LXXXVIII. 3, 5, 15 CIX. 22, 23.

16 For many[13] dogs are come about me : and the council of the wicked layeth siege against me.

Verses 12, 20 III. 6.

17 They pierced my hands and my feet : I may tell all my bones : they[18] stand staring and looking upon me.

CIX. 24.

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13 "And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed." *S. Luke* xxiii. 23.

14 My heart is like wax; it is melted in the midst of my bowels.

15 Lit. My tongue cleaveth to my jaws, and thou layest me in the dust of death. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." *S. John* xix. 28.

16 For dogs have compassed me: the assembly of evil-doers have inclosed me. *Ps.* lix. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles." *S. John* xi. 47. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." *Acts* ii. 23.

17 "And they crucified him. . . . And sitting down they watched him there." *S. Matt.* xxvii. 35, 36. "He was wounded [lit. pierced] for our transgressions, he was bruised for our iniquities." *Is.* liii. 5. "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." *Zech.* xiii. 6. "They shall look on him whom they have pierced." *S. John* xix. 37 (*Zech.* xii. 10). *S. Luke* xxiv. 40. *S. John* xx. 27.

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trict on the east of Jordan: famous for its cattle. 15 Tearing, pawing. 16 A refuse piece of pottery. 18 Emphatic in Heb.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O LORD : thou art my succour, haste thee to help me.

Verses 1, 11 XXXV. 22 XXXVIII. 21, 22 XL. 16 LXXI. 10.

20 Deliver my soul from the sword : my darling[19] from the power of the dog.

XXV. 19 XXXV. 17 LIX. 1–6.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

Verse 25.

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18 "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, THEY PARTED MY RAIMENT AMONG THEM, AND FOR MY VESTURE THEY DID CAST LOTS. These things therefore the soldiers did." *S. John* xix. 23, 24. *S. Matt.* xxvii. 35. *S. Mark* xv. 24. *S. Luke* xxiii. 34.

19 Lit. O my strength, haste to my help.

20 My dear life from the power of the dog.

21 Yea, from the horns of the wild-oxen thou hast answered[20] me. "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: AND I WAS DELIVERED OUT OF THE MOUTH OF THE LION." 2 *Tim.* iv. 17.

(*The whole strain changes from humiliation to exultation.*) "*For the joy that was set before him he endured the Cross.*" *Heb.* xii. 2.

22 "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I WILL DECLARE THY NAME UNTO MY BRETHREN, IN THE MIDST OF THE CHURCH WILL I SING PRAISE UNTO THEE." *Heb.* ii. 11, 12. "I have manifested thy name unto the men which thou gavest me out of the world." "I have declared unto them thy name, and will declare it." *S. John* xvii. 6, 26. "Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me. *S. Matt.* xxviii. 10. "The firstborn among many brethren." *Rom.* viii. 29.

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19 Equivalent to 'my soul.' 20 The prayer just uttered is already answered. Comp. Pss. vi. 9, xx. 6, xxviii. 7, xxxi. 23, 1 S. John v. 15.

23 O praise the LORD, ye that fear him : magnify him, all ye of the seed of Jacob ; and fear him, all ye seed of Israel.

CXXXV. 19, 20.

24 For he hath not despised nor abhorred the low estate of the poor : he hath not hid his face from him ; but when he called unto him he heard him.

Verse 26 XXXIV. 6 XXXV. 10 CII. 17.

25 My praise is of thee in the great congregation : my vows will I perform[21] in the sight of them that fear him.

Verse 22 XL. 11-13 LI. 15 LII. 10 LXVI. 12 CXVI. 13-16.

26 The poor shall eat, and be satisfied[22] : they that seek after the LORD, shall praise him : your heart shall live for ever.

Verses 24, 30 XXIII. 5 LXIX. 33.

27 All the ends of the world shall remember themselves, and be turned unto the LORD : and all the kindreds of the nations shall worship before him.

II. 8 LXXXVI. 9 XCVIII. 4 CII. 15, 22.

23 "And a voice came out of the throne, saying, PRAISE our God, all ye his servants, and YE THAT FEAR HIM, both small and great." *Rev.* xix. 5.

24 For he hath not despised nor abhorred the affliction of the afflicted.

25 Lit. From thee is my praise.[23]

26 The meek shall eat and be satisfied : they shall praise the LORD that seek after him : let your heart live for ever. "I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is for the life of the world." *S. John* vi. 51.

27 All the ends of the earth shall remember and turn unto the LORD : and all the kindreds of the nations shall worship before thee. "Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; a light to lighten the Gentiles, and the glory of thy people Israel." *S. Luke* ii. 29-32. "And I, if I be lifted up from the earth, will draw all men unto me." *S. John* xii. 32. "Be it known

21 "That is, I will offer the thank-offering vowed in the time of trouble. The flesh of this offering was by the 'law of the peace offering' to be eaten by all who were clean (Lev. vii. 11-21). Hence it is added in v. 26, 'the meek shall eat, etc.'" — Bp. Barry. 22 "How natural it is to think here of the Sacramental Eucharist, in which the second David, having like the first attained to the throne through the suffering of death, makes us participate in the fruits of His suffering!" — Delitzsch. 23 The power to praise comes from God.

28 For the kingdom is the LORD's : and he is the Governor among the people.

XLVII. 7, 8.

29 All such as be fat[24] upon earth : have eaten, and worshipped.

XLV. 13 LXXII. 11.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

CXIII. 6 CXIX. 25.

31 My[25] seed shall serve him : they shall be counted unto the Lord[26] for a generation.

LXXII. 17 LXXXIX. 4, 30, 35.

32 They shall come, and the heavens[27] shall declare

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therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." *Acts* xxviii. 28. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." *Rev.* vii. 9.

28 And he is the ruler over the nations. *Pss.* xcvii., xcix. "The government shall be upon his shoulder." *Is.* ix. 6. "Out of thee shall come a Governor, that shall rule my people Israel." *S. Matt.* ii. 6 (*Mic.* v. 2).

30 Even he that cannot keep his soul alive. Comp. *Ezek.* xiii. 19, xviii. 27. "God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee should bow." *Phil.* ii. 9, 10.

31 A seed[28] shall serve him; it shall be told of the Lord unto the next generation. "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." *Is.* liii. 10.

32 They shall come and shall declare his righteousness unto a people that shall be born, that he hath done it.[29] *Ps.* xix. "Jesus said, It is finished : and he bowed his head, and gave up the ghost." *S. John* xix. 30.

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24 "At this great feast they have found what all their wealth could not procure, and have confessed their indigence." — Kay. "Over against the 'fat ones of the earth' stand those who by reason of misery and wretchedness go down to the dust (in this formula always referring to the dust of the grave)." — Delitzsch. 25 From Gk. version through Lat. 26 Adonai; Divine Names (Introd.). 27 'The heavens'; from Vulgate. 28 "A never-failing succession of posterity." — Kay. 29 'He hath done it' is equivalent to 'It is finished,' so that the psalm not only begins but ends with one of our Lord's last Words on the Cross.

his righteousness : unto a people that shall be born, whom the Lord[25] hath made.

LXXVIII. 3–7 LXXXVI. 9 LXXXVII. 4–6 CII. 18.

Prop. Ps. Good Fri. M. **Int.** Good Friday. **Brev. Off. and D. H.** Prime (Fri.); 11, 20, 21 Pass. and Palm Sun. **Brev. Off.** (Eng. ed.) Commend. Soul. **Liturg. Malabar** 26 in prep. Elements; **Rom. Missal** 1–8, 17, 10, 23, 31, 32 Palm Sun. **Gk.** 10 Baptism. **Rom.** Good Fri. (18 Ant.); 11, 17, 19, 20, 22 Pass. and Palm Sun., 22 Cons. Altar. **Jewish (Mod.)** Purim.

PSALM XXIII. *Dominus regit me.*

THE LORD is my shepherd : therefore can I lack nothing.

XXXIV. 6–10 XL. 20 LXXVIII. 53 LXXX. 1.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

I. 2–4 XLII. 1 XCV. 7 LXXXIV. 5, 6 C. 2.

CHRIST'S ROYAL DIGNITY AND OFFICE (XXIII.–XXIX.).

A Psalm of David.

The Exodus of the Redeemed.

THE LORD THE TRUE SHEPHERD.

1 "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon." *Cant.* i. 7. "I am the good shepherd: the good shepherd giveth his life for the sheep." *S. John* x. 11. "He shall gather the lambs in his arm, and carry them in his bosom." *Is.* xl. 11. *Deut.* ii. 7.

2 Lit. In pastures of tender grass he maketh me to lie down; beside waters of rest doth he guide me. "He that hath mercy on them shall lead them, even by the springs of water shall he guide them." *Is.* xlix. 10. "I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord GOD." *Ezek.* xxxiv. 14, 15. "The sheep hear his voice:

23 "This psalm breathes the very spirit of sunny confidence and of perfect rest in God. It is the echo of David's shepherd life. Then he had to think for his flock's simplicity, to fight for their defencelessness, to find their pasture, to guard them while they lay amid the fresh grass; sometimes to use his staff in order to force their heedlessness with loving violence past tempting perils; sometimes to guide them through gloomy gorges, where they huddled close at his heels; sometimes (with his 'rod' or club) to smite the lion or bear that prowled about the fold." — Maclaren. Ps. lxxviii. 71–73. In the 22d psalm, Christ is the Lamb slain; in this psalm as their Shepherd, He both feeds His people, and leads them through Paradise to Heaven. "In Heb. xiii. 20, and 1 S. Pet. ii. 25, the pastoral character of our Lord is mentioned after reference to His atonement. Cp. the words of the Good Shepherd Himself in S. John x. 15–17." — Kay.

3 He shall convert[1] my soul : and bring me forth in the paths of righteousness for his Name's sake.

v. 8 XXXI. 4 LXXVII. 19, 20.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me; thy rod and thy staff comfort me.

XXII. 15 XXVII. 1–6 XLIV. 20 CXXXVIII. 7.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil,[2] and my cup shall be full.

XXII. 26 LXXVIII. 20, 21 XLV. 8 XCII. 9 XVI. 6.

6 But thy[3] loving-kindness and mercy shall follow me

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and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice." *S. John* x. 3, 4. "The Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life." *Rev.* vii. 17.

Our Guide.

3 He restoreth my soul : he guideth me in the paths of righteousness for his name's sake. *S. Luke* xv. 4–6.

4 Thy rod and thy staff, they[4] comfort me. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." *Is.* xliii. 2. *Zech.* xi. 7.

Our Sustainer.

5 Thou preparest a table before me in the presence of mine enemies : thou hast anointed my head with oil; my cup runneth over. Cont. *Ps.* xi. 7. "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. . . . And they shall be no more consumed with famine in the land." *Ezek.* xxxiv. 23, 29. Comp. 2 *Sam.* xvii. 17–29. "Ye have an unction [anointing] from the Holy One." 1 *S. John* ii. 20. "God anointed Jesus of Nazareth with the Holy Ghost and with power." *Acts* x. 38.

6 Surely (*or* only) goodness and mercy shall follow me all the days of my life. *Ps.* lxxxix. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." *S. John* x. 28, 29. "The servant abideth not in the house for ever : but the Son abideth ever." *S. John* viii. 35.

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1 To turn to health and strength. 2 The 'anointing the head with oil' denotes the welcome of hospitality (comp. S. Luke vii. 46). See also Pss. xcii. 9, civ. 15, notes. 3 'Thy' is from Gk. version through Lat. 4 Emphatic in Heb.

all the days of my life : and I will dwell in the house of the LORD for ever.

XVI. 12 XVII. 16 XXVII. 4 LXXXIV. 4.

Am. in Sel. 4 [Adopted 1889]. **Int.** Septuagesima. **Scotch 1637** Cant. M. **Brev. Off. and D. H.** Prime (Th.); 1, 2 Sext. **Brev. Off.** 1 Ant. P. (Sun.). **Liturg. S. James** (Gk.) at breaking Bread; **Ethiop.** 5 Private Prep. Priest; **Sar. Missal** 4 for Dead (Bp.); **Rom. Missal** 4 Journey. **Gk.** Visit. Sick, Bur. Priest. **Rom.** Corp. Chris., Off. Dead. **Jewish** before meals. *See* Table Prop. Pss. note.

PSALM XXIV. *Domini est terra.*

THE earth is the LORD'S, and all that therein is[1] : the compass of the world,[2] and they that dwell therein.[3]

L. 12 LXXXIX. 12.

2 For he[4] hath founded it upon the seas : and prepared it upon the floods.

CXXXVI. 6.

DEDICATION OR TABERNACLE PSALMS (XXIV.–XXX.).

A Psalm of David.

Glory of God's Universe, and the Purity of His Dwelling-place the Heavenly Jerusalem.

CHRIST'S EXALTATION AND ENTRANCE INTO HIS KINGDOM.

The Sovereignty of the Lord.

1 The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. "For THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF." 1 *Cor.* x. 26. "All the earth is mine." *Ex.* xix. 5 (ix. 29). *Deut.* x. 14.

2 "By the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 *S. Pet.* iii. 5.

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24 Probably sung when the Ark was removed from the house of Obed-edom to the city of David on Mount Zion. 2 Sam. vi. 12. The Greek version adds to the title, 'For the first day of the week.' Comp. Jewish use. **1** "A new historical interest has been given to these words in modern times, by the use of them as an inscription [the suggestion of the Prince Consort] upon the pediment of the Royal Exchange, London, at the centre of the world's commerce." — Blunt. **2** *Orbis terrarum* (Vulgate). **3** "Now when the symbol of His presence is to have a local habitation in the centre of the national life, the psalmist lays for the foundation of his song the great truth, that the Divine Presence is concentrated in Israel, but not confined there, and concentrated in order that it may be diffused." — Maclaren. **4** Emphatic in Heb.

3 Who shall ascend into the hill of the LORD : or who shall rise up in his holy place?

XV. 1.

4 Even he that hath clean hands, and a pure heart : and that hath not lift up[5] his mind unto vanity, nor sworn to deceive his neighbour.[6]

XVIII. 20, 24 XXVI. 6 LXXIII. 1.

5 He shall receive the blessing from the LORD : and righteousness from the God of his salvation.

XXXVII. 40 CXIX. 1.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

XXVII. 9 CV. 4.

7 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors : and the King of glory shall come in.*[7]

II. 6 XLVII. 2, 6, 7 LXVIII. 24 CVIII. 5 CXIII. 4 CXVIII. 19, 20.

His true Worshippers.

Question.

3-6 "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." *Heb.* vii. 26.

3 "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." *S. John* iii. 13. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." *Rev.* xxi. 27. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." *Rev.* xxii. 14.

Response.

4 Who hath not lifted up his soul unto vanity, and hath not sworn deceitfully. "Blessed are the PURE IN HEART: for they shall see God." *S. Matt.* v. 8.

6 This is the generation of them that seek after him, that seek thy face, even Jacob.[8] Selah. "And Jacob called the name of the place Peniel: for I have seen God face to face." *Gen.* xxxii. 30. "O house of Jacob, come ye, and let us walk in the light of the LORD." *Is.* ii. 5. "Thou art my servant, O Israel, in whom I will be glorified." *Is.* xlix. 3.

The Lord's Welcome to His Sanctuary.

7 *Pss.* xciii., xcvii., xcix. "So then after the Lord had spoken unto

5 Pss. xxv. 1, lxxxvi. 4, cxliii. 8. 6 'His neighbour'; from Gk. version through Lat. 7 "As the procession bearing the Ark approaches the walls of Zion, the summons rings out 'Lift up your heads, O ye gates.' Then comes the challenge, 'Who is the King of glory,' and with a shout of confidence and triumph comes the crash of many voices in the answer 'Jehovah strong and mighty, Jehovah mighty in battle.'" — Maclaren. 8 The Syriac version reads, 'Thy face,

8 Who is this King of glory: It is the LORD strong and mighty, even the LORD mighty in battle.

XLV. 4, 6 LXVIII. 1 LXXXIX. 14, 20 CXVI. 16.

9 *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.*

10 Who is this King of glory: Even the LORD of hosts,[9] he is the King of glory.

XLVI. 7–11.

Prop. Ps. Asc. E. **Am.** in Sel. 3 [Adopted 1889], Process. Cons. Ch. (also **Irish, Sar. and Rom.**). **Int.** Sexagesima. **Brev. Off. and D. H.** Prime (Mon.); 'King of glory' (7–10) in place of Alleluia in Lent. **Rom. Missal** 1, 7 Vig. Nativ. **Gk.** Bur. Priest. **Rom.** Circ., 2d Sun. Epiph. (Holy Name), Easter Even, Trin., Michaelmas, All Saints (6 Ant.), Fest. B. V. M., Martyrs and Confessors, Churching Off., Bur. Child; 7 Adv. Sun. **Jewish** 1st Day Wk., and on carrying back Scroll of Law.

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them, he was received up into heaven, and sat on the right hand of God." *S. Mark* xvi. 19. *Acts* i. 9.

The true God.
Question and Response.

8 "The LORD is a man of war." *Ex.* xv. 3. "The armies in heaven followed him." *Rev.* xix. 14.

The Welcome repeated.

9 Yea, lift them up, ye everlasting doors.

The true God.
Question and Response.

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.[10]

O God of Jacob.' 'Even Jacob'; that is, these are Israelites indeed; comp. Ps. lxxiii. 1. See Ps. cxlvi. 4, note. 9 'LORD of hosts'; first used in the Song of Hannah (1 Sam. i. 3, 11). The significance of this Name is Lord of the angelic hosts (Gen. xxxii. 1, 2, Is. vi. 1–3), and its use became more frequent the more Israel was oppressed by foes. "The Name meets us nearly eighty times in Jeremiah, fourteen in the two short chapters of Haggai; very nearly fifty times in Zechariah, and twenty-five in the brief concluding prophecy in Malachi." — Andrew Jukes. Rom. ix. 29, S. Jas. v. 4; Te Deum. Divine Names (Introd.). 10 The Selah seems to indicate that the following psalm was joined with this in public worship, if not originally one with it (Pss. iii. 8, ix. 20, xlvi. 11).

PSALM XXV. *Ad te, Domine, levavi.*

UNTO thee, O LORD, will I lift up my soul; my God,[1] I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

Verse 19 LXXXVI. 4 CXLIII. 8 XXXI. 1 CXIX. 31.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

V. 12, 13 XXXVII. 9, 10, 22

3 Show me thy ways, O LORD: and teach me thy paths.

Verses 7, 13 V. 8 XXVII. 13 CXIX. 27 CXLIII. 8, 10.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

Verses 9, 20 XXIII. 2–6 XXIV. 5 XXVII. 16 CXXX. 5.

(A Psalm) of David.

The Song of the Righteous.

CHRIST, UNITING HIMSELF WITH ALL ITS MEMBERS, MAKES INTERCESSION FOR HIS MYSTICAL BODY, THE CHURCH.

Prayer in perplexity for forgiveness and guidance.

1 Let me not be put to shame. *Ps.* lxx.

2 Yea, none that wait for thee shall be put to shame: they shall be put to shame that deal treacherously without cause. "The scripture saith, Whosoever believeth on him shall not be put to shame." *Rom.* x. 11. "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed." *Rom.* v. 3–5.

3 Lit. Make me to know thy ways, O LORD. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy ways, that I may know thee, to the end that I may find grace in thy sight." *Ex.* xxxiii. 13. *S. Matt.* xxii. 16.

4 Guide me in thy truth, and teach me; for thou art the God of my salvation; for thee do I wait all the day. "In the way of thy judgments, O LORD, have we waited for thee." *Is.* xxvi. 8.

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25 The first of the strictly alphabetical psalms in the Heb., i. e. those in which the initial letters of the successive verses are (with few exceptions) in alphabetical order. Ps. ix. note. This psalm consists of twenty-two verses in the original, the number of letters in the Heb. alphabet. Verses one and two form the first verse of the Prayer-book psalm. 1 'My Elohim'; Ps. iii. 7, note.

5 Call to remembrance, O LORD, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

Verse 9 XXXVI. 7 CIII. 17 CVI. 1.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O LORD, for thy goodness.

Verses 10, 17 LI. 1, 2, 9 LXXXVI. 3, 5.

7 Gracious and righteous is the LORD : therefore will he teach sinners[2] in the way.

Verse 3 XXVII. 13 XXXI. 21 CXLV. 7, 9 CXIX. 68, 137.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

XXXII. 9 XXXVII. 11 LXXIII. 23.

9 All the paths of the LORD are mercy and truth : unto such as keep his covenant, and his testimonies.[3]

Verses 4, 5 XVIII. 25 LXXXV. 10 LXXXIX. 15.

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5 "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, these may forget, yet will I not forget thee." *Is.* xlix. 15. "I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." *Is.* lxiii. 7. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." *Jer.* xxxi. 3.

6 Remember not the sins of my youth, nor my transgressions: according to thy lovingkindness remember thou me, for thy goodness' sake, O LORD. "The good LORD pardon every one that setteth his heart to seek God, the LORD God of his fathers." 2 *Chr.* xxx. 18, 19. "We have sinned against the LORD our God, we and our fathers, from our youth even unto this day." *Jer.* iii. 25. "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." *Rom.* ix. 16.

God's gracious answer and promise.

7 Good[4] and upright is the LORD.

8 The meek will he guide in judgment: and the meek will he teach his way. "I have taught thee in the way of wisdom; I have led thee in paths of uprightness." *Prov.* iv. 11.

9 *Ps.* cxix. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony,

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2 Not the wilfully impenitent, but those who 'have erred and strayed' from God's way through natural sinfulness. 3 The Ten Commandments which testified or witnessed to God's holy will and His promises to the obedient. 4 The word 'good' in 'Good Lord, deliver us' in the Litany was inserted in 1544, and is peculiar to the Litany of the Anglican Church.

10 For thy Name's sake, O LORD : be merciful unto my sin ; for it is great.

Verses 6, 17 XXXI. 4 LXXIX. 9 CXLIII. 11.

11 What man is he that feareth the LORD : him shall he teach in the way that he shall choose.

XIX. 9 XXXIV. 11 XXXVII. 23 CXIX. 30, 173.

12 His soul shall dwell at ease : and his seed shall inherit the land.

XXXVII. 3, 11, 30 XCI. 1.

13 The secret of the LORD is among them that fear him : and he will show them his covenant.

LXXXIX. 3, 29, 34, 38.

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tables of stone, written with the finger of God." *Ex.* xxxi. 18. "The law was given by Moses, but grace and truth came by Jesus Christ." *S. John* i. 17. "O Lord, thou art just, and all thy works and all thy ways are mercy and truth." *Tobit* iii. 2.

10 Pardon mine iniquity, for it is great. "The LORD descended in the cloud, . . . and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." *Ex.* xxxiv. 5–7. "The LORD will not forsake his people for his great name's sake." 1 *Sam.* xii. 22. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." *Is.* xliii. 25.

11 Thou mark'st him out Thy way. — Keble.

12 "The fear of the LORD tendeth to life: and he that hath it shall abide satisfied." *Prov.* xix. 23. "If I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight. . . . And he said, My presence shall go with thee, and I will give thee rest." *Ex.* xxxiii. 13, 14. "Thy people also shall be all righteous: they shall inherit the land for ever." *Is.* lx. 21. *Deut.* xxviii. 1–14. "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall inherit the earth." *S. Matt.* v. 3, 5. "We know that all things work together for good to them that love God." *Rom.* viii. 28.

13 "His secret is with the upright." *Prov.* iii. 32. "He answered and said unto them, . . . it is given unto you to know the mysteries of the kingdom of heaven." *S. Matt.* xiii. 11. "If any man will do his will, he shall know of the doctrine." *S. John* vii. 17. "All things that I have heard of my Father I have made known unto you." *S. John* xv. 15. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." *Rev.* ii. 17.

14 Mine eyes are ever looking unto the LORD : for he[5] shall pluck my feet out of the net.

CXXI. 1, 2 CXXIII. 1 CXLI. 9 XXXI. 5.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

LXIX. 17, 21 LXXXVI. 16.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

XVIII. 3–5 LXXXVIII. 2.

17 Look upon my adversity and misery : and forgive me all my sin.

Verses 6, 10.

18 Consider mine enemies, how many they are : and they bear a tyrannous[6] hate against me.

XXVII. 3 LXIX. 4.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

Verse 1.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

Verse 4 XV. 1, 2.

Hope of complete deliverance.

14 Mine eyes are ever toward the LORD.
15 Lit. For I am solitary[7] and afflicted.
16 "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" *Rom.* vii. 23, 24.
18 Consider mine enemies, for they are many; and they hate me with cruel hatred.
19 Let me not be put to shame, for I take refuge in thee.
20 Let integrity and uprightness preserve me, for I wait for thee.

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5 Emphatic in Heb. 6 'Tyrannous' follows the Latin version of Münster; see Ps. lvii. 1, note. 7 "He is the only one of his kind, one who has no companion, therefore the isolated one." — Delitzsch. "The psalmist lacks the full faith which inspired Pss. iii. 6, iv. 9, xxvii. 12." — Cheyne.

21 Deliver Israel, O God : out of all his troubles.

CXXX. 8 CXXXII. 1 CXXXVI. 23.

Brev. Off. and D. H. Prime (Tues.). **Brev. Off.** (Eng. ed.) 3 **Itinerary.** **Liturg. S. James** (Syr.) Great Intercession; **Rom. Missal** 1-3 Adv. Sun., 1, 5, 16, 17, 21 2d Sun. Lent, 1, 14, 15 3d Sun. Lent. **Sar.** Burial. **Gk.** Compline. **Armenian** before Bapt. (door Ch.). **Rom.** Off. Dead; 5 *Reminiscere* as Int. 2d Sun. Lent gave name to day; so 14 *Oculi* 3d Sun. Lent. **Jewish** 12 Prayer for the Dead (Is. lvii. 2).

21 Redeem Israel, O God, out of all his troubles. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." *S. John* xvii. 9.

PSALM XXVI. *Judica me, Domine.*

BE thou my Judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

Verse 11 VII. 8 XVII. 1 XLIII. 1 XXV. 1.

2 Examine me, O LORD, and prove me : try out my reins[1] and my heart.

VII. 10, 11 XVII. 3 LXVI. 9 CXXXIX. 23.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

XVIII. 20, 24 XXV. 5 XXXVI. 5-10 XLIII. 3.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

I. 1 CI. 4, 6, 10.

(A Psalm) of David.

The Sacrifice of Praise.

CHRIST, THE ONLY SINLESS BEING, THE ONLY ALL-HOLY ONE, WHO EVER WALKED THIS EARTH.

1 Judge me, O LORD, for I have walked in mine integrity: I have trusted also in the LORD without wavering. "The prince of this world cometh, and hath nothing in me." *S. John* xiv. 30. "Which of you convinceth me of sin?" *S. John* viii. 46.

2 Try my reins and my heart.

4 I have not sat with men of falsehood; neither will I go in with dissemblers.

26 This psalm would have its place in David's life in the period immediately following the bringing of the Ark to Zion. 1 Ps. vii. 10, note.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

XXXI. 7 CI. 5 CXXXIX. 21, 22.

6 I will wash my hands in innocency, O LORD : and so will I go to thine altar;

Verses 1, 11 XXIV. 3, 4.

7 That I may show the voice of thanksgiving : and tell of all thy wondrous works.

XCV. 2 C. 3 CV. 2.

8 LORD, I have loved the habitation of thy house : and the place where thine honour dwelleth.

XXIII. 6 XXVII. 4 LXIII. 1–3 LXXXIV. 1, 2 CXXII. 1.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty;

XXVIII. 3.

10 In whose hands is wickedness : and their right hand is full of gifts.

CXL. 4 CXLIV. 8.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.[2]

Verses 1, 6 XXV. 20, 21 XXVII. 8.

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5 I hate the congregation of evil-doers. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." *Rev.* ii. 2.

6 Lit. I wash my hands in innocency: so would I compass[3] thine altar, O LORD. *Ps.* lxxiii. 12. *Ex.* xxx. 18–20.

7 That I may publish with the voice of thanksgiving.

8 LORD, I love the habitation of thy house, and the place of the tabernacle of thy glory. *Ps.* lxxxiv. Christ, when found by his parents in the Temple, said, — "Wist ye not that I must be in my Father's house?" *S. Luke* ii. 49.

9 Gather not[4] my soul with sinners, nor my life with men of blood.

O glean not up my soul among
The scorners of Thy way,
My life amid the murderous throng,
In Thy great harvest-day. — Keble.

10–12 In whose hands is mischief, and their right hand is full of bribes. But as for me, I will walk in mine integrity: redeem me, and be merciful

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2 "My merits are thy mercies." — S. Bernard. 3 Implying "that though the hands were washed in innocency, admission to God's altar was still of God's mere mercy." — Dr. Pusey quoted by Dr. Kay. 4 Take not away; as the tares are gathered together and burned; S. Matt. xiii. 30.

12 My foot standeth right: I will praise the LORD in the congregations.

LVI. 13 CXXI. 3 XXXV. 18.

Am. in Sel. 5 [Adopted 1889] and Anth. [Adopted 1886] **Instit. Off.**; 6–8 Cons. Ch., 8 Opening Sentence E. [Adopted 1889]. **Int.** Quinquagesima. **Brev. Off. and D. H.** Prime (Wed.); 9 Pass. and Palm Sun., 11, 12 N. (ferial). **D. H.** 8 S. Anne. **Liturg. Armenian** after (and 6 at) Washing of Hands; **Ethiop.** 6 Private Prep. Priest; **S. James (Syr.)** 6, 7 the 'Lavabo' (so 6–12 many Liturgies), 8 Initial Prayer; **SS. Basil and Chrys.** 6–12 Preparatory; **Malabar** 6 Opening Words; **Rom. Missal** 1, 11, 12 Journey. **Gk.** Bur. Priest. **Armenian** bef. Bapt. (door Ch.). **Rom.** Cons. Altar; 9 Pass. and Palm Sun. *See* Table Prop. Pss. note.

unto me. My foot standeth in an even place:[5] in the congregations will I bless the LORD.

PSALM XXVII. *Dominus illuminatio.*[1]

THE LORD is my light[2] and my salvation; whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

Verse 11 XXIII. 4 XXXVI. 9 LXXXIV. 12 XVIII. 1.

(A Psalm) of David.

The exultation of God's people.

CHRIST THE LIGHT OF THE WORLD, AND HIS PRESENCE ITS SANCTUARY.

Sure confidence in God.

1 The LORD is the strong hold of my life. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." *Is.* lx. 1 (19, 20). "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me." *Mic.* vii. 8. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." *S. John* viii. 12 (i. 7–9). "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Rev.* xxi. 23. "Behold, God is my salvation; I will trust, and not be afraid." *Is.* xii. 2 "Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh." *Is.* lxii. 11. "Salvation is of the LORD." *Jonah* ii. 9.

5 Ps. xviii. 36. The Heb. word also means 'equity'; see Ps. cxliii. 10, note.

27 This psalm is often placed in the same period as the preceding. The title in the Greek version is, "Of David, before being anointed." See 2 Sam. v. 3, Ps. xxviii. 9. 1 *Dominus illuminatio mea;* motto of Oxford University. 2 The first time this word occurs in Holy Scripture as a designation of God. 1 S. John i. 5.

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they[3] stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.[4]

III. 6 XVIII. 29 XXV. 18 LVI. 1–4, 9, 11.

4 One thing have I desired of the LORD, which I will require : even that I may dwell[5] in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.[6]

XXVI. 8 XLII. 2 LXIII. 3 LXXXIV. 1, 2.

5 For in the time of trouble he shall hide me in his

2 "As soon then as he had said unto them, I am he, they went backward, and fell to the ground." *S. John* xviii. 6. 1 *Sam.* xvii. 44, 48, 49. 2 *Sam.* v. 17–25. *Pss.* lvii. 3, cxxiv. 5.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee out of the land of Egypt." *Deut.* xx. 1. "The victory of battle standeth not in the multitude of an host; but strength cometh from heaven." 1 *Macc.* iii. 19. *S. Matt.* xxiv. 6. *Rom.* viii. 38.

4 One thing have I asked of the LORD, that will I seek after; ... and to consider his temple.

I of the Lord one boon have ask'd,
For one on Thee I'll wait,
The days of all my life to dwell
Within Jehovah's gate,

And with the eyes of all my heart,
Devoutly there to view
The glorious beauty of the Lord,
And search His temple through. — Keble.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." *Rev.* iii. 12. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." *Rev.* xxi. 22.

5 For in the day of trouble he shall keep me secretly in his pavilion: in the covert of his tent shall he hide me; he shall lift me up upon a rock.

3 Emphatic in Heb. 4 (Vv. 1–3). Collect for Peace at Matins. 5 Comp. Ps. lxi. 4, note for similar idea although the Heb. verb is different. 6 Ps. v. 7, note.

tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.[7]

xvii. 8 xxxi. 22 xci. 1 lxi. 3.

6 And now shall he lift up mine head : above mine enemies round about me.

iii. 3.

7 Therefore will I offer in his dwelling an oblation, with great gladness : I will sing and speak praises unto the LORD.[8]

xliii. 4 lvi. 12 xcvi. 6, 8.

8 Hearken unto my voice, O LORD, when I cry unto thee : have mercy upon me, and hear me.[9]

iv. 1 v. 2, 3.

9 My heart hath talked of thee, Seek ye my face : Thy face, LORD, will I seek.

xxiv. 6 cv. 4 cxix. 10.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

lxix. 18 cii. 2 li. 11 cxxx. 3.

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7 And I will offer in his tent sacrifices of shouting; I will sing, yea, I will sing praises unto the LORD. 1 *Chr.* xvi.

Cry for help and comfort in present need.

8 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

9 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. "If thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." *Deut.* iv. 29. 1 *Chr.* xvi. 11.

10 "Wherefore hidest thou thy face, and holdest me for thine enemy?" *Job* xiii. 24.

My heart in silence talk'd with Thee:
Thou spak'st to all, Thou spak'st to me,
'Seek ye My Face:' I caught the word,
And, lo, I seek Thy Face, O Lord.

And turn not Thou Thy Face away,
Nor hide Thine eyes from mine, I pray,
Nor cast, in ire, Thy servant by. — Keble.

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7 Ps. xl. 2. There is a reference here to the lofty position of the Tabernacle on Mt. Zion. 8 "Accept this our sacrifice of praise and thanksgiving." — Comm. Off. 9 "He must have little knowledge of the fluctuations of the devout life who is surprised to find so swift a passage from confidence to conscious weakness." — Maclaren.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

Verse 1 XXII. 11, 19 XXXVIII. 21.

12 When my father and my mother forsake me : the LORD taketh me up.

XXV. 5 CIII. 13.

13 Teach me thy way, O LORD : and lead me in the right way, because of mine enemies.

XXV. 3, 8, 11 LXXXVI. 11 V. 8 CXLIII. 10.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

CXL. 1.

15 I should utterly have fainted[10] : but that I believe verily to see the goodness of the LORD in the land of the living.[11]

LVI. 13 CXVI. 9 CXLII. 6.

16 O tarry thou the LORD's leisure : be strong,[12] and

12 For my father and my mother have forsaken me, but the LORD will take me up. "I will not leave you orphans: I will come to you." *S. John* xiv. 18. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." *Is.* xlix. 15.

13 Lit. Lead me in a level path.[13] *Ps.* cxix.

14 And such as breathe out cruelty.[14] "Many bare false witness against him." *S. Mark* xiv. 56.

Renewed confidence.

15 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

What if no Faith were mine, to see
Thy love in realms where Life shall be? — Keble.

16 Wait for the LORD: be strong, and let thine heart take courage; yea, wait thou for the LORD. "They that wait for the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." *Is.* xl. 31. "Though it tarry, wait for it: because it will surely come, it will not delay." *Hab.* iii. 2. *Deut.* xxxi. 6, 7. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 *Cor.* xvi. 13.

10 Supplied to complete the expression. 11 "O sweet sickness, reproaches, imprisonments, or death, accompanied with these tastes of our future rest! This keeps the suffering from the soul, so that it can only touch the flesh." — R. Baxter. 12 "The word 'be strong' occurs commonly in exhortations to persevere and hold fast amid whatever obstacles. Hagg. ii. 4." — Pusey. 13 Ps. cxliii. 10, note. 14 Like Shimei and Ahithophel; 2 Sam. xvi. 7, 8, xvii. 1–3.

he shall comfort[15] thine heart; and put thou thy trust in the LORD.

XXV. 4 XXXI. 27 XXXVII. 35 LXII. 1, 5.

Am. Prop. Ps. Transfig. M. [Adopted 1889]. **1549** 15 Burial Office. **Brev. Off. and D. H.** 8 Petitions (ferial), 11 Sept. to Lent, and ferial. **Brev. Off.** 3 Martyrs. **Rom. Missal** 1, 8–10 Sun. af. Asc. **Gk.** Visit. Sick; 1 Conf. **Armenian** bef. Bapt. (door Ch.). **Rom.** Good Fri. (14 pt. Ant.), Easter Even (15 Ant.), Off. Dead (15 Ant.). **Jewish** Prep. for Day of Atonement.

PSALM XXVIII. *Ad te, Domine (clamabo).*[1]

UNTO thee will I cry, O LORD, my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.[2]

XXII. 1, 2 CXLIII. 3, 7, 11.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple.

Verse 7 V. 7 XXVII. 8 LXIII. 5 CXLI. 2.

3 O pluck me not away, neither destroy me[3] with the

(A Psalm) of David.

The Deliverance in the Judgment.

CHRIST IN HIS HUMILIATION AND SUFFERING PRAYS THE FATHER FOR DELIVERANCE FROM HIS ENEMIES: A HYMN OF TRIUMPH, AND INTERCESSION FOR HIS PEOPLE.

Prayer for deliverance from the lot of the wicked.

1 Unto thee, O LORD, will I call; my rock, be not thou deaf unto me: lest, if thou be silent unto me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the innermost place of thy sanctuary. "I will therefore that men pray every where, lifting up holy hands." 1 *Tim.* ii. 8. "What prayer and supplication soever be made by any man, ... which shall spread forth his hands toward this house: then hear thou in heaven thy dwelling place." 1 *Kin.* viii. 38, 39.

3 Draw me not away with the wicked, and with the workers of iniquity; which speak peace with their neighbours, but mischief is in their hearts.

15 Ps. xli. 3, note.

28 1 Added to distinguish this psalm from Ps. xxv. 2 The last clause is identical in Heb. with last clause of Ps. cxliii. 7. Pit, i. e. the grave. 3 'Neither destroy me'; from Gk. version through Lat.

ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

XXVI. 9 LV. 22 LXII. 4.

4 Reward them according to their deeds[4] : and according to the wickedness of their own inventions.[5]

V. 11.

5 Recompense them after the work of their hands : pay them that they have deserved.

XCIV. 2.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands : therefore shall he break them down, and not build them up.

X. 4 XIX. 1, 9.

7 Praised be the LORD : for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

III. 3 XIII. 5 XVIII. 1 XXX. 12.

"Their tongue is as a deadly arrow; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth wait for him." *Jer.* ix. 8. "They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words." *S. Luke* xx. 20.

4 Give them according to their work, and according to the wickedness of their doings. "Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double." *Rev.* xviii. 6.

5 Give them after the operation of their hands; render to them their desert. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." *Is.* iii. 11.

6 "He striketh them as wicked men in the open sight of others; because they turned aside from following him, and would not consider any of his ways." *Job* xxxiv. 26, 27.

Thanksgiving for answer to prayer.

7 Blessed be the LORD, because he hath heard the voice of my supplications. "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." *S. John* xi. 41.

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4 Vv. 4, 5. The Imprecatory Psalms (Introd.), Ps. cix. 5, note. 5 From the Vulgate, *adinventiones*; Pss. xcix. 8, cvi. 29, 38. In these passages the Latin word is taken in an indirect sense and employed for thoughts, imaginations.

9 The LORD is my strength : and he is the wholesome[6] defence of his anointed.[7]

XVIII. 51 XX. 6 XXVII. 1.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

XXIII. 1, 2 XXXIII. 12 LXXVIII. 73 C. 2

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10 Te Deum. Am. 10 Suffrages E. [Adopted 1892]. **Eng.** 10 Suffrages **Daily Prayer. Brev. Off. and D. H.** 10 Petitions (ferial). **Liturg. S. James (Gk.)** 10 at Comm.; **S. Chrys. and Armenian** 10 aft. Comm.; **Rom. Missal** 8 for Sick.

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9 The LORD is their strength, and he is a strong hold of salvation to his anointed.

10 Lit. Shepherd them also, and carry them for ever. "The LORD'S portion is his people; Jacob is the lot of his inheritance." *Deut.* xxxii. 9. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." *Is.* xl. 11. "In his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." *Is.* lxiii. 9. "The LORD thy God bare thee, as a man doth bear his son." *Deut.* i. 31 (xxxii. 10–14).

PSALM XXIX. *Afferte Domino.*

BRING unto the LORD,[1] O ye mighty,[2] bring young rams unto the LORD[3]: ascribe unto the LORD worship and strength.

Verse 8 LXVIII. 34, 35 XCVI. 7–9 CIII. 20.

A Psalm of David.

The Triumph of the Divine Word.

THE GLORIOUS MAJESTY OF CHRIST THE UNIVERSAL KING.

1 Give unto the LORD, O ye sons of the mighty (*or*, sons of God), give unto the LORD glory and strength. "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou rulest over all; and in thine hand it is to make great, and to give strength unto all." 1 *Chr.* xxix. 11, 12. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." *Rev.* vii. 12.

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6 Healing, life-giving. **7** Pss. xviii. 51, xxvii. title, notes.

29 The title in the Greek version is, 'A Psalm of David at the completion of the Tabernacle.' **1** The word 'LORD' (Heb. Jehovah) is found in every verse except the sixth. **2** The angels; comp. Pss. lxxviii. 26, lxxxix. 6. **3** 'Bring young rams unto the LORD'; from Gk. version through Lat.

2 Give the LORD the honour due unto his Name:
worship the LORD with holy worship.

LXXII. 19 XCVI. 9 CX. 3.

3 It is the LORD that commandeth the waters[4]: it is
the glorious God[5] that maketh the thunder.[6]

XVIII. 13 LXXVII. 18 CIV. 3, 7.

4 It is the LORD that ruleth the sea; the voice of the
LORD[7] is mighty in operation: the voice of the LORD is
a glorious voice.

LXVIII. 33 CVII. 25, 29.

5 The voice of the LORD breaketh the cedar-trees:
yea, the LORD breaketh the cedars of Libanus.[8]

6 He maketh them also to skip[9] like a calf: Libanus
also, and Sirion,[10] like a young unicorn.

CXIV. 4.

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2 Lit. Give unto the LORD the glory of his Name; worship the LORD in holy vestments.[11] "Thou art worthy, O Lord, to receive the glory and the honour and the power." *Rev.* iv. 11.

The Majesty of the LORD in the storm.

3, 4 The voice of the LORD is upon the waters: the God of glory thundereth, even the LORD upon many waters. The voice of the LORD is powerful; the voice of the LORD is full of majesty. "THE LORD OF GLORY." *Acts* vii. 2. "Hearken ye unto the noise of his voice, and the sound that goeth out of his mouth. He sendeth it forth under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his majesty: and he stayeth them not when his voice is heard. God [El] thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." *Job* xxxvii. 2–5. "Then came there a voice from heaven.... The people therefore, that stood by, and heard it, said that it thundered." *S. John* xii. 28, 29.

6 Lebanon and Sirion like a young wild-ox.

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4 Those above the firmament; Jer. x. 13. 5 El; Divine Names (Introd.). 6 With this verse begins a description of a thunder-storm approaching Jerusalem from Lebanon along the mountains.

Well roars the storm to those who hear
A deeper voice across the storm! — Tennyson.

7 The expression 'Voice of the LORD' occurs seven times, and reminds us of 'The seven thunders' of the Apocalypse (Rev. x. 3, 4), the thunder being regarded by the Hebrews as God's Voice (Ex. ix. 28, Is. xxx. 30). 8 Lebanon is the name of the mountain range in the north of Syria. 9 The tempest seems to shake the mountain ridges; Ecclus. xliii. 16, 17. 10 The name given by the Sidonians to Mount Hermon, the southern extension of the Antilebanon range (Deut. iii. 9). Ps. xlii. 8, note. 11 The Gk. version renders, 'Worship the Lord

7 The voice of the LORD divideth[12] the flames of fire;
the voice of the LORD shaketh[13] the wilderness: yea,
the LORD shaketh the wilderness of Cades.[14]

XVIII. 12, 13 XCVII. 1, 3, 4 CXXXV. 7.

8 The voice of the LORD maketh the hinds[15] to bring
forth young, and discovereth[16] the thick bushes: in his
temple[17] doth every man speak of his honour.

Verse 1 XI. 4.

9 The LORD sitteth above the water-flood[18]: and the
LORD remaineth a King for ever.

X. 18 XXIV. 7–10.

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7 The voice of the LORD cleaveth (*or*, heweth out) flames of fire. "Out of the throne proceeded lightnings and thunderings and voices." *Rev.* iv. 5.

8 The voice of the LORD maketh the hinds to calve, and strippeth the forests bare: and in his temple every thing saith, Glory.[19] "One cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." *Is.* vi. 3.

He, Who rules the elements, gives strength and peace[20] *to His people.*

9 Lit. The LORD sat enthroned at the Flood; yea, the LORD sitteth a King for ever. *Pss.* xciii.–c.

God's voice the flashing fires will cleave,
God's voice the desert hills upheave;
Lo, Kadesh mount her place shall leave; —

She feels the Lord: — the teeming hind
God's voice in travail-pangs shall bind,
Bare the deep glade where wild deer wind.

But in His shrine entire is He
In glory; there, undimm'd and free,
He speaks out all His Majesty.

O'er the dark flood He sate of yore,
And so shall sit, Whom we adore,
A throned King for evermore. — Keble.

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in His holy hall' (so also in Ps. xcvi 9). The angels are here regarded as the priests of the Temple of Creation. **12** 'Divideth the flames of fire'; i. e. "parts the blaze of the lightning, so as to give it the forked appearance." — Perowne. **13** Whirls in circles; there may be an allusion to the sand pillars which are caused by a storm in the desert. **14** Kadesh, in the extreme south of Palestine (Num. xiii. 26), thus indicating the course of the storm from north to south. **15** Ps. xlii. 1, note. **16** To uncover, lay bare. **17** Ps. xi. 4, note. **18** The Deluge; the Heb. word only occurs elsewhere in the story of the Flood (Gen. vi.–x.). **19** "Like a mighty diapason sounding on through the tumult, the voice of the sons of God in the heavenly temple is heard proclaiming 'Glory.'" — Maclaren. **20** "The poem is made more beautiful still by the contrast at the close. It begins, as has been finely said, with *Gloria in excelsis*, it ends with *Pax in terris*. As we look back over its landscape of stormy forests and dark waters, the peace with which it closes spans it like an unfading rainbow." — Bp. Alexander.

10 The LORD shall give strength unto his people: the LORD shall give his people the blessing of peace.

XXVIII. 8–10 LXVIII. 35 CXLVII. 13, 14.

Am. Prop. Ps. Trin. M. [Adopted 1889]. **Brev. Off. and D. H.** 3, 4 Epiph. **Armenian** 3–10 Bapt. while pouring. **Rom.** Epiph., Transfig., Bapt.; 2 2d Sun. Epiph. (Holy Name). **Jewish** Carrying back Scroll of Law on Sabbath, 2d Day Tabernacles, and New Year's Evening. *See* Table Prop. Pss note.

10 Lit. The LORD giveth strength to his people; the LORD blesseth his people with the peace. "The LORD lift up his countenance upon thee, and give thee peace." *Num.* vi. 26. "The Lord of peace himself give you peace always by all means." 2 *Thess.* iii. 16. "Peace I leave with you, my peace I give unto you." *S. John* xiv. 27.

PSALM XXX. *Exaltabo te, Domine.*

I WILL magnify thee, O LORD; for thou hast set me up: and not made my foes to triumph over me.

CXLV. 1 IX. 13 XVIII. 47–50.

2 O LORD, my God,[1] I cried unto thee: and thou hast healed me.

VI. 2 CIII. 3.

3 Thou, LORD, hast brought my soul out of hell[2]: thou hast kept my life from them that go down to the pit.

Verse 9 LXXI. 18 LXXXVI. 13 XXVIII. 1.

SIN'S RESULTS AND MAN'S PENITENCE, FORGIVENESS AND DELIVERANCE (XXX.-XXXVI.).

A Psalm; a Song at the Dedication of the House; (a Psalm) of David.

The Joy of the Resurrection Life.

CHRIST IN HIS RESURRECTION.

Thanksgiving on recovery.

1 I will extol thee, O LORD; for thou hast raised me up, and hast not made my foes to rejoice over me. *Pss.* lix., lx.

3 Lit. O LORD, thou hast brought up my soul from the unseen world: thou hast kept me alive that I should not go down into the grave. "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up." 1 *Sam.* ii. 6. *Deut.* xxxii. 39. *Jonah* ii. 6.

30 The occasion of this psalm is perhaps the series of events referred to in 1 Chr. xxi., xxii. 1–5 1 'My Elohim'; Ps. iii. 7, note. 2 Heb. Sheol; Ps. vi.

4 Sing praises unto the LORD, O ye saints of his: and give thanks unto him, for a remembrance of his holiness.

CXXXII. 9, 17 XCVII. 12 XCIX. 3 CXXXV. 13.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning.

Verse 12 LXXI. 18 LXXXIX 18 CIII 9 CXXVI. 6, 7

6 And in my prosperity I said, I shall never be removed: thou, LORD, of thy goodness, hast made my hill so strong.

CVII. 38–43 CXIX. 67.

7 Thou didst turn thy face from me[3]: and I was troubled.

XXVII. 10 LXVI. 8, 11 LXXXVIII. 15.

Ground of praise.

4 And give thanks to his holy memorial.[4]

5 Lit. For in his anger is (but) a moment; in his favour a (whole) life: at eventide weeping may come in to pass the night, but with the morning (there is) a shout of joy.

> Well may the evening clothe the eyes
> In clouds of tears, but soon as sun
> Doth rise again, new joys shall rise.
> Sir Philip Sidney.

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." *Is.* liv. 7, 8. "I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting." *Baruch* iv. 23, 24. "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." *S. John* xvi. 20. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 *Cor.* iv. 17.

Changes of life.

6 As for me, I said in my prosperity, I shall never be moved. Thou, LORD, of thy favour hadst made my mountain to stand strong. "Then I said, I shall die in my nest, and I shall multiply my days as the sand." *Job* xxix. 18.

7 Thou didst hide thy face; I was troubled.

5, note. 3 'From me'; from Vulgate. 4 Name; that by which He reveals Himself and would be remembered (Ex. iii. 15, Hos. xii. 5).

8 Then cried I unto thee, O LORD : and gat me to my[5] LORD right humbly.

Verse 2.

9 "What profit is there in my blood : when I go down to the pit ?[6] Verse 3.

10 "Shall the dust give thanks[7] unto thee : or shall it declare thy truth ?

VI 5 LXXXVIII. 10–12 CXV. 17.

11 "Hear, O LORD, and have mercy upon me : LORD, be thou my helper."

XXVII. 8 XXXI. 10.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness :

Verse 5 XVIII. 32, 39 XXVIII. 8 CXLIX. 3.

13 Therefore shall every good man[8] sing of thy praise without ceasing : O my God,[1] I will give thanks unto thee for ever. XVI. 10 LVII. 9.

Am. Prop. Ps. Easter Even E. [Adopted 1889]. **Rom. Missal** 1, 2 Ash Wed., 1 Concep. B. V. M. **Rom.** Easter Even, Asc. (1 Ant.), Off. Dead. **Jewish** Bringing of First-fruits, Feast of Dedication.

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8 And unto the LORD I made supplication.

The Supplication.[9]

10 "The grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee." *Is.* xxxviii. 18, 19.

Deliverance.

12, 13 Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth, and girded me with gladness : to the end that my glory[10] may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever. "David danced before the LORD with all his might; and David was girded with a linen ephod." 2 *Sam.* vi. 14. "To appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." *Is.* lxi. 3. "Then shall the virgin rejoice in the dance, and the young men and the old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." *Jer.* xxxi. 13. "Blessed are they that mourn : for they shall be comforted." *S. Matt.* v. 4.

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5 'My' is from Septuagint through Vulgate, these versions reading here, 'My God.' 'My *Jehovah*,' however, is *never* found. Comp. R. V., and see Divine Names (Introd.), Ps. iii. 7, note. 6 Lit. destruction. 7 Ps. lxxxviii. 10, note. 8 The words 'every good man' follow the Latin version of Münster. 9 The division begins with verse nine. 10 Soul; Pss. xvi. 10, lvii. 9, notes.

PSALM XXXI. *In te, Domine, speravi* (— *accelera*).[1]

IN thee, O LORD, have I put my trust : let me never be put to confusion; deliver me in thy righteousness.

Verses 7, 16 XXII 5 XXV 1 V. 8 XCI. 2 CXLIII 1.

2 Bow down thine ear to me : make haste to deliver me.

LXXXVI. 1.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

LXXI. 1, 2 CXLIV. 2.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

XVIII. 1 XXIII 2, 3 XCI. 2 CIX. 20.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.[2]

XXV. 14 XXVII. 1 XXVIII. 9.

6 Into thy hands[3] I commend my spirit : for thou hast redeemed me, O LORD, thou God[4] of truth.[5]

X. 16 LXII. 1, 5.

For the Chief Musician. A Psalm of David.

The Divine Life of the Redeemed.

CHRIST IN HIS PASSION.

Prayer in trust.

1 Lit. In thee, O LORD, do I take refuge, let me never be put to shame.
3 Be thou to me a strong rock, an house of fortresses to save me.
4 Lit. For thou art my high crag and my fortress.
5 For thou art my strong hold.
6 Into thine hand I commend my spirit. "And when Jesus had cried with a loud voice, he said, FATHER, INTO THY HANDS I COMMEND MY SPIRIT." *S. Luke* xxiii. 46. "Lord Jesus, receive my spirit."

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31 The occasion of this psalm may have been David's stay at Ziklag. 1 Sam. xxvii. 5–7. It also suits well with the flight from Absalom (see vv. 10–15). The Greek version has as title, 'A Psalm of David in trouble' (see v. 24). 1 Added to distinguish this psalm from Ps. lxxi. 2 Comp. Ps. lvii. 7. 3 'Hands'; from Gk. version through Lat. 4 El; Divine Names (Introd.). 5 "It is an old tradition that our Lord repeated all the psalms from Ps. xxii. through this verse during the three hours of His extreme sufferings." — Blunt.

7 I have hated them that hold of [6] superstitious[7] vanities : and my trust hath been in the LORD.

Verses 1, 16.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities. 1. 7 XXXVII. 18 CXIX. 50.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

XVIII. 19 CXVIII. 5 CXIX. 45.

10 Have mercy upon me, O LORD, for I am in trouble : and mine eye is consumed for very heaviness ;[8] yea, my soul and my body.

Verse 18 XXX. 11 LXIX. 18 VI. 7 XXXVIII. 10.

11 For my life is waxen old with heaviness : and my years with mourning.

XXXVIII. 17 LXI. 1, 2.

12 My strength faileth me, because of mine iniquity : and my bones[9] are consumed.

XXII. 14, 15 XL. 15 CII. 3.

Acts vii. 59. "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 *S. Pet.* iv. 19. "The LORD is the true God, he is the living God, and an everlasting King." *Jer.* x. 10. Comp. *Ps.* cxxx.

7 I hate them that regard lying vanities; but I trust in the LORD. "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities." *Deut.* xxxii. 21. "Why have they provoked me to anger with their graven images, and with strange vanities?" *Jer.* viii. 19. "They that observe lying vanities forsake their own mercy." *Jonah* ii. 8.

8 For thou hast seen my affliction. "My sheep hear my voice, and I know them, and they follow me." *S. John* x. 27. "The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him." *Nah.* i. 7.

9 Thou hast set my feet in a large place.

Distress and Penitence.

10 Mine eye wasteth away with grief.

11 For my life is spent with sorrow, and my years with sighing. "Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?" *Jer.* xx. 18.

12 And my bones are wasted away.

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6 'Hold of'; Old English expression, signifying 'have to do with.' 7 'Superstitious'; follows the Latin version of Münster. 8 This expression is almost identical in the Heb. in Ps. vi. 7. 9 Ps. vi. 2, note.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without, conveyed themselves from me.

XXII. 6 LXXI. 6 XXXVIII. 11 LXIX. 8 LXXXVIII, 7, 18.

14 I am clean forgotten as a dead man out of mind : I am become like a broken vessel.

LXXXVIII. 3-5.

15 For I have heard the blasphemy[10] of the multitude[11] : and fear is on every side ; [12] while they conspire together against me, and take their counsel to take away my life.

XLI. 7 XLIV. 17 XXXV. 11 LXXI. 9.

16 But my hope[13] hath been in thee, O LORD : I have said, Thou art my God.[14]

Verses 1, 7 XXII. 9 XXV. 4, 20 XXXIX. 8 XVI. 2 LXIII. 1

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute[15] me.

XC. 12-17 CXLIII. 9.

13 Because of all mine adversaries I am become a reproach, yea, unto my neighbours exceedingly, and a fear to mine acquaintance : they that did see me without fled from me. "He is despised and rejected of men ; a man of sorrows, and acquainted with grief." *Is.* liii. 3. "He hath put my brethren far from me, and mine acquaintance are wholly estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. All my inward friends abhor me ; and they whom I loved are turned against me." *Job* xix. 13, 14, 19. "Peter began to curse and to swear, saying, I know not the man." *S. Matt.* xxvi. 74.

14 "Israel is swallowed up : now are they among the nations as a vessel wherein is no pleasure." *Hos.* viii. 8.

15 For I have heard the defaming of many, terror on every side : while they took counsel together against me, they devised to take away my life. "Then answered the Jews, and said unto him, Say we not well that thou ... hast a devil ? ... Then said the Jews unto him, Now we know that thou hast a devil." *S. John* viii. 48, 52. "Many of them said, He hath a devil, and is mad ; why hear ye him ?" *S. John* x. 20 (vii. 12, 19, 20). "All the chief priests and elders of the people took counsel against Jesus to put him to death. The chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." *S. Matt.* xxvii. 1, 20.

Prayer.

16 But I trusted in thee, O LORD.
17 My times are in thy hand.

10 Ps. iv. 2, note. 11 This clause is apparently quoted in Jer. xx. 10. 12 A proverbial expression ; Jer. vi. 25, xx. 3 (marg.), 10, xlvi. 5, xlix. 29, Lam. ii. 22. 13 Ps. xxii. 4, note. 14 'My Elohim' ; Ps. iii. 7, note. 15 Ps. vii. 1, note.

18 Show thy servant[16] the light of thy countenance : and save me for thy mercy's sake.

IV. 7 LXVII. 1 LXXX. 3, 7, 19.

19 Let me not be confounded, O LORD, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.[17]

Verse 1 XXV. 1.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

XII. 3-6 LIX. 12, 13 LXIII. 12 XLI. 5, 6 XCIV. 4.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men ![18]

XXVII. 15 XXXIV. 9 CXII. CXXV.

22 Thou shalt hide them privily by thine own pres-

18 Make thy face to shine upon thy servant. "The LORD make his face shine upon thee, and be gracious unto thee." *Num.* vi. 25.

19 Lit. Let me not be put to shame, O LORD; for I have called upon thee: let the wicked be put to shame, let them be put to silence in the unseen world. "He will keep the feet of his saints, and the wicked shall be put to silence in darkness." 1 *Sam.* ii. 9. *Jer.* xvii. 18, xx. 11.

20 Let the lying lips be dumb; which speak against the righteous insolently, with pride and contempt. "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified." *S. Matt.* xxvii. 22. *Jer.* xxxviii. 4. *Neh.* iv. 3.

Thanksgiving.

21 Which thou hast wrought out for them that take refuge in thee, before the sons of men. "How great is his goodness, and how great is his beauty!" *Zech.* ix. 17. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *S. Matt.* xxv. 34. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 *Cor.* ii. 9. "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I give to eat of the hidden manna." *Rev.* ii. 10, 17.

22 Lit. Thou hidest them in the hiding-place of thy countenance from the conspiracies of men: thou keepest them in a covert from the strife of tongues. "Thou shalt be hid from the scourge of the tongue." *Job* v. 21. *Jer.* xxxvi. 26.

16 Ps. xviii. title, note. 17 Heb. Sheol; Ps. vi. 5, note. 18 Collect for Sixth Sunday after Trinity.

ence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

XXVII. 5 XXXII. 8 LXI 4 XCI. 1.

23 Thanks be to the LORD : for he hath showed me marvellous great kindness in a strong city.

Verse 4 XVII 7.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.[19]

XXII 1.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

XXX. 7–13 LXXI. 18.

26 O love the LORD, all ye his saints : for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.[20]

XIII. 6 XXX 4 LXXI 20–22 CI 8 CXVI 1.

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23 Blessed be the LORD. "We have a strong city; salvation will God appoint for walls and bulwarks." *Is.* xxvi. 1.

24 As for me, I said in my alarm, I am cut off from before thine eyes.

> I said in my wild hurrying heart
> 'A withered branch am I,
> Cut off and cast, where light is none
> Of Thy preserving Eye.' — Keble.

"Then I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple." *Jonah* ii. 4. "Waters flowed over mine head; then I said, I am cut off." *Lam.* iii. 54. "And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines." 1 *Sam.* xxvii. 1.

25 "He will surely be gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." *Is.* xxx. 19.

God, our Saviour.

26 "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 *Cor.* i. 4, 5.

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19 This clause is very similar in the Heb. of Jonah ii. 4. The whole second chapter of Jonah is a remarkable illustration of the use of the psalms in prayer. Pss. iii. 8, xvi. 11, xviii. 6, xlii. 9, lxix. 1, cxvi. 15, 16, cxlii. 3. 20 Jer. l. 31.

27 Be strong,[21] and he shall establish your heart : all ye that put your trust in the LORD.

XX 1, 2 XXVII 16 XXXII 12.

1 Te Deum. **Am.** Prop Ps Easter Even E ; 1–6 in Sel 2 [Adopted 1889]. **Brev. Off. and D. H.** Compline ; 6 Pass Sun. **Brev. Off.** 6 (Ant) Off Intercess. Sick ; (Eng ed.) 1, 2, 6, 16–18 Commend Soul. **Rom. Missal** 1, 3, 4 Quin., 2 Time of War, 10–12 for Sick, 18, 19 Sept. **Gk.** Compline. *See* Table Prop. Pss. note.

27 Be strong, and let your heart take courage, all ye that wait for the LORD. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 *Cor.* xvi. 13.

PSALM XXXII. *Beati quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.[1]

1. 1 LI 7, 8 CXII 1.

2 Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.[2]

(A Psalm) of David. A Song of Instruction.

The Divine Blesssedness of the Pardoned.

THE WORDS OF THE SON OF DAVID, FOR "THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL." *Is.* liii. 6.

The blessedness and condition of forgiveness.

1 Lit. Blessed is he whose transgression is taken away. "The LORD, the LORD, a God full of compassion and gracious. . . . keeping mercy for thousands, forgiving iniquity and transgression and sin." *Ex.* xxxiv. 6, 7. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." *Is.* xliii. 25. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, AND WHOSE SINS ARE COVERED. BLESSED IS THE MAN TO WHOM THE LORD WILL NOT IMPUTE SIN." *Rom.* iv. 6–8.

2 "Who did no sin, neither was guile found in his mouth." 1 *S. Pet.* ii. 22. *Ezek.* xxxiii. 13–16.

21 Ps. xxvii. 16, note.

32 Second of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). This psalm belongs to the same period as Ps. li. Title. Instruction; Heb. *Maschil* (see v. 9). Pss. xlii., xliv., xlv., lii.–lv., lxxiv. lxxviii., lxxxviii., lxxxix., cxlii. titles. The title in the Greek version is, 'Of understanding, for David.' "The misery which the psalm especially mentions, as connected with sin, is the burden of concealment; and the relief is a full and true confession."—Keble. 1 "Who has Christ's skirt spread over him—'the wedding garment' put on."—Keble. 2 "Observe the three terms for sin in verses one

3 For whilst[3] I held my tongue : my bones[4] consumed away through my daily complaining.[5]

VI 2 XXXI 12 XXXVIII. 6 CII 3, 5.

4 For thy hand is heavy upon me day and night : and my moisture[6] is like the drought in summer.

XXXVIII. 2 XXXIX 11 LXXXVIII 1 CII. 4.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

XXXI 10 LI 3.

6 I said, I will confess my sins unto the LORD : and so thou[7] forgavest the wickedness of my sin.[8]

XXV 17 XXXVIII 18 CIII 3, 10, 12.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be

3 When I kept silence, my bones waxed old through my groaning all the day long.

4 For day and night thy hand was heavy upon me : my moisture was changed into the drought of summer. Selah.[9]

5 Lit. I acknowledged my sin unto thee, and did not cover mine iniquity.

6 Lit. And thou tookest away the iniquity of my transgression. Selah. "He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy." *Prov.* xxviii. 13. "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, the LORD also hath put away thy sin ; thou shalt not die." 2 *Sam.* xii. 13. *Is.* i. 18. "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." *S. John* i. 29. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 *S. John* i. 9.

Rest in the Lord.

7 "Seek ye the LORD while he may be found, call ye upon him while he is near." *Is.* lv. 6. "When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee." *Is.*

and two, which describe it (1) as a breaking loose from God, (2) as a missing of the right aim, (3) as perversion or distortion. To each of these a special term for forgiveness corresponds, (1) the taking away (of sin), (2) its covering, or less probably its obliteration, (3) its non-imputation in the great account." — Cheyne 3 In English Psalter, 'while' 4 Ps. vi. 2, note. 5 Ps. ix. 12, note. 6 The vital juices, or, the juices of life Pss. xxii. 15, cxix 83 7 Emphatic in Heb. 8 Collect and Special Prayers for Ash Wednesday. 9 Notice how this word marks the divisions of this psalm (verses six and eight).

found : but in the great water-floods they shall not come nigh him. LXIX. 1–3, 13–16 CXLIV. 7.

8 Thou art a place to hide me in; thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.[10]

XXXI. 22 LVII. 1.

9 I will inform[11] thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.[12]

XXV. 3–11 XCIV. 10–12 XXXIII. 17 XXXIV. 15.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly[13] : but whoso putteth his trust in the LORD, mercy embraceth him on every side.[14]

CVII. 17 XXXIV. 7, 17, 18, 21, 22 LXXXIV. 12, 13.

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xliii. 2. "And ye shall seek me, and find me, when ye shall search for me with all your heart." *Jer.* xxix. 13.

8 "A man shall be as an hiding place from the wind, and a covert from the tempest." *Is.* xxxii. 2. "Your life is hid with Christ in God." *Col.* iii. 3.

(*The Lord speaks.* Vv. 9, 10.)

9 I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. "I have taught thee in the way of wisdom; I have led thee in paths of uprightness." *Prov.* iv. 11. "The Lord turned, and looked upon Peter. . . . And Peter went out, and wept bitterly." *S. Luke* xxii. 61, 62. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." *S. John* xiv. 6.

10 Lit. Whose adornment (i. e. trappings) must be with bit and bridle to curb them, or they will not come unto thee. "Evil pursueth sinners: but to the righteous good shall be repayed." *Prov.* xiii. 21. "Whoso trusteth in the LORD, happy is he." *Prov.* xvi. 20.

11 "We know that all things work together for good to them that love God, to them who are the called according to his purpose." *Rom.* viii. 28.

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10 Selah at end of verse in Heb. 11 'Inform'; from Gk. version through Lat. Used in the general sense of 'instructing' or 'educating.' Ps. cv. 22. 12 "Slight hints which a dutiful heart will understand." — Keble. 13 This word is applied exclusively to the wilful and impenitent wicked. Pss. ix., x., xxxvii., cix. 6. 14 "This is said only to those whose rule it really is (with whatever infirmity they may keep it), to fit on their own wills to the Will of God, in doing and in suffering." — Keble.

12 Be glad, O ye righteous, and rejoice in the LORD: and be joyful, all ye that are true of heart.

XXXIII. 1 LXIV. 10 LXVIII. 3.

Prop. Ps. Ash Wed. M. **Am.** in Sel. 6 [Adopted 1889]. **Int.** 1st Sun. Lent. **Brev. Off. and D. H.** Prime (Lent); 12 Holy Innocents, All Saints. **Rom. Missal** 12 Martyrs. **Sar.** Visit. Sick, Off. Dead. **Gk.** Bapt. af. Immersion; 8 Burial. **Armenian** Conf. **Rom.** All Saints (12 Ant.). **Jewish** Day of Atonement.

12 Lit. Be glad in the LORD, and exult ye righteous: and ring out your gladness all ye upright in heart.

PSALM XXXIII. *Exultate, justi.*

REJOICE in the LORD, O ye righteous: for it becometh well the just to be thankful.

Verse 20 XXXII. 12 LXVIII. 3 XCVII. 12 XXXIV. 1 CXLVII. 1.

2 Praise the LORD with harp[1]: sing praises unto him with the lute, and instrument of ten strings.

XCII. 1–3.

3 Sing unto the Lord a new song[2]: sing praises lustily unto him[3] with a good courage.

XL. 3 XCVI. 8 XCVIII. 1 CXLIX. 1.

The exulting power of the New Creation.

CHRIST, THE WORD OF THE LORD, BY WHOM THE WORLD WAS MADE, MANIFESTS THE FATHER'S GLORY.

Praise the Lord.

1 Praise is comely for the upright.

2 Give thanks unto the LORD with harp: sing praises unto him with the psaltery of ten strings. "Magnify his name, and show forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner: all the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season." *Ecclus.* xxxix. 15, 16.

3 Sing unto him a new song; play skilfully with a loud noise. "Sing unto the LORD a new song, and his praise from the end of the earth." *Is.* xlii. 10. "I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne." *Rev.* xiv. 2, 3.

33 This is one of the four psalms in Book I. without a title (i., ii., x., xxxiii.). A sequel to the foregoing Psalm of Penitence: a 'New Song' to the God of Creation, Providence, and Grace. In like manner, the Confession and Absolution in Divine Service lead to the singing of God's praises. Only the Name Jehovah is used in this psalm (see v. 20). 1 The Instrumental Accompaniment (Introd.). 2 "The new song is everywhere prophetically the song of redemption in Christ." — Thrupp. 3 'Unto him'; from Vulgate.

4 For the word of the LORD is true : and all his works are faithful.

xix. 9 cxix. 160 lxvi. 4 xcii. 4, 5 cxi. 7.

5 He loveth righteousness and judgment : the earth is full of the goodness of the LORD.

xi. 8 lxxxix. 15 civ. 13, 24 cxix. 64.

6 By the word[4] of the LORD[4] were the heavens made : and all the hosts of them by the breath[4] of his mouth.

viii. 3 cii. 25 civ. 30.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

xcv. 5 civ. 3, 6.

His truth and righteousness.

4 For the word of the LORD is right; and all his work is done in faithfulness.

5 He loveth righteousness and justice: the earth is full of the loving-kindness of the LORD. "I am the LORD which exercise lovingkindness, justice, and righteousness, in the earth: for in these things I delight saith the LORD." *Jer.* ix. 24.

His creative power.

6 "By the word of God the heavens were of old." 2 *S. Pet.* iii. 5. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made." *S. John* i. 1, 3. "Where wast thou when I laid the foundations of the earth? Whereupon were the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" *Job* xxxviii. 4, 6, 7 (ix. 8, 9). *Gen.* i. 1, 2. "When he prepared the heavens, I was there: when he set a circle upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea its bound that the waters should not pass his commandment: when he appointed the foundations of the earth." *Prov.* viii. 27–29. "I, even my hands, have stretched out the heavens, and all their host have I commanded." *Is.* xlv. 12. "Seek him that maketh the seven stars and Orion. . . . The LORD is his name." *Amos* v. 8.

7 He layeth up the deeps in storehouses. "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." *Gen.* i. 9. "Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? . . . . And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" *Job* xxxviii. 8, 10, 11. "At his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters." *Ecclus.* xxxix. 17. *Jer.* v. 22.

4 In this verse there is an intimation of the Blessed Trinity; see Ps. lxv. note on Messianic subject, and Ps. lxvii 1, note.

8 Let all the earth fear the LORD : stand in awe of him, all ye that dwell in the world.

Verse 17 LXXVI. 8, 9 CXI. 5, 10 LXXXIX. 8–14.

9 For he[5] spake, and it was done : he[5] commanded, and it stood fast.

CXIX. 90, 91 CXLVIII. 5 LXV. 6.

10 The LORD bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.[6]

IX. 5, 15–17.

11 The counsel of the LORD shall endure for ever : and the thoughts of his heart from generation to generation. CXXXIX. 17 XCII. 5.

12 Blessed are the people whose God is the Lord[7] JEHOVAH : and blessed are the folk that he hath chosen to him, to be his inheritance.

XCV. 7 XXVIII. 10 CXXXV. 4.

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9 "God said, Let there be light: and there was light." *Gen.* i. 3. "Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice." *Judith* xvi. 14.

His government of men.

10 The LORD bringeth the counsel of the nations to nought: he maketh the thoughts of the peoples to be of none effect. "Associate yourselves, O ye peoples, and ye shall be broken in pieces; . . . Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us." *Is.* viii. 9, 10. *Gen.* xi. 4–9. "We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought." 1 *Cor.* ii. 6. "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 *Cor.* iii. 19.

11 "There are many devices in a man's heart; but the counsel of the LORD, that shall stand." *Prov.* xix. 21. "My counsel shall stand, and I will do all my pleasure." *Is.* xlvi. 10. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." *Is.* xiv. 24.

12 Blessed is the nation whose God is the LORD; the people whom he hath chosen for his own inheritance. "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency!" *Deut.* xxxiii. 29. "Thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all peoples that are upon the face of the earth." *Deut.* vii. 6.

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5 *He* is repeated emphatically in Heb. 6 This last clause is from Gk. version through Lat. 7 'Lord'; follows the Lat. version of Münster.

13 The LORD looked down from heaven, and beheld all the children of men : from the habitation of his dwelling, he considereth all them that dwell on the earth.

Verse 17 XI. 4, 5 XIV. 3 LXVI. 6 CII. 19.

14 He fashioneth all the hearts of them : and understandeth all their works.

CXXXIX. 3, 4, 12–16, 23 XLIV. 21.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

XXI. 7 XLIV. 3–8 CXVIII. 6–16.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.[8]

17 Behold, the eye of the LORD is upon them that fear[9] him : and upon them that put their trust[10] in his mercy ;

Verses 8, 13 XXV. 11, 13 XXXIV. 15 XXXII. 9 XXXI. 27 CXLVII. 11.

13, 14 From the place of his habitation he looketh forth upon all the inhabitants of the earth ; he that fashioneth the hearts of them all, that considereth all their works. "The ways of man are before the eyes of the LORD, and he pondereth all his goings." *Prov.* v. 21. "The eyes of the LORD are in every place, keeping watch upon the evil and the good." *Prov.* xv. 3. "His eyes are upon the ways of a man, and he seeth all his goings." *Job* xxxiv. 21. *Ecclus.* xxiii. 19.

15 "Not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound things which are mighty." 1 *Cor.* i. 26, 27. *Ex.* xv. 4. "The victory of battle standeth not in the multitude of an host ; but strength cometh from heaven." 1 *Macc.* iii. 19. 2 *Macc.* xv. 21.

16 An horse is a vain thing for safety. "The horse is prepared against the day of battle : but victory is of the LORD." *Prov.* xxi. 31. "I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." *Hos.* i. 7. *Ex.* xv. 1. *Is.* xxxi. 1.

17 Upon them that hope in (*or*, wait for) his mercy. "The eyes of the LORD run to and fro throughout the whole earth to show himself

8 Pss. xx. 7, cxlvii. 10. 9 "'Fear' and 'Hope' are the great *vincula* of Old Testament theology, bracketing and including in their meaning all its ideas." "In every concern that lies upon our hearts, we should still endeavour to keep the balance even between hope and fear."—Quoted by Spurgeon. Collect for Second Sunday after Trinity. 10 The Psalter has 'trust' for 'hope' in vv. 17, 21, and 'hope' for 'trust' in v. 20. On peculiarities of Psalter phraseology, see Ps. xxii. 4, note.

18 To deliver their soul from death : and to feed them in the time of dearth.

LVI. 13 XXXVII. 19 CVII. 9, 14 CXI. 5 CXVI. 8, 12.

19 Our soul hath patiently tarried for the LORD : for he is our help and our shield.

XXXVII. 7 XL. 1 LXII. 1, 5 XXXIV.

20 For our heart shall rejoice in him : because we have hoped[10] in his holy Name.

Verse 1 IX. 2 XIII. 5 LII. 10.

21 Let thy merciful kindness, O LORD, be upon us[11] : like as we do put our trust[10] in thee.

CIX. 25 CXIX. 41.

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21 **Te Deum**, Litany. **Am.** Prop. Ps. Trin. M. [Adopted 1889]. **Int.** Whitsunday. **Brev. Off. and D. H.** 1 Ap., Mart., Mem. All Saints (Easter-tide), 6 Trin., 21 Opening Versicles L. (exc. festival seasons), and aft. 'Our Father' (ferial). **Brev. Off.** 1, 12 (pts.) Ant. Mem. All Saints (Easter-tide), 20 Holy Name. (Eng. ed.) 21 Prep. Holy Comm. **D. H.** 1 S. John Lat. Gate. **Rom. Missal** 1, 5, 6 2d Sun. Easter, 1 SS. Philip and James, All Saints, S. Thomas. **Rom.** Martyrs; 6 Trin. **Jewish** Sabbath. *See* Table Prop. Pss. note.

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strong in the behalf of them whose heart is perfect toward him." 2 *Chr.* xvi. 9. "He withdraweth not his eyes from the righteous." *Job* xxxvi. 7. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." 1 *S. Pet.* iii. 12.

18 And to keep them alive in famine. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." *S. John* vi. 50.

Response of the righteous.

19 Our soul hath waited for the LORD. "He is a shield unto them that take refuge in him." *Prov.* xxx. 5. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 *Thess.* i. 10.

20 Because we have trusted in his holy name. "Keep through thine own name those whom thou hast given me. . . . I kept them in thy name." *S. John* xvii. 11, 12. "There is none other name under heaven, given among men, whereby we must be saved." *Acts* iv. 12.

21 According as we hoped in (*or*, waited for) thee.

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11 The Vulgate 'Fiat misericordia' is rendered in the Te Deum (Eng. P. B.) 'Let Thy mercy lighten' (i. e. come down upon), and in the Litany, 'Let Thy mercy be showed.'

PSALM XXXIV. *Benedicam Dominum.*[1]

I WILL alway give thanks unto the LORD: his praise shall ever be in my mouth.[2]

XXXIII. 1-3 XXXV. 28 CXXXIV. 1-3.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

XLIV. 9 LXIX. 31, 33.

3 O praise the LORD with me: and let us magnify his Name together.

4 I sought the LORD, and he heard me: yea, he delivered me out of all my fear.

III. 4 CXVI. 1-3.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

IV. 7 XXVII. 1 XXXVI. 9 XLIII. 3, 4.

(A Psalm) of David; when he changed his behaviour before Abimelech, who drove him away, and he departed.

The proved covenant of God with His elect. A Eucharistic Hymn.

CHRIST'S CONFIDENCE IN THE FATHER IN THE MIDST OF AFFLICTION.

1 I will bless the LORD at all times. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." *Heb.* xiii. 15. *Eph.* v. 19, 20.

3 O magnify the LORD with me, and let us exalt his name together. "And Mary said, My soul doth magnify the Lord." *S. Luke* i. 46.

He is a sure Help.

4 I sought the LORD, and he answered me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces shall never be confounded. "O house of Jacob, come ye, and let us walk in the light of the LORD." *Is.* ii. 5. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." *S. John* viii. 12. "Then were the disciples glad, when they saw the Lord." *S. John* xx. 20 (xvi. 22). "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." *Eph.* v. 14.

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34 An Alphabetical Psalm; Ps. xxv. note. Title. Achish is here named Abimelech, which may have been the royal title of the Philistine kings, as Pharaoh was of the kings of Egypt. Ps. lvi. title. 1 Sam. xxi. 10, 13, xxii. 1. 1 Thus in Vulgate and Sarum, and in Prymer of 1539. 2 "We laud and magnify **Thy** glorious Name; evermore praising Thee."—Comm. Off.

6 Lo,[3] the poor[4] crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

Verses 15, 17, 19 XXII. 24 XL. 20 LXIX. 30 CVII. 6.

7 The angel of the LORD[5] tarrieth round about them that fear him : and delivereth them.

Verse 9 XCI. 11 V. 13 XXXIII. 17 XL. 4.

8 O taste,[6] and see, how gracious the LORD is : blessed is the man that trusteth in him.

XXXIII. 18 LXIII. 2, 6 LXV. 4 CXVIII. 1, 2, 29 CXIX. 103 II. 12.

9 O fear the LORD, ye that are his saints : for they that fear him lack nothing.

Verses 7, 11 XXXIII. 8, 17.

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6 This poor man cried, and the LORD heard him, and saved him out of all his troubles. "David therefore departed thence, and escaped to the cave Adullam : . . . and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." 1 *Sam.* xxii. 1, 2. 2 *Cor.* viii. 9.

7 The angel of the LORD encampeth. Cont. *Ps.* xxxv. 5, 6. "This is God's host" (lit. encampment). *Gen.* xxxii. 2. "As captain of the host of the LORD am I now come." *Josh.* v. 14. "In all their affliction he was afflicted, and the angel of his presence saved them." *Is.* lxiii. 9. "I, saith the LORD, will be unto her a wall of fire round about." *Zech.* ii. 5. "I will encamp about mine house." *Zech.* ix. 8. "The LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 *Kin.* vi. 17. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" *S. Matt.* xxvi. 53. *Acts* xii. 11.

Make trial of His Grace.

8 Lit. Taste ye and see that the LORD is good : blessed is the man that takes refuge in him. "My flesh is meat indeed, and my blood is drink indeed." *S. John* vi. 55. "IF SO BE YE HAVE TASTED THAT THE LORD IS GRACIOUS." 1 *S. Pet.* ii. 3.

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3 This word follows the Latin version of Münster. 4 Lit. afflicted. Ps. x. 19. 5 Lit. Jehovah-angel. "The Angel of the LORD, in whom God was, exercised at once a mediatorial office with God, typical of our Lord's High Priest's prayer, and acted as God." "The word, 'encampeth,' probably alludes to that appearance to Jacob on his return from Mesopotamia, when he saw *God's host* and from it called the name of the place Mahanaim, 'Two-camps' (Gen. xxxii. 1, 2), and, after that saw the Angel of the LORD, who tried his strength and blessed him The captain of a host is said to 'encamp' (2 Sam. xii. 28), but he 'encamps *around*,' through the army of which he is the head." — Pusey. "How appropriate does the form in which the Divine protection is proclaimed become, when we think of the little band bivouacking among the cliffs of Adullam. David discerns gathered round his own feeble company the ethereal weapons of an encircling host of the warriors of God, through whose impenetrable ranks his foes must pierce before they can reach him." — Maclaren. Collect for S. Michael and All Angels. 6 Spiritual experience must precede spiritual knowledge. "Nisi gustaveris, non videbis." — S. Bernard. "What we eat and drink, the Holy

10 The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.[7]

XXIII. 1 LXXXIV. 12.

11 Come, ye children, and hearken unto me : I will teach you the fear of the LORD.[8]

12 What man is he that lusteth to live : and would fain[9] see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

XV. 3 XXXIX. 1, 2 CXLI. 3.

14 Eschew[10] evil, and do good : seek peace, and ensue[11] it.[12]

XXXVII. 2, 27 CXIX. 165.

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11 "All thy children shall be taught of the LORD; and great shall be the peace of thy children." *Is.* liv. 13. *Prov.* ii. 5.

12 What man is he that desireth life, and loveth many days, that he may see good? "HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILE: LET HIM ESCHEW EVIL, AND DO GOOD; LET HIM SEEK PEACE, AND ENSUE IT. FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR PRAYERS: BUT THE FACE OF THE LORD IS AGAINST THEM THAT DO EVIL." 1 *S. Pet.* iii. 10–12.

13 "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." *Prov.* xiii. 3. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." *Prov.* xxi. 23. "Who did no sin, neither was guile found in his mouth." 1 *S. Pet.* ii. 22.

14 Depart from evil, and do good; seek peace, and pursue it. "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." *Is.* i. 16, 17. "If it be possible, as much as lieth in you, live peaceably with all men." *Rom.* xii. 18. "FOLLOW PEACE with all men, and holiness, without which no man shall see the Lord." *Heb.* xii. 14.

Ghost has expressed for you by the Prophet, saying, 'O taste,' etc. Christ is in that Sacrament because it is the Body of Christ: it is not therefore a bodily but a spiritual food." — S. Ambrose.

To whom Thou tastest sweet,
What will not be sweet to him?
And what can give him pleasure
With whom the taste of Thee is not? — Thomas a Kempis.

7 Is. lxv. 13. 8 "David's proclamation to his men of the principles on which his camp is to be governed." — Maclaren. 9 Gladly. 10 Shun. 11 Follow after. 12 Collect for Third Sunday after Easter.

15 The eyes of the LORD are over the righteous : and his ears are open unto their prayers.[13]

Verses 6, 17, 19 XXXII. 9 XXXIII. 17.

16 The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

XXI. 10.

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

Verses 6, 15, 19 XXII. 5 LIV. 7 CXLV. 18–20.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.[14]

CXLVII. 3 LI. 17.

He will deliver and judge.

15 The eyes of the LORD are toward the righteous, and his ears are open to their cry. "He withdraweth not his eyes from the righteous." *Job* xxxvi. 7. "A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily." *Ecclus.* xxi. 5 (xxxiv. 16). *Dan.* x. 12.

16 To cut off the remembrance of them from the earth. "I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people." *Ezek.* xiv. 8. "I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them. And I will make the land desolate." *Ezek.* xv. 7, 8. *Job* xviii. 17.

17 Lit. They[15] cry, and the LORD heareth them.

18 The LORD is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. "I dwell in the high and holy

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13 Collect for Tenth Sunday after Trinity.

14 It is the humble man that
God defends and frees;
It is the humble man He
loves and comforts.
To the humble man He
bends,
To the humble man He
gives abundance of
His favour,
And when he is cast
down, He lifts him up
to glory. — Thomas a Kempis.

15 The 'righteous' (v. 15).

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

Verses 6, 15, 17.

20 He keepeth all his bones : so that not one of them is broken.[16]

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

VII. 16, 17 XCIV. 23.

22 The LORD delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

Verses 7, 8, 15, 19 LV. 23 LXXI. 21 XCVII. 10 CIII. 4.

Am. Prop. Ps. Michaelmas E., and in Sel. 4 [Adopted 1889]. **Brev. Off. and D. H.** 1 S. (ferial) **Brev. Off.** 2, 3 Visit. B. V. M., 3 Holy Name, 4 S. Joseph, S. Mary Magd., 7 Guardian Angels, 11 Abbot. **Liturg.** 8 many at Reception; **Armenian** 1 aft. Bened.; **Ethiop.** 1, 2 bef. Gospel; **Rom. Missal** 9, 10 All Saints. **Armenian** aft. Bapt. (1–3 if children). **Rom.** Michaelmas, All Saints (9, 15 Ant.), Ap. and Ev., Mart. **Jewish** Sabbath, New Year's. *See* Table Prop. Pss. note.

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place, with him also that is of a contrite and humble spirit." *Is.* lvii. 15. "In a contrite heart and an humble spirit let us be accepted." *Three Holy Children* 16.

19 "We must through much tribulation enter into the kingdom of God." *Acts* xiv. 22. "Thou hast fully known my . . . persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." 2 *Tim.* iii. 10, 11.

20 "These things were done, that the scripture should be fulfilled, A BONE OF HIM SHALL NOT BE BROKEN." *S. John* xix. 36. *Ex.* xii. 46.

21 Evil shall slay the wicked: and they that hate the righteous shall be held guilty. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." *S. Matt.* xxvii. 5.

22 Lit. The LORD redeemeth the souls of his servants, and none of them shall be held guilty that take refuge in him. "The LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." *Jer.* xxxi. 11. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." *S. John* xii. 26.

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16 Ps. xxii. 17.

PSALM XXXV. *Judica, Domine.*

PLEAD thou my cause, O LORD, with them that strive with me : and fight thou against them that fight against me.

XVIII. 31–40.

2 Lay hand upon the shield and buckler : and stand up to help me.

III. 3 XXIV. 8 XXXIII. 19 XLV. 4, 6.

3 Bring forth the spear, and stop the way against them that persecute[2] me : say unto my soul, I am thy salvation.

Verse 9 LXV. 5 LXVIII. 20 XVIII. 1.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.[3]

XXXI. 19 XL. 17, 18 LXX. 2, 3 CXXIX. 5.

5 Let them be as the dust before the wind : and the angel[4] of the LORD scattering them.[5]

I. 5.

(A Psalm) of David.

The justification of the faithful from the falsehood of an evil world.

THE SON OF DAVID IN HIS PASSION.

God's aid sought against enemies, and acknowledgment of protection.

2 "The God of my father was mine help, and delivered me from the sword of Pharaoh." *Ex.* xviii. 4.

3 Draw out also the spear, and stop the way against them that pursue me.

5 Let them be as chaff before the wind, and the angel of the LORD driving them on. "They shall be . . . as the chaff that is driven with the whirlwind out of the threshing-floor." *Hos.* xiii. 3.

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35 David's persecution by Saul; compare also Jer. xviii. 18–23. **2** Ps. vii. 1, note. **1** Sam. xxiii. 25, 28, xxiv. 14, xxvi. 18. **3** Ps. xl. 17 is almost identical. **Ps. cix.** 5, note. **4** Ps. xxxiv. 7, note. **5** Ps. xviii. 42, lxviii. 2. lxxxiii. 13.

6 Let their way be dark and slippery: and let the angel of the LORD persecute[2] them.

LXXIII. 17 LXXXII. 5.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

Verse 19 IX. 15, 16 CXIX. 85 CXL. 5.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself: that he may fall into his own mischief.

VII. 16, 17 LVII. 7 CXLI. 10, 11.

9 And, my soul, be joyful in the LORD: it shall rejoice in his salvation.

Verse 3 XIII. 5.

10 All my bones[6] shall say, LORD, who is like unto thee, who deliverest the poor[7] from him that is too

6 Let their way be darkness and slippery places, and the angel of the LORD pursuing them. Comp. *Pss.* xviii. 36, xxxvii. 32. "Their way shall be unto them as slippery places in the darkness: they shall be driven on, and fall therein." *Jer.* xxiii. 12. "The way of the wicked is as darkness: they know not at what they stumble." *Prov.* iv. 19.

7 For without cause have they hid from me the pit of their net,[8] without cause have they digged a pit for my soul. "Wherefore then wilt thou sin against innocent blood, to slay David without a cause?" 1 *Sam.* xix. 5. "They have digged a pit to take me, and hid snares for my feet." *Jer.* xviii. 22. "They all lie in wait for blood; they hunt every man his brother with a net." *Mic.* vii. 2. "Then went the Pharisees, and took counsel how they might entangle him in his talk." *S. Matt.* xxii. 15. "They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." *S. Luke* xx. 20.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sin." *Prov.* v. 22. "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit." *Prov.* xxviii. 10.

9 And my soul shall be joyful in the LORD. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." *S. Luke* i. 46, 47.

10 Yea, the poor and the needy from him that spoileth him. "Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers." *Jer.* xx. 13.

6 Ps. vi. 2, note. 7 Lit. afflicted. 8 A net concealed in a pit.

strong for him : yea, the poor,[7] and him that is in misery, from him that spoileth him?

LXXI. 17, 18 LXXXVI. 8 LXXXIX. 9 X. 16, 19, 20.

11 False witnesses did rise up : they laid to my charge things that I knew not.

XXVII. 14 LII. 5 CIX. 1, 2.

12 They rewarded me evil for good : to the great discomfort of my soul.

XXXVIII. 20 CIX. 3, 4 XXV. 15–21 CXLIII. 3, 4.

13 Nevertheless, when they were sick, I put on sackcloth,[9] and humbled my soul with fasting[10] : and my prayer shall turn into mine own bosom.[11]

14 I behaved myself as though it had been my friend or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects[12] came to-

Love rewarded with hatred. Appeal to God, and thanksgiving for deliverance.

11 Unrighteous witnesses rise up; they ask me of things that I know not. *Ex.* xxiii. 1. "And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt." 1 *Sam.* xxiv. 9 (xxiii. 22). "Though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." *S. Matt.* xxvi. 60, 61.

12 Lit. They reward me evil for good: there is bereavement to my soul. "Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?" *S. John* x. 32. "Shall evil be recompensed for good? for they have digged a pit for my soul." *Jer.* xviii. 20.

13 But as for me, when they were sick, my clothing was sackcloth: I afflicted my soul with fasting; and my prayer returned into mine own bosom. "If the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you." *S. Matt.* x. 13.

14 Lit. As one who sorroweth for his mother, I went bowed down clad in garments of mourning.

15 But when I halted they rejoiced, and gathered themselves together: the smiters[13] gathered together against me, those whom I knew not;

9 Ps. lxix. 11. 10 Ps. cix. 23. 11 "My prayer on their behalf, — how deep and true it was, God is my witness; Who does not allow it to fall to the ground, though *they* repel the blessing from themselves. He makes the prayer distil healing balm into my own bosom." — Kay. This verse probably refers to David's earliest days at Saul's court. 12 The most worthless of men. 13 Smiting with

gether against me unawares, making mouths[14] at me, and ceased not.

LVI. 6 LIX. 1–7 XXII. 7–13 XXXVIII. 16.

16 With the flatterers were busy mockers : who gnashed[15] upon me with their teeth.

17 Lord,[16] how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

Verse 22 XXXIV. 17 VII. 1, 2 XXII. 20.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

XXII. 22, 25 XL. 11, 13 CIX. 29 CXI. 1.

19 O let not them that are mine enemies triumph over me ungodly[17] : neither let them wink with their eyes, that hate me without a cause.

XXV. 1 XXXVIII. 16, 19 LXIX. 4.

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they did tear[18] me, and ceased not. "And the chief priests and scribes stood and vehemently accused him." "And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed." *S. Luke* xxiii. 10, 23. "He hath torn me in his wrath, and persecuted me; he gnasheth upon me with his teeth. . . . They have gaped upon me with their mouth." *Job* xvi. 9, 10. "Come, and let us smite him with the tongue." *Jer.* xviii. 18.

16 Among the profane mockers in feasts, they gnashed upon me with their teeth. Lit. Like profane jesters for a cake,[19] they gnashed their teeth at me.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my dear life from the lions. "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" *Hab.* i. 13.

Prayer that God may vindicate the cause of the righteous. Exultation in God.

19 Let not them that are mine enemies falsely rejoice over me. Jesus said "This cometh to pass, that the word might be fulfilled that is written in their law, THEY HATED ME WITHOUT A CAUSE."[20] *S. John* xv. 25.

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malicious words. **14** A corruption of 'making mows' (the Great Bible, 'mowes'), i. e. grimaces indicating derision. **15** Pss. xxxvii. 12, cxii. 10. **16** Adonai; Divine Names (Introd.), comp. Ps. viii. 1. **17** Here used for 'ungodlily' (as in S. Jude 15). **18** By slander. **19** Men who make profane jests for the sake of a cake. There was a class of parasites at the tables of the rich, whose business it was to act the buffoon, and who got their dinner in return. David may have been the object of such scornful jests at the table of Saul. **20** "This quotation not only authorizes, but obliges us to understand the whole of Ps. xxxv. of our Lord Himself." — Neale.

20 And why?[21] their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.[22]

CXX. 6 XXXVI. 3 LIX.

21 They gaped upon me with their mouths, and said: Fie on thee! fie on thee! we saw it with our eyes.[23]

22 This thou hast seen, O LORD: hold not thy tongue then; go not far from me, O Lord.[18]

Verse 17 X. 15 LXXXIII. 1 XXII. 11, 19 XXXVIII. 21.

23 Awake, and stand up to judge my quarrel[24]: avenge thou my cause, my God[25] and my Lord.[18]

XLIV. 23.

24 Judge me, O LORD my God,[25] according to thy righteousness: and let them not triumph over me.

XXVI. 1 XXXI. 1.

25 Let them not say in their hearts, There! there! so would we have it: neither let them say, We have devoured him.

CXL. 8.

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20 For they speak not peace.

21 Yea, they opened their mouth wide against me; they said, Aha, aha, our eye hath seen it. "They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." *S. Mark* xv. 29, 30.

22 Thou hast seen it, O LORD; keep not silence.

23 Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

24 "The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand." 1 *Sam.* xxiv. 15.

25 Let them not say in their heart, Aha, our desire: let them not say, We have swallowed him up. "Let us swallow them up alive as the grave; and whole, as those that go down into the pit." *Prov.* i. 12. *Lam.* ii. 16.

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21 Ps. xvi. 11, note. 22 "Earth's sensitive spirits, those who shrink into themselves." — Bp. Alexander. 23 Pss. xxii. 13, xl. 18, lxx. 3, Is. lvii. 4, Mic. iv. 11. 24 "Like the Lat. *querela*, used of a plaintiff's action at law." — Bible Word-Book. 25 'My Elohim' [also 'My Adonai' (v. 23)]; Ps. iii. 7, note.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

XL. 17 XXXVIII. 16.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the LORD, who hath pleasure in the prosperity of his servant. LXIX. 30, 31 CXLIX. 4.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise, all the day long.

XXXIV. 1 XXXVII. 31 XLV 2 LI 14 LXXI. 22.

Brev. Off. 9 S Joseph. 13 Mem Matron, (Eng. ed.) 23 Commend. Soul. **Liturg. S. Mark and S. James** (Gk.) 2 Prayer for Rulers; **S. Mark** 2, 3 Great Intercess.; **Rom. Missal** 1, 2, 13 Tues. Holy Wk., 1–3, 23, 26 Mon. Holy Wk. **Rom.** 6 Pass. Sun.

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26 Let them be put to shame and confounded together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me. "He that is glad at calamities shall not be unpunished." *Prov.* xvii. 5.

27 Let them shout for joy, and be glad, that have pleasure in my righteousness: yea, let them say continually, The LORD be magnified, which hath pleasure in the prosperity of his servant. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." *Is.* lii. 13.

PSALM XXXVI. *Dixit injustus.*[1]

MY heart showeth me the wickedness of the ungodly : that there is no fear of God before his eyes.[2] V. 9 LV. 20 LXIV. 6.

For the Chief Musician. (A Psalm) of David the servant of the LORD.

Grace and mercy to them that are true of heart.

VICTORY OF CHRIST THE 'LIGHT OF THE WORLD' OVER SIN.

The recklessness of the wicked.

1 Lit. Transgression's oracle to the wicked man saith, 'Within my

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36 Title. Servant; Ps. xviii. title, note. 1 The variation of the heading from the English version is due to the fact that the Vulgate version from which it is taken was made from the Gk. (Septuagint), and not from the Heb. The Douay Bible reads, 'The unjust hath said,' etc. 2 In the indictment of criminals, a form of words is used, which is taken from this verse, viz., 'Not having the fear of God

2 For he flattereth himself in his own sight : until his abominable sin be found out.

X. 12.

3 The words of his mouth are unrighteous and full of deceit : he hath left off to behave himself wisely, and to do good.

XCIV. 8.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

VII 15 CXL. 2.

5 Thy mercy, O LORD, reacheth unto the heavens : and thy faithfulness unto the clouds.

XXXIII. 4, 5 LVII. 11 CIII. 11.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

LXXI. 17 LXXXV. 11 XCII. 5.

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heart.'[3] There is no fear of God before his eyes. *Pss.* x., xiv. 4–8. *Pss.* xxv., xxvii. 9, xl. 10. "THERE IS NO FEAR OF GOD BEFORE THEIR EYES." *Rom.* iii. 18.

2 Lit. For He deals smoothly with him in his own eyes, as to finding out his iniquity, and hating it. *Or*, For he has made all smooth, in his own eyes, in respect of Him, as regards his iniquity's being found out and hated. "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us." *Is.* xxviii. 15.

3 The words of his mouth are iniquity and deceit.

4 *Pss.* lxii., xciv. Cont. *Pss.* i. 1, iv. 4, lxiii. 7. "Woe to them that devise iniquity, and work evil upon their beds." *Mic.* ii. 1. "I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts." *Is.* lxv. 2.

Praise of God's Grace and Mercy.

5 Thy lovingkindness, O LORD, is in the heavens; thy faithfulness reacheth unto the skies. *Ps.* lxxxix. "That ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." *Eph.* iii. 17–19.

6 Thy righteousness is like the mountains of God ;[4] thy judgments are a great deep. "O the depth of the riches both of the wisdom and

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before his eyes.'"— Blunt. 3 "Outside there may be piercing light; within, there is a closely guarded spot where I can think and do as I will."— Bp. Alexander. "It is quite like David's pregnant conciseness to say with terrible satire, — 'Saith as an oracle the transgression of the wicked'— Well! what *does* it say? what is its dark motto? Just these two words, '*Within my heart.*' Here is the perpetual oracular utterance of the wicked, here is the motto — '*Within my heart.*'"— Bp. Alexander, MS. 4 El; Divine Names (Introd.).

7 Thou, LORD, shalt save both man and beast: how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

CIV. 11–35 CXLV. 8, 9, 14–16 CXLVII. 9 XXXI. 21, 22.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

V. 7 XVI. 12 XXIII. 2, 5 LII. 9 LXV. 4, 10 XCII. 11–13.

9 For with thee is the well of life: and in thy light[5] shall we see light.

XXI. 4 CXXXIII, 4 XXVII. 1 XLIII. 3.

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knowledge of God! how unsearchable are his judgments, and his ways past finding out!" *Rom.* xi. 33.

7 O LORD, thou preservest man and beast. How precious is thy lovingkindness, O God! and the children of men take refuge under the shadow of thy wings. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" *S. Luke* xii. 6 (24, 25). *Jonah* iv. 11. *Job* xxxviii. 41. *S. Matt.* x. 29. *Ruth* ii. 12.

8 Lit. They are sated with the fatness of thy house; and thou makest them drink of the river of thy pleasures. "I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD." *Jer.* xxxi. 14. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 6. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." *S. John* vi. 35. "The Lamb . . . shall feed them, and shall lead them unto living fountains of waters." *Rev.* vii. 17.

9 Lit. For with thee is the fountain of life: by thy light do we see light. Cont. *Ps.* xlix. 19. "In him was life; and the life was the light of men." *S. John* i. 4. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." *S. John* iv. 14. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." *Rev.* xxii. 1. "They have forsaken the LORD, the fountain of living waters." *Jer.* xvii. 13. "The light dwelleth with him." *Dan.* ii. 22. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 *Cor.* iv. 6. "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." *Rev.* xxi. 23 (xxii. 5). 1 *S. John* i. 5.

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5 'Light of Light' (Nicene Creed).

Until the day of
everlasting sunlight
breathe on us
And shapes and shadows
fail. — Thomas a Kempis.

10 O continue forth[6] thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

IX. 10 XXXVII. 40 VII. 11 CXLIII. 1, 11.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

LXXXVI. 14 CXIX. 85, 122 XXXVII. 41.

12 There are they fallen, all[7] that work wickedness : they are cast down, and shall not be able to stand.

XXXVII. 39 CXL. 11.

Brev. Off. 8, 9 Transfig., 8 Anniv. Ded. Ch. **Liturg. S. James (Syr.)** 9 Preparatory. **Benedictine L.** (Mon.).

10 And thy righteousness to the upright in heart. *Jer.* xxxi. 3.
11 And let not the hand of the wicked drive me away.

Prayer of confident faith.

12 There are the workers of iniquity fallen: they are thrust down, and shall not be able to rise.

PSALM XXXVII. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

Verses 7, 8 LXXIII. 3-5.

DAVID'S OLD AGE AND SICKNESS (XXXVII.[1]-XLI.).

(A Psalm) of David.

The Patience of the Saints.

CHRIST SPEAKS TO THE CHURCH.

1 Fret not thyself because of evil-doers, neither be thou envious against them that work unrighteousness. "Fret not thyself because of evil men, neither be thou envious at the wicked; for there shall be no reward to the evil man; the candle of the wicked shall be put out." *Prov.* xxiv. 19, 20 (iii. 31, xxiii. 17, xxiv. 1). *Job* xii. 6. "Wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously?" *Jer.* xii. 1.

6 Heb. lengthen out. 7 'All'; from Gk. version.

37 The 37th psalm is "a sweet song into which mellow wisdom has condensed its final lessons (v. 38)." — Maclaren. An alphabetical psalm; see Ps. xxv. The separate portions with few exceptions consist of two verses each. 1 On Ps. xxxviii. however, see historical note at beginning of that psalm, and also Chrono-

2 For they shall soon be cut down like the grass:
and be withered even as the green herb.

Verses 9, 10, 15, 20, 29, 37, 39 XLIX. 11–20 XCII. 7 CXXIX. 6.

3 Put thou thy trust in the LORD, and be doing good:
dwell in the land, and verily thou shalt be fed.

Verse 11 IV. 5 XXV. 12 XXXVI. 7, 8 CXV. 9–14.

4 Delight thou in the LORD: and he shall give thee
thy heart's desire.

I. 2 XXI. 2 CXLV. 19.

5 Commit thy way unto the LORD, and put thy trust
in him: and he[2] shall bring it to pass.[3]

Verse 25 LV. 23 XX. 4, 5 XXI. 7.

6 He shall make thy righteousness as clear as the
light: and thy just dealing as the noon-day.

Verses 16–19, 23–26, 28, 30, 34, 40, 41 XVIII. 20, 24 LVIII. 10.

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2 *Job* xxvii. 13–23. "They saw the fig tree dried up from the roots. And Peter . . . saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God." *S. Mark* xi. 20–22.

Patience has its reward.

3 Lit. Dwell in the land,[4] and feed on faithfulness.[5]

4 And he shall give thee the petitions of thine heart.

5 Roll thy way upon the LORD. "Commit thy works unto the LORD, and thy thoughts shall be established." *Prov.* xvi. 3. "Therefore take no thought, saying, What shall we eat? or, What shall we drink, or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *S. Matt.* vi. 31–33. "Casting all your care upon him; for he careth for you." 1 *S. Pet.* v. 7.

6 And he shall make thy righteousness to go forth as the light, and thy judgment as the noonday. "If thou prepare thine heart, and stretch out thine hands toward him; . . . thine age shall be clearer than the noonday; though there be darkness, it shall be as the morning." *Job* xi. 13, 17. "When a man's ways please the LORD, he maketh even his enemies to be at peace with him." *Prov.* xvi. 7. Comp. *Is.* lviii. 8, 10.

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logical Table. 2 Emphatic in Heb. 3 Ps. xxii. 8. 4 The promises concerning *land* in this verse and the others referred to in this psalm are connected with the truth that the whole land was for all the people of Israel and that private possession was allowed but not private ownership. "The land shall not be sold in perpetuity; for the land is mine: for ye are strangers and sojourners with me." Lev. xxv. 23. 5 Feed securely, *or*, enjoy safety.

7 Hold thee still in the LORD, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Verse 1 IV. 4 XXXIII. 19 LXII. 1, 5.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil

9 Wicked doers shall be rooted out : and they that patiently abide[6] the LORD, those[2] shall inherit the land.

Verses 2, 29, 39 CI. 11 XXV. 12 XL. 1 LXIX. 37.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

Verse 37.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

Verses 3, 9, 22, 27, 30, 35, 38 LXXII. 7.

12 The ungodly seeketh counsel against the just : and gnasheth[7] upon him with his teeth.

Verse 33 XXXI. 15.

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7 Be silent to the LORD, and wait patiently for him : fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. "In your patience possess ye your souls." *S. Luke* xxi. 19. "In quietness and in confidence shall be your strength." *Is.* xxx. 15. "It is good that a man should both hope and quietly wait for the salvation of the LORD." *Lam.* iii. 26.

8 Cease from anger, and forsake wrath : fret not thyself, it tendeth only to evil-doing. "Be ye angry, and sin not : let not the sun go down upon your wrath." *Eph.* iv. 26. "The wrath of man worketh not the righteousness of God." *S. Jas.* i. 20.

9 For evil-doers shall be cut off : but those that wait for the LORD, they shall inherit the land. "The wicked shall be cut off from the land, and the transgressors shall be rooted out of it." *Prov.* ii. 22. Cont. *Prov.* x. 30. "The LORD is good unto them that wait for him, to the soul that seeketh him." *Lam.* iii. 25.

10 Lit. Yet a little while, and the wicked is not ; thou shalt diligently consider his place, but it is not. "When the whirlwind passeth, the wicked is no more." *Prov.* x. 25.

11 But the meek shall inherit the land ; and shall delight themselves in the abundance of peace. "BLESSED ARE THE MEEK : FOR THEY SHALL INHERIT THE EARTH." *S. Matt.* v. 5.

The strength of the wicked is weakness

12 The wicked plotteth against the just. "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the

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6 To wait for ; await. 7 Ps. xxxv. 16.

13 The Lord[8] shall laugh him to scorn[9] : for he hath seen that his day[10] is coming.

14 The ungodly have drawn out the sword, and have bent their bow[11] : to cast down the poor and needy, and to slay such as are of a right conversation.[12]

15 Their sword shall go through their own heart : and their bow shall be broken.

Verse 2 VII. 16, 17.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

LXXIII. 12–19.

17 For the arms of the ungodly shall be broken[13] : and the LORD upholdeth the righteous.

Verse 6 CXLVI. 8, 9.

18 The LORD knoweth the days of the godly : and their inheritance shall endure for ever.

Verse 11 I. 7 XXXI. 17.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

XXXIII. 18.

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sabbath day, that they watched him." *S. Luke* xiv. 1. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." *Acts* vii. 54.

13 Lit. The Lord laughs at him. "I also will laugh at your calamity; I will mock when your fear cometh." *Prov.* i. 26. "Behold, I am against thee, O thou proud one, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee." *Jer.* l. 31.

14 Lit. To cast down the afflicted and needy, and to slay such as are upright in way.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 Better is a little that the righteous hath than the abundance of many wicked. "Better is a little with righteousness than great revenues with injustice." *Prov.* xvi. 8. "Better is little with the fear of the LORD than great treasure and trouble therewith." *Prov.* xv. 16.

18 The LORD knoweth the days of the perfect. "Thy people also shall be all righteous: they shall inherit the land for ever." *Is.* lx. 21.

19 They shall not be put to shame in the time of evil: and in the days of famine they shall be satisfied. "The LORD will not suffer the soul of the righteous to famish." *Prov.* x. 3. "In famine he shall re-

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8 Adonai; Divine Names (Introd.). 9 Ps. ii. 4. 10 The day of his death; comp. 1 Sam. xxvi. 10. 11 Ps. xi. 2. 12 Manner of life. 13 Ps. x. 17.

20 As for the ungodly, they shall perish, and the enemies of the LORD shall consume as the fat of lambs : yea, even as the smoke shall they consume away.[14]

Verse 2.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

Verse 26.

22 Such as are blessed of God,[15] shall possess the land : and they that are cursed of him, shall be rooted out.

Verse 11.

23 The LORD ordereth a good man's going : and maketh his way acceptable to himself.[16]

Verse 32 XVII. 5 XVIII. 19 XCI. CXIX. 133.

24 Though he fall, he shall not be cast away : for the LORD upholdeth him with his hand.

Verse 6 XL. 2 XCI. 12 CXLV. 14.

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deem thee from death." "At destruction and famine thou shalt laugh." *Job* v. 20, 22.

20 Lit. For the wicked shall perish, and the enemies of the LORD shall be as the glory[17] of the meadows: they have vanished; in smoke they have vanished away. "The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways." *S. Jas.* i. 11. "All they that were incensed against thee shall be put to shame and confounded: they that strive with thee shall be as nothing, and shall perish." *Is.* xli. 11. "The hope of the ungodly is . . . like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day." *Wisd.* v. 14.

The sure reward of the righteous.

21 But the righteous dealeth graciously and giveth.

22 For such as be blessed of him shall inherit the land; and they that be cursed of him shall be cut off. "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it." *Prov.* x. 22.

23 A man's goings are established of the LORD; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

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14 Pss. lxviii. 1, 2, xcii. 7. 15 The word 'God' follows the Latin version of Münster. 16 The first three words of this verse and of Prov. xx. 24 are the same in Heb. 17 The quickly-fading grass and flowers.

25 I have been young, and now am old[18]: and yet saw I never the righteous forsaken, nor his seed begging their bread.

Verse 5 IX. 10 XL. 20.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

Verse 21 CXII. 5, 9.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

Verse 11 XXXIV. 14.

28 For the LORD loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

Verses 34, 41 IV. 3 XI. 8 XXXIII. 5 XCVII. 10 CXLV. 20.

29 The unrighteous shall be punished[19]: as for the seed of the ungodly, it shall be rooted out.

Verses 2, 9, 22, 35 XXI. 10.

30 The righteous shall inherit the land: and dwell therein for ever.

Verses 3, 6, 11 CXVI. 9.

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2 *Cor.* iv. 8, 9. "A righteous man falleth seven times, and riseth up again." *Prov.* xxiv. 16. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Is.* xli. 10.

25 Cont. *Ps.* cix. 9. "Even to your old age I am he; and even to hoar hairs will I carry you." *Is.* xlvi. 4. "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?" *Ecclus.* ii. 10. "All things work together for good to them that love God." *Rom.* viii. 28.

26 All the day long he dealeth graciously, and lendeth. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." *S. Matt.* v. 42. "He that is merciful will lend unto his neighbour." *Ecclus.* xxix. 1.

28, 29 For the LORD loveth justice, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. "The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just." *Prov.* iii. 33.

30 "The upright shall dwell in the land, and the perfect shall remain in it." *Prov.* ii. 21. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Rev.* xxii. 14.

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18 See subject of group of five psalms beginning with this psalm. 19 The first half of the verse is from Gk. version through Lat.

31 The mouth of the righteous is exercised[20] in wisdom : and his tongue will be talking of judgment.

CI. 1.

32 The law of his God is in his heart : and his goings shall not slide.

Verse 23 XXVI. 1 XL. 10 CXIX. 11 XVIII. 36.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

Verse 12 X. 8, 9.

34 The LORD will not leave him in his hand : nor condemn him when he is judged.[21]

Verse 6 CXVIII. 6 CIX. 30 CXLVI. 6.

35 Hope thou in the LORD, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see[22] it.

Verses 9, 11, 18, 22 XXVII. 16 LXII. 1, 5.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.[23]

XCII. 7–13.

Counsels of wisdom for life.

31 The mouth of the righteous talketh of wisdom, and his tongue speaketh justice. "The mouth of a righteous man is a fountain of life." "The mouth of the righteous bringeth forth wisdom." *Prov.* x. 11, 31. "A good man out of the good treasure of the heart bringeth forth good things." *S. Matt.* xii. 35.

32 Lit. His steps shall not be unsteady. Cont. *Pss.* xxxv. 6, lxxiii. 17. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." *Is.* li. 7.

33 The wicked watcheth the righteous, and seeketh to slay him. "Let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings. . . . Let us condemn him with a shameful death." *Wisd.* ii. 12, 20.

35 Wait for the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. "Let us run with patience the race that is set before us, looking unto Jesus." *Heb.* xii. 1, 2.

36 I have seen the wicked in great power, and spreading himself like a green tree in its native soil. "He is green before the sun, and his

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20 'Exercised'; Ps. i. 2, note. 21 "Si condemnamur a mundo, absolvimur a Deo." — Tertullian. Cont. Ps. cix. 6. 22 Pss. lii. 6, 7, xci. 8. 23 'Like a green bay-tree'; the version of Münster reads, 'in morem lauri frondosæ.'

37 I went by, and lo, he was gone : I sought him, but his place[24] could no where be found.

Verses 2, 10 CIII. 15, 16 LXXIII. 18, 19.

38 Keep innocency, and take heed unto the thing that is right[24] : for that shall bring a man peace at the last.[25]

Verse 30 XXIX. 10 CXIX. 165.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

Verses 2, 29 LII. 6 CI. 11 CIX. 14.

40 But the salvation of the righteous cometh of the LORD : who is also their strength in the time of trouble.

Verse 6 III. 8 IX. 9 XXVII. 1.

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shoots go forth over his garden. His roots are wrapped about the heap, and he beholdeth the place of stones. If he be destroyed from his place, then it shall deny him, saying, I have not seen thee." *Job* viii. 16–18. "Wherefore doth the way of the wicked prosper? ... Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit." *Jer.* xii. 1, 2. "Every plant, which my heavenly Father hath not planted, shall be rooted up." *S. Matt.* xv. 13.

37 But one passed by (*or*, yet he passed away), and, lo, he was not; yea, I sought him, but he could not be found. "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the godless but for a moment? ... He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more; neither shall his place any more behold him." *Job* xx. 4, 5, 8, 9. "Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." *Is.* xli. 12. "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." *S. Matt.* iii. 10.

38 Mark the perfect man, and behold the upright: for the latter end of that man is peace. *Ps.* cxxviii. "Let me die the death of the righteous, and let my last end be like his!" *Num.* xxiii. 10.

39 As for transgressors, they shall be destroyed together: the latter end of the wicked shall be cut off.

40 He is their strong hold in the time of trouble. "The way of the LORD is a strong hold to the upright." *Prov.* x. 29. "The LORD is good, a strong hold in the day of trouble; and he knoweth them that put their trust in him." *Nah.* i. 7. *Is.* xxv. 4. *Jer.* xxxix. 17, 18.

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24 'His place'; from Gk. version through Lat. (also first part of v. 38)
25 Second clause of Collect for Holy Innocents' Day. Last part of longer Absolution.

41 And the LORD shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.[26]

XCIV. 16–18.

Am. Sel. 7 [Adopted 1889]. **Rom. Missal** 1, 31, 32 S. Matthew, 1, 22, 26, 40 Martyrs, 31, 32 Doctors.

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41 And the LORD helpeth them, and rescueth them: he rescueth them from the wicked, and saveth them, because they have taken refuge in him. "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." *S. Luke* xxi. 17, 18.

PSALM XXXVIII. *Domine, ne in furore* (— *quoniam*[1]).

PUT me not to rebuke, O LORD, in thine anger : neither chasten me in thy heavy displeasure :[2]

XXXIX. 12.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

XXXII. 4 XXXIX. 11.

A Psalm of David, to bring to remembrance.

Sore affliction in consequence of sin; desertion by friends, and constant fear of enemies.

THE CONFIDENCE OF THE SIN-BEARER.

Prayer in anguish.

1 O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 "The arrows of the Almighty are within me, the poison whereof my spirit drinketh up." *Job* vi. 4 (xvi. 13). "He hath bent his bow, and set me as a mark for the arrow. He hath caused the shafts of his quiver to enter into my reins." *Lam.* iii. 12, 13.

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26 Collect for Third Sunday after Epiphany.

38 Third of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). This psalm cannot be referred with certainty to any known period of David's life, as desertion by friends is joined with penitence for sin. The number of verses is that of the letters of the Hebrew alphabet and they are grouped in pairs. Title; see Ps. lxx. The Greek version adds to the title, 'Concerning the Sabbath.' "The complaint here would seem to be for habitual evils still returning, and prevailing, which cause a kind of sickness in the heart." — Keble. 1 Added to distinguish this psalm from Ps. vi. 2 This verse is nearly identical with Ps. vi. 1.

3 There is no health[3] in my flesh, because of thy displeasure : neither is there any rest in my bones,[4] by reason of my sin.

Verse 7 VI. 2 XXXI. 12 XXXII. 3.

4 For my wickednesses are gone over my head : and are like a sore[5] burden, too heavy for me to bear.[6]

XXXII. 5 XL. 15 LV. 23.

5 My wounds stink, and are corrupt[7] : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

XLIII. 2 LI. 17 LXXXVIII. 2.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

Verse 3.

8 I am feeble[8] and sore smitten : I have roared for the very disquietness of my heart.

XXXII. 3.

Affliction of body.

3 There is no soundness in the flesh because of thine indignation; neither is there any health in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." *S. Matt.* xi. 28.

6 I am bent[9] and bowed down greatly; I go mourning all the day long. "Now is my soul troubled; and what shall I say?" *S. John* xii. 27.

7 For my loins are filled with burning; and there is no soundness in my flesh.

8 Lit. I am benumbed and crushed exceedingly: I have groaned by reason of the disquietness of my heart.

9 Lord, all my desire is before thee. "And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour

3 "A deep sense of original sin pervading all, so that our best health is but deferred disease." — Keble. 4 Ps. vi. 2, note. 5 Heavy. 6 Sin is thus described in Is. i. 5, 6. "We are heartily sorry for these our misdoings; the burden of them is intolerable." — General Confession (Comm. Off.). 7 "Opposed to the sweet odour of Christ and of good works." — Keble. 8 The correct meaning of the original word is given in the lines, —

All over bruis'd and *chill'd*, I groan
With restless heaving heart. — Keble.

9 As writhing with pain.

9 Lord,[10] thou knowest all my desire : and my groaning is not hid from thee.

XXXVII. 4 XLII. 1 LXXIII. 24 VI. 6 CII. 5.

10 My heart panteth, my strength hath failed me : and the light of mine eyes is gone from me.[11]

XXII. 14, 15 LXIX. 21 VI. 7 XXXI. 10 LXXXVIII. 9.

11 My lovers and my neighbours did stand looking upon my trouble[12] : and my kinsmen stood afar off.[13]

XXXI. 13 LXXXVIII. 18.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

XXI. 11 XXXV. 11, 20 LXIV. 5.

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might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." *S. Mark* xiv. 35, 36. "Lord, thou knowest all things; thou knowest that I love thee." *S. John* xxi. 17.

10 As for the light of mine eyes, it also is gone from me.

Afflictions from men.

11 My lovers and my friends stand aloof from my plague;[14] and my kinsmen stand afar off. "AND ALL HIS ACQUAINTANCE, AND THE WOMEN THAT FOLLOWED HIM FROM GALILEE, STOOD AFAR OFF, BEHOLDING THESE THINGS." *S. Luke* xxiii. 49. "He hath put my brethren far from me, and mine acquaintance are wholly estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me." *Job* xix. 13, 14. "All the disciples forsook him, and fled." *S. Matt.* xxvi. 56. "And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not." *S. John* xviii. 25. *S. Luke* x. 31, 32.

12 They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. "Then went the Pharisees, and took counsel how they might entangle him in his talk." *S. Matt.* xxii. 15. "Some of them said, He casteth out devils through Beelzebub the chief of the devils." *S. Luke* xi. 15. "They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." *S. Luke* xx. 20. "The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." *S. Matt.* xxvi. 59.

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10 Adonai; Divine Names (Introd.). 11 "God by giving us such a psalm as this makes us know Christ's sympathy with us." — Keble. 12 Heb. stroke, blow; a word specially suggestive of punishment sent by God. 13 "Even those who were near in body were far from His trouble." "No Christian can read these verses (11, 12) without feeling that they speak of the Cross, and whatever does so, of course, leads straight to relief." — Keble. 14 From Lat. (*plaga*), a stroke.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

XXXIX. 1–3, 10.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.[15]

XVII. 3.

15 For in thee, O LORD, have I put my trust[16]: thou[17] shalt answer for me, O Lord[10] my God.[18]

XXV. 1 XXXIX. 8.

16 I have required[19] that they, even mine enemies,[20] should not triumph over me: for when my foot slipt, they rejoiced greatly against me.

XIII. 4 XXXV. 15, 19, 26.

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13 And I was deaf, I turn'd no ear,
As one to deep sad silence born,
With sealed lips. — Keble.

"He was oppressed, yet he humbled himself and opened not his mouth: as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth." *Is.* liii. 7. "Who, when he was reviled, reviled not again; when he suffered, he threatened not." 1 *S. Pet.* ii. 23.

14 "The high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace." *S. Matt.* xxvi. 62, 63. "And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly." *S. Matt.* xxvii. 12–14. *S. Luke* xxiii. 9.

God is the only Refuge.

15 For in thee, O LORD, do I hope: thou wilt answer, O Lord my God. "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." *S. John* xii. 28. "Though he slay me, yet will I wait for him.... He also shall be my salvation." *Job* xiii. 15, 16.

16 Lit. For I said (I fear) lest they should rejoice over me; (since) when my foot slips, they act insolently toward me.

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15 i. e. no rejoinders or arguments whereby to justify himself. The verb 'reprove' was once equivalent to 'disprove.' 16 Ps. xxii. 4, note. 17 Emphatic in Heb. 18 'My Elohim'; Ps. iii. 7, note. 19 Used with the old meaning of 'to ask,' without any idea attached to it of asking as a right. 20 'Even mine enemies'; from Gk. version through Lat.

17 And I truly am set in the plague[21] : and my heaviness is ever in my sight.

LI. 3 CXIX. 28.

18 For I will confess my wickedness : and be sorry for my sin.

XXV. 10 XXXII. 5, 6 LI. 3, 17.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

XXII. 16 XXV. 18 XXXV. 19 LIX. 3.

20 They also that reward evil for good are against me : because I follow the thing that good is.

XXXV. 12 CIX. 4.

21 Forsake me not, O LORD, my God[18] : be not thou far from me.

XXII. 11, 19 XXVII. 11 XXXV. 22.

22 Haste thee to help me : O Lord[10] God[22] of my salvation.

XVIII. 1 XXVII. 1 XXXVII. 40 XL. 16, 21.

Prop. Ps. Ash. Wed. M. **Brev. Off. and D. H.** Tierce (Lent). **Brev. Off.** (Eng. ed.) 21 Commend. Soul. **D. H.** 11 Palm Sun. **Gk.** Dawn. **Sar.** Visit. Sick, Off. Dead. **Rom.** Good Fri., 6, 7, 11, 12 Pass. Sun. **Jewish** Day of Atonement.

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17 For I am ready to fall, and my sorrow is continually before me.

18 For I will declare mine iniquity. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." *Prov.* xxviii. 13. "Godly sorrow worketh repentance to salvation not to be repented of." 2 *Cor.* vii. 10.

19 But mine enemies are lively, and are strong: and they that hate me falsely are multiplied. "They hated me without a cause." *S. John* xv. 25.

20 They also that render evil for good are adversaries unto me. "Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" *S. John* xviii. 23.

21 Forsake me not, O LORD: O my God, be not far from me. "The LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." *Deut.* xxxi. 6.

22 Make haste to help me, O Lord my salvation. "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation." *Is.* xii. 2.

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21 The first half of this verse as given in the Prayer-book follows the Latin version of Münster. 'Plague' is here from Lat. (*plaga*), a snare. 22 'God' in this verse is only found in the Vulgate.

PSALM XXXIX. *Dixi, Custodiam.*

I SAID, "I will take heed to my ways: that I offend not in my tongue.

XXXIV. 13 CXIX. 108.

2 "I will keep my mouth as it were with a bridle: while the ungodly is in my sight."

CXLI. 3.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words;[2] but it was pain and grief to me.

Verse 10 XXXVIII. 13.

4 My heart was hot within me: and while I was thus musing the fire kindled: and at the last I spake with my tongue;

LXIX. 9 LXXVII. 1 CXIX. 139.

5 "LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.[4]

XC. 12.

For the Chief Musician, for Jeduthun. A Psalm of David.

The vanity of earthly life in the presence of God.

CHRIST SPEAKS IN HIS MEMBERS.

The trial of faith.

1 That I sin not with my tongue.
2 *Ecclus.* xxviii. 25. *S. Jas.* iii. 2.
3 I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. Cont. *Ps.* xl. 11.
4 "And if I say, I will not make mention of him, nor speak any more in his name, then there is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." *Jer.* xx. 9.

The petition of man in his frailty.

5 LORD, make me to know mine end, and the measure of my days, what it is; let me know how frail I am. *Job* vii. 11–21, x. 1–17.

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39 "The later events in David's flight and overthrow of Absalom's conspiracy form the historical background of this psalm."—Edersheim. Title. Pss. lxii., lxxvii. titles. Jeduthun was one of David's three choir masters, the third in conjunction with Asaph and Heman (1 Chr. xvi. 41, 42, xxv. 1–6, 2 Chr. v. 12); called the "King's seer" (2 Chr. xxxv. 15, 1 Chr. xvi. 41, 42, xxv. 1–6, 2 Chr. v. 12). 2 "The first effect of his sorrow was to close his lips in a *silence* that was not altogether submissive."—Maclaren. 4 "With the engrossment so characteristic of melancholy, he asks, what might have been thought the thing he needed least, 'Make

6 "Behold, thou hast made my days as it were a span[5] long: and mine age[6] is even as nothing[7] in respect of thee; and verily every man living is altogether vanity.

Verse 12 LXXXIX. 46 XC. 4–10 CXIX. 84.

7 "For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

Verse 14 XLIX. 6, 10 LXII. 10.

8 "And now, Lord,[8] what is my hope: truly my hope is even in thee.

XXV. 4, 20 XXXVIII. 15 LXII. 5, 8.

9 "Deliver me from all mine offences: and make me not a rebuke unto the foolish.

XL. 15, 16 LI. 14.

10 "I became dumb,[9] and opened not my mouth: for it was thy doing.

Verse 3 CXIX. 75.

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6 Behold, thou hast made my days as handbreadths; and mine age is as nothing before thee: surely every man at his best estate is altogether a breath. Selah. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a shadow, and continueth not." *Job* xiv. 1, 2 (vii. 1–10). "Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." *S. Jas.* iv. 14.

7 Lit. Surely as a shadow doth man walk to and fro; surely for a breath are they disquieted. "Our days on the earth are as a shadow, and there is none abiding." 1 *Chr.* xxix. 15. "Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver." *Job* xxvii. 16, 17. "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." *S. Luke* xii. 20, 21.

God can give rest after chastening.

8 And now, Lord, what wait I for? My hope is in thee.

9 Deliver me from all my transgressions: make me not the reproach of the foolish. *Job* xxx. 1–14.

10 Because thou[10] didst it. "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." *Job* i. 21. "Shall we

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me to know mine end;' and then he dilates on the gloomy reflections which he had been cherishing in silence." — Maclaren. 5 The distance between the tips of the thumb and little finger when extended. 6 The Heb. signifies fleeting and transient life. 7 "In the midst of life we are in death." — Burial Office. 8 Adonai; Divine Names (Introd.). 9 "A silence differing from the first as the calm after the storm differs from the boding stillness before it." — Maclaren. 10 Emphatic in Heb.

11 "Take thy plague[11] away from me: I[10] am even consumed by the means[12] of thy heavy hand.

XXXI. 10–12 LXXXVI. 1 XXXII. 4.

12 "When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth[13] fretting[14] a garment[15]: every man therefore is but vanity.

Verse 6 XXXVIII. 2–10.

13 "Hear my prayer, O LORD, and with thine ears consider my calling: hold not thy peace at my tears:[16]

IV. 1 LIV. 2 LVI. 8 LXXXIII. 1.

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receive good at the hand of God, and shall we not receive evil?" *Job* ii. 10.

11 Remove thy stroke away from me: I am consumed by the blow of thine hand. "Let him take his rod away from me, and let not his fear terrify me." *Job* ix. 34. "Withdraw thine hand far from me." *Job* xiii. 21. "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." *S. Luke* xxii. 42.

12 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth (*or*, consumest like a moth his delights): surely every man is a breath. Selah. "His visage was so marred more than any man, and his form more than the sons of men." *Is.* lii. 14. "He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." *Is.* liii. 2.

Spare, Lord!

13 Hear my prayer, O LORD, and give ear unto my cry.

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11 Ps. xxxviii. 11, note. 12 In Eng. Burial Office, 'by means.' 13 Job iv. 19, xiii. 28. 14 Eating. 15 'Fretting a garment'; follows the Latin version of Münster.

16 What is the saddest sweetest lowest sound
Nearest akin to perfect silence? Not
The delicate whisper sometimes in the hot
Autumnal morning heard the cornfields round;
Nor yet to lonely man, now almost bound
By slumber, near his house a murmuring river
Buzzing and droning o'er the stones for ever.
Not such faint voice of Autumn oat-encrown'd,
And not such liquid murmur, O my heart!
But tears that drop o'er graves, and sins, and fears,
A sound the very weeper scarcely hears,
A music in which silence hath some part.
—O Thou, all gentle, Who all-hearing art,
Hold not Thy peace, sweet Saviour, at my tears!
Bp. Alexander.

14 "For I am a stranger[17] with thee,[18] and a sojourner[19]: as all my fathers were.[20]

Verse 7 cxix. 19.

15 "O spare me a little, that I may recover my strength: before I go hence, and be no more seen."

Eng. (Am. 5–9, 12–15) Burial Office. **Brev. Off.** 1, 2 Matron.

14 "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me." *Lev.* xxv. 23. "These all died in faith, not having received the promises, . . . and confessed that they were STRANGERS AND PILGRIMS ON THE EARTH. For they that say such things declare plainly that they seek a country." *Heb.* xi. 13, 14. "Here have we no continuing city, but we seek one to come." *Heb.* xiii. 14. 1 *S. Pet.* ii. 11.

15 Lit. Look away from me,[21] that I may smile again,[22] before I go hence, and be no more.[23]

Spare yet, one gleam, my feeble sight,
Ere I depart and vanish quite. — Keble.

"Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." *Job* x. 20, 21 (vii. 19).

Psalm XL. *Expectans expectavi.*

I WAITED patiently for the Lord: and he inclined unto me, and heard my calling.

xxxi. 16 xxxvii. 7 lxii. 1, 5.

For the Chief Musician. A Psalm of David.

THE ACCEPTABLE SACRIFICE, THE BODY PRE-ORDAINED OF GOD.

Note. Verses 16–21 of this Psalm are nearly identical with Ps. lxx. of Book II., but it is noticeable that (with one exception) where Elohim is used in Ps. lxx., we find Jehovah here. Divine Names (Introd.).

Thanksgiving for the untold mercies of God.

1 "And it shall be said in that day, Lo, this is our God; we have

17 Ps. cv. 23. 18 The Greek version reads 'on the earth' instead of 'with thee.' 19 The musical colon follows the word 'sojourner' in the edition prepared from the Sealed Books by Stephens. Pickering's Reprint of 1662 has 'sojourner;'; his Book of 1844 has 'with thee;'; fac-simile of Book of 1636 has 'sojourner;'. 20 David's prayer in 1 Chr. xxix. 15. See also Gen. xxiii. 4, xlvii. 9. "We are in God's House, and life is not a shadow, a breath, a dream, if it be rooted in Him." — Maclaren. 21 Let not thine eye be fixed upon me in anger. 22 "It reminds one of the gleam of radiance that is often seen on the face of the dying." — Pusey. 23 "His desires are all summed up in one for a little respite and healing, ere the brief trouble of earth be done with." — Maclaren.

40 This psalm may be connected with the preceding as a thanksgiving for God's deliverance.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

XVIII. 16, 36 LXIX. 2, 15 XXVII. 5 XXXVII. 23.

3 And he hath put a new song[1] in my mouth : even a thanksgiving unto our God.

XXXIII. 3 XCVIII. 1.

4 Many shall see it, and fear : and shall put their trust in the LORD.

LII. 7, 8 LXIV. 9.

5 Blessed is the man that hath set his hope[2] in the LORD : and turned not unto the proud, and to such as go about with lies.

II. 12 XXXIV. 8 XXXIX. 8 LXII. 7-10 CI. 7.

6 O LORD my God,[3] great are the wondrous works which thou[4] hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.[5]

LXV. 5 LXXI. 15 XCII. 5 CXXXIX. 13 LXXXIX. 5-9.

7 If I should declare them, and speak of them : they should be more than I am able to express.

LXXI. 13 CXXXIX. 17, 18.

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waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." *Is.* xxv. 9.

2 He brought me up also out of a pit of destruction. Lit. And set my feet upon a rock, and made my footsteps firm. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." *Zech.* ix. 11.

5 Lit. Oh! the blessednesses of the man that hath made the LORD his trust, and hath not inclined unto the proud, nor such as turn aside to lies. "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." *Jer.* xvii. 7.

6 They cannot be set in order unto thee (*or*, there is none to be compared unto thee). *Pss.* xix., xxiv., xxix. "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Is.* lv. 8, 9. "Great and marvellous are thy works, O Lord God, the Almighty." *Rev.* xv. 3.

7 They are more than can be numbered.

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1 Ps. xxxiii. 3, note. 2 Ps. xxii. 4, note. 3 'My Elohim'; Ps. iii. 7, note. 4 Emphatic in Heb. 5 Rom. xi. 33.

8 Sacrifice[6] and meat-offering[7] thou wouldest not[8]:
but mine ears hast thou opened.[9]

L. 8–15 LI. 16, 17.

9 Burnt-offerings and sacrifice for sin[10] hast thou not
required: then said I, Lo, I come;[11]

10 In the volume of the book[12] it is written of me,
that I should fulfil thy will,[13] O my God[8]: I am content
to do it; yea, thy law is within my heart.

I. 2 CXIX. 16, 24, 47, 92, 174 XXXVII. 32.

The true sacrifice of thanksgiving.

8 Sacrifice and offering thou hast no delight in. "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22. "Wherefore when he cometh into the world, he saith, SACRIFICE AND OFFERING THOU WOULDEST NOT, BUT A BODY HAST THOU PREPARED ME: IN BURNT OFFERINGS AND SACRIFICES FOR SIN THOU HAST HAD NO PLEASURE. THEN SAID I, LO, I COME (IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME,) TO DO THY WILL, O GOD." *Heb.* x. 5–7.

9, 10 Burnt offering and sin offering hast thou not required. Then said I, Lo, I am come; in the roll of the book it is written of (*or*, prescribed to) me: I delight to do thy will, O my God; yea, thy law is within my heart. Cont. *Ps.* xxxvi. 1. "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." *Hos.* vi. 6. "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? ... He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Mic.* vi. 6, 8. *Is.* i. 11. *Jer.* vii. 22, 23. *Amos* v. 21–24. *S. Mark* xii. 32–34. *Ecclus.* vii. 9, xxxv. 1, 7. "These words, which I command thee this day, shall be in thine heart:

6 Offering of slain victims. 7 More properly 'meal-offering;' bloodless offering of fine flour with wine, and oil, and frankincense. The word 'meat' which is to-day restricted to 'flesh' was once a general term for food. 8 Ps. lxix. 32, Rom. xii. 1. "Verum sacrificium est omne opus, quod agitur, ut sanctâ societate hæreamus."—S. Augustine. 9 Thou hast made me obedient. Is. l. 5; comp. Is. xlviii. 8. S. Paul quoting from Septuagint says, 'A body hast thou prepared me.' The 'Vetus Itala' (the ancient Vulgate) has the same reading, 'Corpus autem perfecisti mihi.' 10 The whole burnt-offering was voluntary and was a sacrifice of devotion and service. The sin-offering was the most important of all and made atonement for the person of the offender,—not for special offences For the latter, the trespass-offering (the only sacrifice not mentioned here) wa appointed. 11 "The Messiah's motto is chosen; that motto is 'I come.' '*Venio* symbolum quasi Domini Jesu fuit.'—Bengel. Comp. S. Matt. v. 17, x. 34, 35, xviii. 11, xx. 28, S. Mark i. 38, S. Luke v. 32, ix. 56, xii. 49, xix. 10 (1 Tim. i. 15), S. John vi. 38, ix. 39, x. 10, xii. 46, xviii. 37. It is the *Ich dien* of the Heir of all things, the Everlasting Son of the Father. It is the secret of His sacrifice, and His Father's acceptance of it. 'Non mors, sed voluntas sponte morientis,'—'Not the death, but the Will of One dying of His own accord.'"—Bp. Alexander. 12 Everywhere in the Law. First Collect for Good Friday. "What is the book? There is but one, the Word of God. Of whom is the writing? There is but One, Christ."—Luther. 13 Collect for Circumcision.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O LORD, and that thou[4] knowest.

Verse 13 XXXV. 28 XXII. 22, 25 XXXV. 18 LXXI. 13, 14.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

CXIX. 13.

13 I have not kept back thy loving mercy and truth : from the great congregation.

LXXXIX. 1 XCII. 2.

14 Withdraw not thou thy mercy from me, O LORD : let thy loving-kindness and thy truth alway preserve me.

LVII. 4 LXI. 7.

15 For innumerable troubles are come about me ; my sins[14] have taken such hold upon me, that I am not able

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and thou shalt teach them diligently unto thy children." *Deut.* vi. 6, 7. "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." *S. Luke* xxiv. 44 (ix. 51). "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." *S. John* iv. 34. "I seek not mine own will, but the will of the Father which hath sent me." *S. John* v. 30 (vi. 38, 39). "This shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people." *Jer.* xxxi. 33 (xv. 16). 2 *Sam.* vii. 18-29. *Deut.* xvii. 18, 19.

11 I have published (*or*, proclaimed glad tidings of) righteousness in the great congregation; lo, I will not refrain my lips, O LORD, thou knowest. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." *S. John* xviii. 37. *S. Luke* iv. 16-22.

12 I have declared thy faithfulness and thy salvation. "I have not shunned to declare unto you all the counsel of God." *Acts* xx. 27.

13 I have not concealed thy lovingkindness and thy truth from the great congregation.

Prayer in distress.

14 Withhold not thou thy tender mercies from me, O LORD.

15 For innumerable evils have compassed me about, mine iniquities have overtaken me, so that I am not able to look up. "We did esteem

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14 "At His apprehension, besides the soldiers, that invisible crowd of the sins He was to suffer for, came about Him, for it was these that laid strongest hold on Him: He could easily have shaken off all the rest, as appears, S. Matt. xxvi. 53, but our sins laid the arrest on Him, being accounted His, as it is in that fore-cited place, *Mine iniquities*."—Abp. Leighton on 1 S. Pet. ii. 24.

to look up : yea, they are more[15] in number than the hairs[16] of my head, and my heart hath failed me.

xxxviii. 4 lxv. 3 cxxx. 3, 4 xxxviii. 8, 10.

16[17] O LORD, let it be thy pleasure to deliver me[18] : make haste, O LORD, to help me.[19]

Verse 21 xxxi. 1, 2, 17 xxxix. 9 lxxi. 1, 10 xxii. 19 xxxviii. 22.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it[20] : let them be driven backward, and put to rebuke, that wish me evil.[21]

18 Let them be desolate,[22] and rewarded with shame[23] : that say unto me,[24] Fie upon thee! fie upon thee!

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The LORD be praised [25]

xx. 5 xxxv. 27 lxix. 31.

20 As for me, I am poor and needy : but the Lord[26] careth for me.[27]

xxxv. 10 xxxvii. 5 lv. 23 lxix. 30.

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him stricken, smitten of God, and afflicted. . . . The LORD hath laid on him the iniquity of us all." *Is.* liii. 4, 6. "Who his own self bare our sins in his own body on the tree." 1 *S. Pet.* ii. 24.

17 Let them be put to shame . . . let them be turned backward and brought to dishonour that delight in my hurt.

18 Let them be desolate for a reward of their shame that say unto me, Aha, Aha.

19 The LORD be magnified.

20 Lit. As for me, I am afflicted and needy; yet the Lord thinketh upon me. Comp. *Ps.* xxxvii. 20. "Casting all your care upon him; for he careth for you." 1 *S. Pet.* v. 7.

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15 "I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities." Prayer of Manasses. 16 Comp. Ps. lxix. 4. 17 On vv. 16–21, see *Note* at beginning. 18 "Vouchsafe, O Lord, to keep us this day without sin." — Te Deum. 19 Collect for Fourth Sunday in Advent. 20 The words 'to destroy it' are not found in Ps. lxx. 2. 21 Almost identical with Ps. xxxv. 4; comp. Ps. xxxv. 21, 25. 22 Ps. lxx. 3 reads, "Let them be turned back." 23 Imprecatory Psalms (Introd.), Ps. cix. v, note. 24 'Unto me'; not in Ps. lxx. 3. 25 "Day by day we magnify Thee." — Te Deum. 26 Adonai; Divine Names (Introd.). 27 In place of the second part of this verse we find in Ps. lxx. 5, "Make haste unto me, O God."

21 Thou art my helper and redeemer : make no long tarrying, O my God.[3]

Verse 16 XVIII. 1 XIX. 15.

Prop. Ps. Good Fri. M. **Am.** Prop. Ps. Circ. M. [Adopted 1889]. **Brev.** Off. 1 Matron, 1, 3, 8, 9, 11 Purif. B. V. M., 11 S. John Lat. Gate, S. Mary Magd. **Int.** Ordering Priests and Cons. Bishops. **Rom.** Good Fri. (17 pt. Ant.), Off. Dead. *See* Table Prop. Pss. note.

21 Thou art my help and my deliverer; make no tarrying, O my God.

PSALM XLI. *Beatus qui intelligit.*

BLESSED[1] is he that considereth[2] the poor[3] and needy[4] : the LORD shall deliver him in the time of trouble.

XL. 20 CXII. 9.

2 The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

XXVII. 14 LXXIV. 20.

For the Chief Musician. A Psalm of David.

Contrast between those who succour the afflicted, and those who treat them heartlessly.

THE BLESSEDNESS OF FAITH RECOGNIZING THE HIDDEN SAVIOUR.

The blessedness of the merciful.

1 Blessed is he that considereth the poor (*or*, the weak) : the LORD will deliver him in the day of evil. "Stretch thine hand unto the poor, that thy blessing may be perfected. . . . Fail not to be with them that weep, and mourn with them that mourn. Be not slow to visit the sick : for that shall make thee to be beloved." *Ecclus.* vii. 32, 34, 35. "Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought." *Ecclus.* xxxv. 20. "Blessed are the merciful : for they shall obtain mercy." *S. Matt.* v. 7. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and

41 This psalm seems to belong to the period of David's weakness and suffering during the rebellion of Absalom. 1 The first and last psalm of the First Book begin with this word. 2 i. e., careth for. In Offertory Sentence in Communion Office, it reads, "Blessed be the man that provideth for the sick and needy." 3 The Heb. word is used of all forms of suffering and affliction. 4 'And needy'; from Gk. version through Lat.

3 The LORD comfort[5] him when he lieth sick upon his bed : make thou all his bed in his sickness.

CIII. 3 CXLVII. 3.

4 I[6] said, LORD, be merciful unto me : heal my soul, for I have sinned against thee.

Verse 10 VI. 2 XXXVIII. 3 XXXIX. 12 XL. 15.

5 Mine enemies speak evil of me : "When shall he die, and his name perish?"

CIX. 15.

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth, he telleth it.[7]

XII. 2 CXLIV. 11.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

XXXV. 20 LII. 3.

8 "Let the sentence of guiltiness proceed against

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ye visited me : I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *S. Matt.* xxv. 34–36, 40.

3 The LORD support him upon the couch of languishing : thou turnest[8] all his bed in his sickness.

Desolation.

4 I said, O LORD, have mercy upon me.

6 And if he come to see me, he speaketh falsehood ; his heart gathereth iniquity to itself : when he goeth abroad, he telleth it.

7 All that hate me whisper together against me : against me do they devise my hurt. "All that will live godly in Christ Jesus shall suffer persecution." 2 *Tim.* iii. 12. 1 *S. John* iii. 13.

8 An evil disease (*or*, some wicked thing), say they, cleaveth fast unto (*or*, is poured out upon) him : and now that he lieth he shall rise up no more. "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree." *Gal.* iii. 13.

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5 Used with the old meaning of 'strengthen.' 'The Holy Ghost the Comforter.' 6 Emphatic in Heb. 7 "Having watched his pale face for wished-for unfavourable symptoms, the false friend hurries from the bedside to talk of his hopeless illness." — Maclaren. 8 "Thou art wont to soothe him as one soothes a sick man, who turns his whole bed over and over, that he may lie softer and get some rest." — Bellarmine quoted by Bp. Alexander.

him : and now that he lieth, let him rise up no more."

9 Yea, even mine own familiar friend[9] whom I trusted[10] : who did also eat of my bread, hath laid great wait for me.

XXXVIII. 11 LV. 12–15, 21.

10 But be thou merciful unto me, O LORD : raise thou me up again, and I shall reward them.

Verse 4 IX. 13 CXLV. 14 CXLVI. 8.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

V. 13 XVIII. 19 XLIV. 4.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

XXVI. 1 XXXIV. 15 XVI. 12 XVII. 15.

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9 Hath lifted up his heel against me. "Denounce, and we will denounce him, say all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." *Jer.* XX. 10. "All my inward friends abhor me: and they whom I loved are turned against me." *Job* xix. 19. "They that eat thy bread lay a snare under thee." *Obad.* 7. "And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come?" *S. Matt.* xxvi. 49, 50. "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, HE THAT EATETH BREAD WITH ME HATH LIFTED UP HIS HEEL AGAINST ME." *S. John* xiii. 18.

Confidence in God.

10 And raise me up, that I may requite them. *Rom.* xiii. 4.

11 By this I know that thou delightest in me. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth." *Is.* xlii. 1.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever. "He withdraweth not his eyes from the righteous: but with kings upon the throne he setteth them for ever, and they are exalted." *Job* xxxvi. 7.

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9 Lit. The man of my peace. The reference is probably to Ahithophel; 2 Sam. xvi. 23. 10 Significant omission of these words in S. John xiii. 18.

13 *Blessed be the* LORD *God of Israel : world without end. Amen.*[11]

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1 Offertory Sentence. **Brev. Off. and D. H.** 4 Ferial Hour Offices (exc. P.). **Brev. Off.** (Eng. ed.) 4 Prep. Holy Comm. **Rom.** Off. Dead; 3 Visit. Sick, 11 Conception B. V. M., 12 Bur. Children.

Doxology at close of Book.

13 Blessed be the LORD, the God of Israel, from everlasting and to everlasting. Amen, and Amen. "BLESSED BE THE LORD GOD OF ISRAEL; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." *S. Luke* i. 68. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." *Rev.* vii. 12.

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11 Almost the same words in 1 Chr. xvi. 36. See 1 Kin. i. 48, 1 Chr. xxix. 10. Comp. Pss. lxxii. 19, lxxxix. 50, cvi. 46, the concluding verses respectively of the Second, Third, and Fourth Books. These are the only places where the word 'Amen' is found in the Psalter.

BOOK II.

Psalms XLII.–LXXII.

"In the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving unto God." *Neh.* xii. 46.

"Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer." 2 *Chr.* xxix. 30.

In this Book we find a whole series of Psalms of the Temple-singers; of whom there were three Choirs, — that of the Sons of Asaph (Psalm L., and in the Third Book, Psalms LXXIII.–LXXXIII.); that of the Korahites or Sons of Korah (Psalms XLII.–XLIX., and in the Third Book, Psalms LXXXIV., LXXXV., LXXXVII., LXXXVIII.); and that of Ethan. The Psalms of the Korahites are generally of the nature of lyric odes. Those of the sons of Asaph are meditative and retrospective (1 Chr. xv. 16–19, xxv. 1–7). This Book also contains a collection of Psalms (or Prayers, see Psalm LXXII. end) bearing David's name.

In this Book Christ is set before us as the Head of the Church, the Saviour and Inspirer of His People gathered from among all nations.

A. *Psalms of the Temple-singers.*

XLII.–XLIV. Psalms of Supplication.
XLV. Psalm of Prophecy and Praise.
XLVI.–XLVIII. National Thanksgiving.
XLIX., L. Psalms of Instruction.

B. *Psalms of David, and a Psalm of Solomon.*

LI.	Penitence.
LII.–LIX.	Deliverance from the Persecutions of the Wicked, and their Punishment.
LX.	Prayer of the King for Victory.
LXI.–LXIV.	God our Rock and Refuge in Distress and Banishment.
LXV.–LXVIII.	Psalms of Thanksgiving and Triumph.
LXIX.–LXXI.	Psalms of Suffering and Reproach.
LXXII.	Messiah's Reign, the Fulfilment of David's Prayers.

The Name Elohim is found in this Book very frequently (198 times) and is dwelt upon with peculiar tenderness, as in Psalm lxvii. 6, while Jehovah is rarely used (33 times). See Divine Names (Introd.) and Psalm LXX., *Note*.

PSALM XLII. *Quemadmodum.*

LIKE as the hart[1] desireth the water-brooks : so longeth my soul[2] after thee, O God.

LXIII. 2, 9 LXXIII. 24, 25.

2 My soul is athirst for God, yea, even for the living[3] God[4] : when shall I come to appear[5] before the presence of God ?

Verse 10 XXVII. 4 XXXVI. 8, 9 LXXXIV. 2, 6, 7 XLIII. 3.

BOOK II. (XLII.-LXXII.)

PSALMS OF SUPPLICATION (XLII.-XLIV.).

For the Chief Musician; a Song of Instruction of the sons of Korah.

The soul's longing after God and the service of His sanctuary.

CHRIST IN HIS CHURCH THIRSTING FOR GOD.

An exile recalls in sorrow the worship of old time.

1 As the hart panteth after the water brooks, so panteth my soul after thee, O God. "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." *Phil.* i. 23. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." *Gal.* ii. 20.

2 "The LORD, the fountain of living waters." *Jer.* xvii. 13. "Blessed

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42 Title. Instruction; Heb. *Maschil.* Pss. xxxii., xliv., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. Sons of Korah; the descendants of Korah, the great-grandson of Levi, Num. xvi. The Korahites were celebrated musicians and singers, 1 Chr. vi. 16–33, 2 Chr. xx. 19; keepers of the gates of the Tabernacle, 1 Chr. ix. 19; famous warriors with David before he was king, 1 Chr. xii. 6; guardians of the doors of the Temple, 1 Chr. xxvi. 1–19; comp. Ps. lxxxiv. 11. The Korahitic Psalms are the following:— xlii.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii. Ps. xliii. is undoubtedly a continuation of xlii. This is the first psalm in the Psalter ascribed to any author but David, and some copies of the Greek translation add David's name in the title. It has been supposed that the psalm was written by one of David's companions in the flight from Absalom, but recent authorities place this group of psalms many centuries later. Title in the Peshitto-Syriac, "The psalm which David sang when he was in exile, and longing to return to Jerusalem." — Smith, Dict. of the Bible. "This psalm marks the highest attainment of the lyric art among the Shemitic people, some say among any people. The balance of the rhythm, the exquisite poise of the sentences, the minute and dainty touch in the setting of the words, give to the song an almost indescribable beauty." — Murray. **1** "Properly 'hind,' the female deer, emblematic in the Scriptures of activity (Ps. xviii 33), gentleness, feminine modesty, earnest longing, and maternal affection. Its shyness and timidity are also alluded to (Ps. xxix. 8)." — Smith, Dict. of the Bible. **2** "As before the eves of the exile, the 'gazelle' of the forest of Gilead panted after the fresh streams of water which thence descended to the Jordan, so his soul panted after God, from whose outward presence he was shut out. The river with its winding rapids, 'deep calling to deep,' lay between him and his home. All that he could now do was to remember the past, as he stood 'in the land of Jordan,' as he saw the peaks of 'Hermon,' as he found himself on the eastern heights of Mizar, which reminded him of his banishment and solitude." — Stanley, History of the Jewish Church. **3** "Life specially belongs to God, since He Alone is Underived Life. Jer. x. 10. (Acts xiv. 15)." — Pusey. **4** El; Divine Names (Introd.). **5** Commonly used of Israelites going up to the sanctuary (Ex. xxiii. 17).

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

Verse 13 LXXX. 5 XXII. 8 LXXIX. 10.

4 Now when I think thereupon, I pour out my heart[6] by myself : for I went with the multitude, and brought them forth into the house of God ;

LXII. 8 LV. 15 CXXII. 1, 4.

5 In the voice of praise and thanksgiving : among such as keep holy-day.[7]

LXVIII. 24, 25 LXXXI. 1-3· XCVIII. 5-7.

6 *Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?*

VI. 3 LXI. 2 LXIX. 30 CXLII.

7 *Put thy trust*[8] *in God : for I will yet give him thanks for the help of his countenance.*

XXXIX. 8 LXXI. 12.

8 My God,[9] my soul is vexed[10] within me : therefore

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are they which do hunger and thirst after righteousness : for they shall be filled." *S. Matt.* v. 6. "Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." *S. John* vii. 37 (iv. 10).

3 "He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God." *S. Matt.* xxvii. 43. *Mic.* vii. 10.

4, 5 These things I remember, and pour out my soul upon me, how I went with the throng, and went in procession with them to the house of God, with the voice of joy and praise, a multitude keeping holyday.

My heart melts rememb'ring so,
How in troops I wont to go :
Leading them, His praises singing,
Holy dance to God's house bringing.
Sir Philip Sidney.

6 Why art thou bowed down, O my soul? "Then saith he unto them, MY SOUL IS EXCEEDING SORROWFUL,[11] even unto death." *S. Matt.* xxvi. 38.

7 Hope thou in God : for I shall yet praise him for the help of his countenance.

His prayer from a strange land.

8 O my God, my soul is cast down within me : therefore do I remember thee from the land of Jordan,[12] and the Hermons,[13] from the hill

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6 Job xxx. 16. 7 'Keep holy-day'; the Heb. refers especially to the three great Feasts; Deut. xvi. 16. 8 Pss. xxxiii. 17, xxii. 4, notes. 9 'My Elohim'; Ps. lix. 1, note. 10 Ps. lxxxviii. 6, note. 11 Same words in Gk. version of Ps. xlii. 6. "Not without profound reason did our Lord in expressing His sorrow, fetch His words from a psalm rich in consolation." — Hengstenberg quoted by Kay. 12 Gilead on the east of the Jordan. 13 The plural form is probably used

will I remember thee concerning the land of Jordan, and the little hill of Hermon.

xx. 7 cxxxvii. 1, 4–6.

9 One deep calleth another, because of the noise of thy water-pipes : all thy waves and storms are gone over me.[14]

xviii. 16 lxix. 2 lxxxviii. 6.

10 The LORD hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God[4] of my life.

cxxxiii. 4 xxxii. 7 lxiii. 5, 7 lxxvii. 6.

11 I will say unto the God[4] of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

xviii. 1 xxii. 1 xliv. 10, 24 lv. 1–5.

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me[15] cast me in the teeth;

xxii. 20 cii. 8.

Mizar.[16] "NOW IS MY SOUL TROUBLED; and what shall I say?" *S. John* xii. 27. *Jonah* ii. 7.

9 Lit. Deep calleth unto deep at the roar of thy cataracts; all thy breakers and thy billows have passed over me. "Thou didst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy waves and thy billows passed over me." *Jonah* ii. 3.

10 Yet the LORD will command[17] his lovingkindness in the day-time, and in the night his song[18] shall be with me, even a prayer unto the God of my life. "God my maker, who giveth songs in the night." *Job* xxxv. 10. "And at midnight Paul and Silas prayed, and sang praises unto God." *Acts* xvi. 25. "Father and God of my life." *Ecclus.* xxiii. 4.

11 I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? Comp. *Ps.* xliii. 2.

12 As with a crushing in my bones, mine adversaries reproach me.

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because of the three peaks of the mountain. Mt. Hermon is the highest mountain in Syria, and an outlier of the Antilebanon range, probably the Mt. of the Transfiguration; called Sirion (Ps. xxix. 6) and Shenir (Deut. iii. 9), called also Hill of Bashan (Ps. lxviii. 15) and probably used here to represent that whole region. **14** Ps. xxxi. 24, note. Frequently in the Scriptures disturbances in the moral world and in human society, especially when the result of God's visitations upon men for sin, are described under the figure of physical commotions. **15** 'That trouble me'; from Gk. through Lat. **16** Mizar (from root meaning littleness) is the name of one of the peaks of the Trans-Jordanic mountains. "From these heights, Abner in his flight from the Philistines, and David in his flight from Absalom, and the Israelites on their way to Babylon, and the Christian Jews of Pella, caught the last glimpse of their familiar mountains. There is one plaintive strain which sums up all these feelings, — the 42nd Psalm." — Stanley, Sinai and Palestine. **17** Will cause it to come like a heavenly messenger. **18** A song of which God is the subject.

13 Namely, while they say daily unto me : Where is now thy God?

Verse 3.

14 *Why art thou so vexed,*[10] *O my soul : and why art thou so disquieted within me?*

Verse 6.

15 *O put thy trust*[8] *in God : for I will yet thank him, which is the help of my countenance, and my God.*[9]

Verse 7.

Am. in Sel. 8 [Adopted 1889]. **Int.** Bur. Off. **Brev. Off. and D. H.** 2 Transfig. **Liturg. S. Mark** bef. Comm.; **Sar. Missal** 1–3 for Dead (Bp.). **Rom.** Corp. Chris., Bapt., Off. Dead (2 Ant.). **Jewish** Pentecost. *See* Table Prop. Pss. note.

"Now my soul is poured out within me; days of affliction have taken hold upon me." *Job* xxx. 16.

13 "Wherefore should they say among the peoples, Where is their God?" *Joel* ii. 17.

14 Why art thou bowed down, O my soul?

15 Hope thou in God: for I shall yet praise him, who is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

VII. 8 XXVI. 1 XXXV. 1, 24.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

XXVIII. 8.

Appeal to God for restoration to the light and truth of His worship.

CHRIST SPEAKS OF THE "JOY SET BEFORE HIM."

1 Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 Lit. For thou art God my fortress; why hast thou cast me off?

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43 "These two psalms (xlii. and xliii.) really form but one, as appears from the identity of subject and refrain, and from the interlacing repetitions. They can only have been separated at a comparatively recent date, as the so-called Ps.

3 O send out thy light and thy truth, that they[1] may lead me : and bring me unto thy holy hill, and to thy dwelling.[2]

IV. 7 XXXVI. 9 LVII. 4 III. 4. XLII. 2.

4 And that I may go unto the altar of God, even unto the God[3] of my joy and gladness : and upon the harp[4] will I give thanks unto thee, O God, my God.[5]

IV. 5 XXVI. 6 XXVII. 4 LXXXIV. 2, 3.

5 *Why art thou so heavy, O my soul : and why art thou so disquieted within me?*

6 *O put thy trust*[6] *in God : for I will yet give him thanks, which is the help of my countenance, and my God.*[5]

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1 Special Prayers at Sea. **Am.** in Sel. 5; 3 Opening Sentence Whitsun. **E.** [Adopted 1889]. **Int.** 3d Sun. Lent. **Brev. Off. and D. H.** Lauds (Tues.); 1 (Ant.) Palm Sun. Wk. **Brev. Off.** 3 Confessor if Priest. **Liturg. S. Mark** 3 Prayer at Trisagion; **Moz.** 4 bef. Sursum Corda; **Armenian and Rom.** Int. opening; **Rom. Missal** 1–3 Pass. Sun., 4 Sex. **Sar.** Cons. Ch. **Rom.** Easter Even, Corp. Chris., 1 Tues. Holy Wk. **Jewish** Pentecost. *See* Table Prop. Pss. note.

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why go I mourning because of the oppression of the enemy? Comp. *Ps.* xlii. 11.

3 "That was the true Light, which lighteth every man that cometh into the world." *S. John* i. 9. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." *S. Luke* i. 79. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." *S. John* xiv. 6. "Thou in thy mercy hast led the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." *Ex.* xv. 13.

4 Then will I go unto the altar of God, unto God the gladness of my joy.

5 Why art thou bowed down, O my soul? *Ps.* xlii. 6, 14.

6 Hope thou in God: for I shall yet praise him, who is the help of my countenance, and my God. *Ps.* xlii. 7, 15.

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xliii. is the only psalm in this Korahite group (xlii.-xlix.) unprovided with a superscription." — Cheyne.

1 Emphatic in Heb. 2 Lit. tabernacles; the plural refers to the Sanctuary and to its courts. Pss. xlvi. 4, lxxxiv. 1 (note), cxxxii. 7. 3 El; Divine Names (Introd.). 4 The Instrumental Accompaniment (Introd.). 5 'My Elohim'; Ps. lix. 1, note. 6 Pss. xxxiii. 17, xxii. 4, notes.

PSALM XLIV. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old ;[1] CXLIII. 5

2 How thou[2] hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.[3]

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them :

Verse 7 XX. 7 XXXIII. 15, 16 CXV. 1

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them. XX. 6 LXXVII. 10, 14, 15 LXXXIX. 11, 14, 22.

For the Chief Musician; a Song of Instruction of the sons of Korah.

Contrast between former Victories and present Disasters and Sufferings. A Psalm of unshaken faith amid great prostration.

CHRIST SPEAKS IN THE CHURCH NOW TRIUMPHANT, NOW PUNISHED, NOW PERSECUTED.

Great deeds wrought by God for His people in days of old.

1 What work thou didst in their days, in the days of old. "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: . . . and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers." *Deut.* vi. 20, 21, 23. *Judg.* vi. 13.

2 Thou didst drive out the nations with thy hand, but them thou didst plant; thou didst afflict the peoples, but them thou didst spread abroad. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O LORD, which thou hast made for thee to dwell in." *Ex.* xv. 17. *Josh.* xxiii. 3–5. *Judg.* vi. 9.

3 Neither did their own arm save them.

4 "The LORD hath made bare his holy arm in the eyes of all the nations." *Is.* lii. 10. *Deut.* ix. 4–6.

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44 "This is a psalm which cannot be later than David, or the early years of Solomon, since it declares the national innocency from idolatry." — Pusey. Comp. Ps. lxvi., which seems to belong to the same period. "It describes in detail what Ps. lx. sums up in single heavy words of imagery." — Pusey. Title. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. Korah; Ps. xlii. title, notes. 1 Pss. xxii. 4, 5, lxxiv. 2, lxxvii. 11, 12, lxxviii. 3, 4. 2 Emphatic in Heb. 3 Pss. ix. 5, 6, lxxviii. 56, lxxx. 8–11, xcviii. 2, cv. 43, cxxxv. 10–12.

5 Thou art my King, O God : send help unto Jacob.

x 18 xlv. 1 lxxiv. 13 cxxi. 2, 4.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

Verse 3 xx. 5 xlv. 4–6 lx. 12 lxvi. 3 xcix. 3.

7 For I will not trust in my bow : it is not my sword that shall help me ;[4]

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

iii. 8 xviii. 2.

9 We make our boast of God all day long : and will praise thy Name for ever.[5]

xxxiv. 2 xlv. 18 cxviii. 14.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.[6]

xlii. 11 lx. 10 lxxxix. 37–45.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

lxvi. 11.

The people's trust in Him.

5 Command deliverance for Jacob.

6 Through thee will we push[7] down our adversaries. *S. Luke* x. 19. *Rom.* viii. 37.

7 Lit. For not in my bow do I trust, neither can my sword save me. "The LORD saveth not with sword and spear: for the battle is the LORD's." 1 *Sam.* xvii. 47. *Hos.* i. 7.

8 But thou hast saved us from our adversaries, and hast put them to shame that hate us.

9 In God have we made our boast all the day long, and we will give thanks unto thy name for ever. Selah.

Prayer in present national distress.

10 But now thou hast cast us off, and brought us to dishonour; and goest not forth with our hosts.

11 Thou makest us to turn back from the adversary: and they which hate us spoil for themselves.

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4 Collect for Sexagesima Sunday. 5 "Day by day we magnify Thee, and we worship Thy Name ever, world without end." — Te Deum. 6 In the absence of any definite historical allusion a reference has been conjectured here to the events recorded in 2 Chr. xxviii. 5, 19, 23. 7 1 Kin. xxii. 11.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

Verse 22 LX. 1 LXXIV. 1.

13 Thou sellest[8] thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

LXXIV. 19 LXXIX. 4 LXXX. 6.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

XXII. 7.

16 My confusion is daily before me : and the shame of my face hath covered me ;

LXIX. 7.

17 For the voice of the slanderer and blasphemer[9] : for the enemy and avenger.

LXXIV. 11.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

LXXVIII. 8.

12 Thou hast given us like sheep appointed for meat; and hast scattered us among the nations. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch." *Acts* xi. 19.

13 And hast not increased thy wealth by their price. "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?" *Deut.* xxxii. 30. "Thy substance and thy treasures will I give for a spoil without price, and that for all thy sins, even in all thy borders." *Jer.* xv. 13.

14 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

15 Thou makest us a byword among the nations, a shaking of the head among the peoples.

16, 17 All the day long is my dishonour before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and the avenger.

Faith unshaken by reverses.

18 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

8 God's abandonment of His people to their enemies is described under the figure of *sale*, just as the deliverance of them is called *redemption* or buying back; comp. Judg. ii. 14, iii. 8, iv. 2. 9 Ps. iv. 2, note.

19 Our heart is not turned back : neither our steps gone out of thy way;

CIII. 18.

20 No, not when thou hast smitten us into the place of dragons[10] : and covered us with the shadow of death.

LXXIV. 21 LXXX. 12, 13 XXIII. 4.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.[11]

LXVI. 16 XC. 8.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

Verse 12.

23 Up, Lord,[12] why sleepest thou[13] : awake, and be not absent from us for ever.[14]

XXXV. 23.

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19 Lit. Neither have our steps swerved from thy way.
20 Lit. That (*or*, though) thou shouldest have crushed us down into the place of jackals.

21 Disown we God? and lift our hand
High to some idol shrine?
Nay, God is there, His Eye hath scann'd;
The heart's deep folds are Thine. — Keble.

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. "As it is written, FOR THY SAKE WE ARE KILLED ALL THE DAY LONG; WE ARE ACCOUNTED AS SHEEP FOR THE SLAUGHTER." *Rom.* viii. 36. "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 *Cor.* iv. 11. "I think that God hath set forth us the apostles last, as it were appointed to death." 1 *Cor.* iv. 9.

Prayer for help.

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever. "Jesus was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?" *S. Mark* iv. 38.

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10 'Dragons'; follows the Latin version of Münster (so S. Jerome). 11 "Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid." — Collect in Comm. Off. 12 Adonai; Divine Names (Introd.). 13 In the time of the Maccabees it is said the Levites each day ascended the pulpit, and cried, "Awake, why sleepest Thou, O Jehovah?" 14 The second part of this verse in the Prayer-book follows the version of Münster.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

XIII. 1 XLII. 11 LXXXVIII. 14 LXXXIX. 45.

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

XLII. 6.

26 Arise, and help us : and deliver us, for thy mercy's sake.[15]

XLVI. 5, 7, 10, 11 LX. 5, 11 LXXIX. 9.

1, 26 Litany, 3, 4, 6 4th Cant., and 26 Special Prayers at Sea. **Brev. Off. and D. H.** 26 Ferial Hour Offices, Pass. Sun., Mem. Peace Ch. **Rom. Missal** 23–26 Sex.

24 And forgettest our affliction and our oppression.
25 For our soul is bowed down to the dust.
26 Rise up for our help, and redeem us for thy lovingkindness' sake. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Heb.* iv. 16.

Heavy grief our soul abaseth,
Prostrate it on dust doth lie:
Earth our body fast embraceth,
Nothing can the clasp untie.
Rise, and us with help supply;
Lord, in mercy so esteem us,
That we may Thy mercy try,
Mercy may from thrall redeem us.
Countess of Pembroke.

PSALM XLV. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.[1]

XLIV. 5 LXXXIX. 19–30.

PSALM OF PROPHECY AND PRAISE (XLV.).

For the Chief Musician; set to 'The Lilies;' (a Psalm) of the sons of Korah. A Song of Instruction. A Song of loves.

A Marriage Song for Royal Espousals. — Compare the Song of Songs.

THE MARRIAGE SONG OF THE LAMB.

Praise of the Royal Bridegroom.

1 Lit. My heart is bubbling over with goodly song; I speak: my work [i. e. poem] is for a King.

15 Collect for Fourth Sunday in Advent.

45 Second Great Messianic Psalm (ii., xlv., lxxii., cx.). The title suggests that this psalm is a wedding song, and a primary reference has commonly been found in it to the marriage of Solomon and the daughter of Pharaoh (1 Kin. iii. 1, vii. 8), the final word of the title being also a form of the word used in 'Jedidiah' (2 Sam. xii. 25) The prophetic reference is to the union of Christ and the Church. 'The Lilies' (Heb. *Shoshannim*) may be the name of a melody. Pss. lx., lxix., lxxx. titles. As there are many expressions which recall the Song of Songs, we notice Cant. ii. 16, "He feedeth his flock among the lilies." Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., lii.–lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. **Korah; Ps. xlii. title, notes. 1** Pss. xlvii., lxxii., xcv.–c.

2 My tongue is the pen : of a ready writer.

xxxv. 28.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty[2] : according to thy worship and renown.

xxiv. 8 lxxxix. 20 xcvi. 6.

5 Good luck have thou with thine honour : ride on, because of the word[3] of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

lxxii. 4, 5, 9.

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2 "The Spirit of the LORD spake by me, and his word was in my tongue." 2 *Sam.* xxiii. 2.

3 Grace is poured into thy lips: therefore God hath blessed thee for ever. "Thine eyes shall see the King in his beauty." *Is.* xxxiii. 17. "The light of the knowledge of the glory of God in the face of Jesus Christ." 2 *Cor.* iv. 6. "God, . . . hath in these last days spoken unto us by his Son, . . . who being the brightness of his glory, and the express image of his person." *Heb.* i. 1–3. "How great is his goodness, and how great is his beauty." *Zech.* ix. 17. "And all . . . wondered at the gracious words which proceeded out of his mouth." *S. Luke* iv. 22 (ii. 46, 47). "Never man spake like this man." *S. John* vii. 46. *Cant.* v. 15, 16.

3, 4 "My beloved is white and ruddy, the chiefest among ten thousand" [lit. lifted up as a banner among a myriad; i. e. a leader of ten thousand warriors]. *Cant.* v. 10.

His strength in war.

4 Gird thy sword upon thy thigh, O mighty one, thy glory and thy majesty.

Thou mighty Warrior, gird
Thy sword upon Thy side,
Thy glory, and Thy majesty:
Ride on, in glory ride! — Keble.

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called . . . The mighty God." *Is.* ix. 6. "Out of his mouth proceedeth a sharp sword, that with it he should smite the nations." *Rev.* xix. 15 (21, i. 16). "The word of God is quick, and powerful, and sharper than any two-edged sword." *Heb.* iv. 12. *Eph.* vi. 17.

5 And in thy majesty ride on prosperously, in behalf of truth and meekness and righteousness. "I saw the heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." *Rev.* xix. 11. *Ex.* xv. 6.

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2 Used in Ps. xxiv. 8 (*twice*) of the 'King of glory'; comp. S. Luke i. 49.
3 'Word'; follows the Latin version of Münster.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies. II. 9 XLVII. 3 CX. 2, 5, 6 CXXXII. 19.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

XXI. 3–5 XCIII. 3 LXXII. 19 LXXXIX. 4, 15 CXLV. 13.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed[4] thee with the oil[5] of gladness above thy fellows.

XI. 8 XXXIII. 5 XXI. 6 LXXII. 7 CX. 4.

9 All thy garments[6] smell of myrrh, aloes, and cassia[7] : out of the ivory palaces,[8] whereby they have made thee glad. LXXI. 20 LXXXI. 1, 2.

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6 Lit. Thine arrows are sharp, — peoples fall under thee, — (sharp) in the heart of the enemies of the King. "I saw, and behold a white horse: and he that sat on him had a bow; . . . and he went forth conquering, and to conquer." *Rev.* vi. 2. "Strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world." 2 *Esdras* xvi. 13.

His righteous sovereignty.

7 Thy throne, O God, is for ever and ever: a sceptre of equity[9] is the sceptre of thy kingdom. "Unto the Son he saith, THY THRONE, O GOD, IS FOR EVER AND EVER: A SCEPTRE OF RIGHTEOUSNESS IS THE SCEPTRE OF THY KINGDOM." *Heb.* i. 8. "Thou, O LORD, remainest for ever; thy throne from generation to generation." *Lam.* v. 19. "Christ, who is over all, blessed for ever. Amen." *Rom.* ix. 5. *Is.* ix. 7.

8 "THOU HAST LOVED RIGHTEOUSNESS, AND HATED INIQUITY; THEREFORE GOD, EVEN THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY FELLOWS." *Heb.* i. 9. "The LORD hath anointed me, . . . to give unto them the oil of joy." *Is.* lxi. 1, 3. "Thine ointments have a goodly fragrance; thy name is as ointment poured forth." *Cant.* i. 3. "God anointed Jesus of Nazareth with the Holy Ghost and with power." *Acts* x. 38. "The firstborn among many brethren." *Rom.* viii. 29.

His state.

9 Lit. Myrrh, and aloes, and cassia are all thy garments: out of

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4 Comp. Pss. xviii. 51, lxxxix. 21, xcii. 9. 5 Comp. Ps. civ. 13. 6 "It is as if they were one mass of precious perfume." — Cheyne. 7 Ex. xxx. 23–25. See Cant. iii. 6, S. Matt. ii. 11. 8 1 Kin. xxii. 39, Amos iii. 15. 9 Ps. cxliii. 10, note. 10 The original word is traced to a root, signifying 'distribution,' hence 'strings.' The Instrumental Accompaniment (Introd.).

10 Kings' daughters[11] were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.[12]

Verse 14 LXXXVII. 3-6.

11 Hearken, O daughter, and consider ; incline thine ear : forget also thine own people, and thy father's house.[13]

12 So shall the King have pleasure in thy beauty : for he is thy Lord[14] God,[15] and worship thou him.

LXXXVII. 1 XCV. 6.

13 And the daughter[16] of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

XXII. 27 LXVIII. 29 LXXII. 10, 11, 15 LXXXVII. 4.

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palaces of ivory stringed[10] instruments have made thee glad. "His cheeks are as a bed of spices, as banks of sweet herbs: his lips are as lilies, dropping liquid myrrh." *Cant.* v. 13.

10 Lit. Kings' daughters are among thy beloved ones: upon thy right hand stands the queen-consort in gold of Ophir.[17] "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." *Rev.* xxi. 2.

The devotion and the coming of His Bride.

11 "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." *S. Matt.* x. 37. *Ruth* ii. 11, 12. *Cant.* iv. 8. *S. Mark* i. 20.

12 So shall the king desire thy beauty: for he is thy Lord; and worship thou him. "Behold, thou art fair, my love." *Cant.* i. 15. "I am my beloved's, and his desire is toward me." *Cant.* vii. 10. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." *Is.* lxii. 5.

13 Even the rich among the people shall intreat thy favour.[18] "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick the dust of thy feet." *Is.* xlix. 23.

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11 Foreign nations brought into willing subjection to the Messiah; see Acts ii. 9-11. 12 'In a vesture of gold, wrought about with divers colours'; from Gk. version through Lat. S. Jerome has 'in diademate aureo.' 13 Collect for S. James's Day. 14 Adon, which means husband as well as master; comp. Divine Names (Introd.). 15 From Vulgate. 16 Ps. ix. 14, note. 17 Probably in southern Arabia; 1 Kin. ix. 28, x. 11. Compare Ezek. xxvii. 22. 18 Kay ren-

14 The King's daughter is all glorious within : her clothing is of wrought gold.

Verse 10 LXXXVII. 2.

15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

CII. 22.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

C. CVI. 5 CXVIII. 19–24.

17 Instead of thy[19] fathers, thou shalt have children : whom thou mayest make princes in all lands.

XXII. 31, 32 LXXII. 17 LXXXVI. 9 CXXXII. 13.

18 I will remember thy Name from one generation

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14 The king's daughter within the palace is all glorious : her clothing is inwrought with gold. "Thy cheeks are comely with plaits of hair, thy neck with strings of jewels. We will make thee plaits of gold with studs of silver." *Cant.* i. 10, 11. "Thou art all fair, my love ; there is no spot in thee." *Cant.* iv. 7. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish." *Eph.* v. 27. "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should array herself in fine linen, bright and pure." *Rev.* xix. 7, 8.

15 She shall be led unto the king in broidered work : the virgins her companions that follow her shall be brought unto thee. "Thus wast thou decked with gold and silver ; and thy raiment was of fine linen, and silk, and broidered work ; thou didst eat fine flour, and honey, and oil : and thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty : for it was perfect through my comeliness, which I had put upon thee, saith the Lord GOD." *Ezek.* xvi. 13, 14.

16 "Draw me, we will run after thee : the king hath brought me into his chambers." *Cant.* i. 4. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." *Rev.* xix. 9.

The blessing on their union.

17 Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth. "And he made us to be a kingdom, to be priests unto his God and Father ; to him be the glory and the dominion for ever and ever. Amen." *Rev.* i. 6.

18 I will make thy name to be remembered in all generations : therefore shall the peoples give thee thanks for ever and ever.

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ders, Lit. soothe thy countenance. Delitzsch says, "To caress one's face is equivalent to, to appease or propitiate." Ps. cxix. 58, note. 19 i. e. the King.

to another : therefore shall the people give thanks unto thee, world without end.

XLIV. 9 LXVI. 3 LXXIX. 14 CXLIX.

Prop. Ps. Christmas M. **Eng. 1604 and Scotch 1637** Prop. Ps. Whitsun. M. **Brev. Off. and D. H.** 17 Ap. and Ev. **Brev. Off.** 1 S. Matt., 3 (Ant.), 7 Transfig., 1, 3 (pt.), 5, 11, 15 Virgin Mart., 12 Nat. B. V. M., 12, 13, 18 Conc. B. V. M., 10 Annunc. and Repose B. V. M., 14 (Ant.) Rep. B. V. M. **D. H.** 3 Circ., 3 (pt.) Fest. B. V. M. **Liturg. (S. Jerome)** at Comm. ; **Rom. Missal** 1, 3, 5, 11–13, 15, 16 Annunc. B. V. M., 3 Purif. B. V. M., 17, 18 many Apostles, 1, 3 Transfig., 1, 5, 11 Assump. B. V. M., 8, 15, 16 Virg. and Mart. **Sar.** All Saints. **Rom.** Christmas (3 Ant.), Circ., 2d Sun. Epiph. (Holy Name), Transfig., Fest. B. V. M., Ap. and Ev., Cons. Altar. **Jewish** Marriage.

PSALM XLVI. *Deus noster refugium.*

God[1] is our hope[2] and strength : a very present help in trouble.[3]

Verses 7, 11 XLVIII. 2 LXII. 5–8 IX. 9, 10.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.[4]

PSALMS OF NATIONAL THANKSGIVING (XLVI.–XLVIII.).

For the Chief Musician : (a Psalm) of the sons of Korah ; set to 'The Virgins.' A Song.

The Song of the Church Militant.

CHRIST THE DEFENDER OF HIS CHURCH.

1 Lit. God is our refuge and stronghold, he is very surely found a help in distress. "With us is the LORD our God to help us, and to fight our battles." 2 *Chr.* xxxii. 8 (xv. 4).

2 Therefore will we not fear, though the earth do change, and though the mountains be moved in the heart of the seas. "For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." *Is.* liv. 10.

46 The psalm probably refers historically to the Assyrian invasion of Sennacherib. 2 Kin. xix. 35, 2 Chr. xxxii. 21, 22. Title. 'The Virgins' (Heb. *Alamoth*) may be the name of a melody. 1 Chr. xv. 20. Korah ; Ps. xlii. title, notes. 1 Printed thus here and at the beginning of Pss. lx., lxvii., lxiii., lxxiv., lxxix., lxxxii., cviii. because the Hebrew is Ĕlohim, not Jehovah. See also 'Lord' (Adonai at beginning of Ps. xc. 2 'Hope' for 'refuge' ; see on peculiarities of Psalter phraseology, Ps. xxii. 4, note. 3 Collect for the Twenty-third Sunday after Trinity. 4 On the connection between social and physical convulsions, see Ps. xlii. 9, note.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.[5]

XVIII. 3–17 LXXXIX. 10 XCIII. 4, 5.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the Most Highest.[6]

XXXVI. 8 XLIII. 3 LXI. 4.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

XLVIII. 2, 7 CXIV. 2 XXX. 5 CXLIII. 8.

6 The heathen make much ado, and the kingdoms are moved : but God hath showed his voice, and the earth shall melt away.[7]

LXVIII. 33–35 LXXVI. 8 XCVII. 5.

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!" *Is.* xvii. 12. *S. Luke* xxi. 25–28.

He will guard and gladden His holy city.

4 There is a river,[8] the streams[9] whereof make glad the city of God, the holy place of the tabernacles[10] of the Most High. "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." *Rev.* xxii. 1.

Let them roar, his awful surges; —
Let them boil — each dark-brow'd hill
Tremble, where the proud wave urges:
Here is yet one quiet rill;
Her calm waters,
Sion's joy, flow clear and still:

Joy of God's abode, the station
Where th' Eternal fix'd His tent. — Keble.

5 God shall help her at the dawn of the morning.[11] "And when men arose early in the morning, behold, they were all dead corpses." 2 *Kin.* xix. 35. "Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea." *Ex.* xiv. 27. *Is.* xvii. 14.

6 The nations raged, the kingdoms were moved: he uttered his voice, the earth melted.

5 "The Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks: . . . he shall overflow and pass through; he shall reach even to the neck." Is. viii. 7, 8. 6 Elyon; Divine Names (Introd.). 7 Verse 2, note. 8 "Forasmuch as this people hath refused the waters of Shiloah that go softly." Is. viii. 6. There was a rivulet from the pool of Siloam. What is this river? (asks S. Augustine) "Inundatio Spiritus Sancti, hinc Civitas Dei lætificatur, dum mare sæculi turbatur sonitu aquarum suarum." 9 Pss. xliii. 3, lxxxiv. 1, notes. 10 "The artificial fertilizing divisions." — Pusey. 11 "When-

7 *The* LORD *of hosts*[12] *is with us : the God of Jacob*[13] *is our refuge.*

Verses 1, 11 xx. 1 xxiv. 8, 10 ix. 9 cxxiv. 7.

8 O come hither, and behold the works of the LORD[14] : what destruction he hath brought upon the earth.

xcviii. 1, 2 ix. 6 xcii. 7.

9 He maketh wars to cease[15] in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

lxxii. 7 xx. 7 xxxvii. 15 lxxvi. 3, 6.

10 BE STILL THEN, AND KNOW THAT I AM GOD : I WILL BE EXALTED AMONG THE HEATHEN, AND I WILL BE EXALTED IN THE EARTH.

lix. 13 c. 2 xlvii. 2, 3, 5, 9.

11 *The* LORD *of hosts*[12] *is with us : the God of Jacob is our refuge.*

Verses 1, 7.

Am. Prop. Ps. Epiph. M.; 4 Opening Sentence Whitsun. M. [Adopted 1889]. **Int.** 4th Sun. Lent. **Brev. Off.** 5 Fest. B. V. M., S. Marg. **Sar.** Trinity. **Rom.** Epiph., 2d Sun. Epiph. (Holy Name), Fest. B. V. M., Martyrs, Ded. Ch., Cons. Altar. *See* Table Prop. Pss. note.

7 The God of Jacob is our high tower. Selah. "Behold, I am with thee, and will keep thee in all places whither thou goest." *Gen.* xxviii. 15. "For God is with us" [Heb. Immanuel]. *Is.* viii. 10.

He will establish a kingdom of peace.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 He maketh wars to cease unto the ends of the earth. *Is.* ii. 4. *Mic.* iv. 3.

10 I will be exalted among the nations. "I will defend this city, to save it, for mine own sake, and for my servant David's sake." 2 *Kin.* xix. 34. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day." *Is.* ii. 17. *Ex.* xiv. 4, 17, 18.

11 The God of Jacob is our high tower. Selah.[16]

ever danger threatens, as of late, a short 'night of weeping' (Ps. xxx. 5) gives place to morning brightness." — Cheyne. **12** Divine Names (Introd.). **13** This Name signifies the Covenant God, and speaks of Fatherly love. Ps. cxlvi. 4, note. **14** The opening words of Ps. lxvi. 4 are almost identical. **15** Collect for Peace at Matins. **16** The Selah seems to indicate that the following psalm was joined with this in public worship, if not originally one with it (Pss. iii. 8, ix. 20, xxiv. 10).

PSALM XLVII. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

XCV. 1 XCVIII. C. 1.

2 For the LORD is high, and to be feared[1] : he is the great King upon all the earth.

XCV. 3 XCVII. 9 XCIX. 1, 2.

3 He shall subdue the people under us : and the nations under our feet.

XVIII. 48 CVIII. 13.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

XLIV. 2 LXXIV. 2, 3 CXXXII. 14–19.

For the Chief Musician; a Psalm of the sons of Korah.

The Invitation of the Church Catholic.

TRIUMPH OF CHRIST.

Praise God for His conquering Majesty.

1 O clap your hands, all ye peoples; shout unto God with the voice of triumph.

2 For the LORD is most high and terrible; he is a great King over all the earth. "The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible." *Deut.* x. 17. "The fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel." 2 *Chr.* xx. 29 (6). *Jer.* x. 7, 10. "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." *Rev.* xix. 16.

3 "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the LORD is with you." 2 *Chr.* xx. 17.

4 He shall choose our inheritance for us, the excellency[2] (*or*, glory) of Jacob whom he loved.[3] Selah.

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47 "First of the theocratic or 'accession' psalms; xciii., xcv.–c." — Cheyne. Probably written for the celebration of a great victory. Comp. 2 Chr. xx. 21, 28. Title. Korah; Ps. xlii. title, notes. 1 "By a striking paradox the awfulness of the Lord and His wrath on His enemies are made to furnish the ground for joy and trust (comp. the opposite idea in Ps. cxxx. 4, 'There is mercy with Thee; therefore shalt Thou be feared')." — Bp. Barry. Comp. Ps. cxix. 119, 120. 2 The Holy Land; Amos vi. 8, viii. 7. 3 Pss. xlviii. 1, 2, lxxviii. 69, lxxxvii. 1.

5 God is gone up with a merry noise : and the LORD with the sound of the trump.

LXVIII. 1, 7, 18.

6 O sing praises, sing praises unto our[4] God : O sing praises, sing praises unto our King.

LXVI. 1 LXVIII. 4, 32 XCVIII. 7.

7 For God is the King of all the earth : sing ye praises with understanding.[5]

XCIII. 1 XCVI. 10 XCVII. 1 XCIX. 1.

8 God reigneth over the heathen : God sitteth upon his holy seat.

XXII. 28 XLV. 7 LXVII. 4.

9 The princes[6] of the people are joined unto the people of the God of Abraham[7] : for God, which is very high exalted, doth defend the earth, as it were with a shield.[8]

XXII. 27 CII. 22 XLVI. 10 LXVIII. 29–31 XCVII. 9.

Prop. Ps. Asc. E. **Am.** Prop. Ps. Epiph. [Adopted 1889]. **Eng.** 1552, 1604 and Scotch 1637 Prop. Ps. Whitsun. M. **Int.** Ascension. **Brev. Off. and D. H.** 5 Asc. **Rom. Missal** 1, 5 Asc., 5, 8 Sun. af. Asc. **Gk.** 1–3, 5 Asc. **Rom.** Epiph., Asc. (5 Ant.), Trin., Ap. and Ev. **Jewish** New Year 7 times. *See* Table Prop. Pss. note.

He has triumphed.

5 God is gone up with a shout, the LORD with the sound of a trumpet.[9] "They came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD." 2 *Chr.* xx. 28. *Col.* ii. 15. *Eph.* iv. 8.

Praise God for His universal Sovereignty.

6 *Ps.* cl. "And the Levites, of the children of the Kohathites, and of the children of the Korahites, stood up to praise the LORD, the God of Israel, with an exceeding loud voice." 2 *Chr.* xx. 19 (21).

7 *Zech.* xiv. 9. 1 *Cor.* xiv. 15.

8 God reigneth over the nations: God sitteth upon his holy throne.

9 The princes of the peoples are gathered together to be the people of the God of Abraham: for the shields[10] of the earth belong unto God; he is greatly exalted. "The time cometh, that I will gather all nations and tongues; and they shall come, and shall see my glory." *Is.* lxvi. 18.

4 'Our'; from Gk. version through Lat. 5 With skill or precision. R. V. marg. 'in a skilful psalm.' Heb. *Maschil;* Ps. xxxii. title, note. 6 Kings of the Gentiles. 7 "Abraham being 'the first of the confessors of God,' and 'the father of a multitude of nations' (Gen. xvii. 4)."—Cheyne. 8 The second part of this verse in the Prayer-book follows for the most part the Latin version of Münster. 9 The Instrumental Accompaniment (Introd.). 10 Rulers; Hos. iv. 18 (marg.).

PSALM XLVIII. *Magnus Dominus.*

GREAT is the LORD, and highly to be praised : in the city of our God, even upon his holy hill.

XCIX. 2 XLVI. 4 XLVII. 6 LXXXVII. 2.

2 The hill of Sion is a fair place, and the joy of the whole earth[1] : upon the north side lieth the city of the great King : God is well known in her palaces as a sure refuge.

XLVII. 4 L. 2 LXVIII. 16 LXXVIII. 69 CXXXIII. 4 XLVI. 5.

3 For lo, the kings[2] of the earth[3] : are gathered, and gone by together. XLVI. 7, 11.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them ; and sorrow : as upon a woman in her travail. II. 2–5.

6 Thou shalt break the ships of the sea[4] : through the east-wind.

A Song; a Psalm of the sons of Korah.

Beauty and Security of the City of God.

CHRIST THE PROTECTOR OF HIS CHURCH.

1 "In the latter days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it." *Mic.* iv. 1.

2 Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made himself known in her palaces for a high tower. "Jerusalem, THE CITY OF THE GREAT KING." *S. Matt.* v. 35. "Tell ye the daughter of Sion, Behold, thy King cometh unto thee." *S. Matt.* xxi. 5.

God has protected Sion;

3 For, lo, the kings assembled themselves, they passed by together,

4 They[5] saw it,[6] then were they amazed; they were dismayed, they hasted away.

5 Trembling took hold of them there; pain, as of a woman in travail.

6 With the east wind thou breakest (*or*, As with the east wind that

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48 The general occasion of this psalm is probably the same as that of the preceding. It may have been designed as a Thanksgiving in the Temple after the return to Jerusalem. Title. Korah; Ps. xlii. title, notes. 1 Quoted in Lam. ii. 15. "To the traveller approaching Jerusalem from the west or east, it must always have presented the appearance beyond any other capital of the then known world — we may add, beyond any important city that has ever existed on the earth — of a mountain city." — Stanley. 2 The Assyrian generals (Is. x. 8). 3 'Of the earth'; from the Vulgate. 4 'Ships of the *sea*'; follows the Latin version of Münster. 5 Emphatic in Heb. 6 Jerusalem.

7 Like as we have heard, so have we seen in the city of the LORD of hosts,[7] in the city of our God : God upholdeth the same for ever.

XLIV. 1 LXIX. 36.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

XXVI. 3 XL. 11-14.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

CXIII. 3.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

IX. 14 XIV. 11 LXXXVII.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

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breaketh) the ships of Tarshish.[8] "Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber." 1 *Kin.* xxii. 48. 2 *Chr.* xx. 35-37. *Ezek.* xxvii. 25, 26.

7 God will establish it for ever. Selah. "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." *S. Matt.* xvi. 18.

And will protect her.

8 We have thought on thy lovingkindness, O God, in the midst of thy temple.[9]

9 "And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel." 2 *Chr.* xx. 29. "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." *Mal.* i. 11.

10 Let mount Zion be glad, let the daughters[10] of Judah rejoice. 2 *Chr.* xx. 27.

11 Number the towers thereof.

12 Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. 2 *Chr.* xxxii. 5.

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7 Divine Names (Introd.). 8 Probably the ancient Tartessus, a famous merchant-city on the western coast of Spain, once proverbial for its wealth. The expression 'ships of Tarshish' is evidently figurative, referring to the worldly powers. The foe 'proud and lofty' is compared to a 'gallant ship' (comp. Is. ii. 16, xxxiii. 21). 9 Ps. v. 7, note. 10 The provincial towns; Ps. ix. 14, note, Ps. xcvii. 8, Ezek. xvi. 48.

13 For this God is our God for ever and ever: he[5] shall be our guide unto death.[11]

XXIII. 4 XXXI. 4 LXXIII. 23.

Prop. Ps. Whitsun. M.; 1 3d Cant. Prayers at Sea. **Am.** Prop. Ps. Epiph. M. [Adopted 1889]. **Brev. Off.** 2 Anniv. Ded. Ch., 8 Purif. B. V. M., 13 Transfig. **Gk.** 1–3 Ascension. **Rom. Missal** 1, 8, 9 Purif. B. V. M. **Rom.** Christmas (8 Ant.), Whitsun., Trin., Ded. Ch.; 9 2d Sun. Epiph. (Holy Name). **Jewish** 2d Day Wk. *See* Table Prop. Pss. note.

13 Lit. He himself will be our guide over death. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." *Is.* xliii. 2. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." *S. John* x. 27, 28. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Rom.* viii. 38, 39. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 *Cor.* xv. 55, 57.

Come wind your way round Sion hill,
Her towers in order trace.

Muse deeply o'er her sacred mound,
Tell out each glittering dome,
That ye may speak her wonders right
To the far age to come.

Say, this is God, our own true God
For evermore to be,
And yet for ever: even o'er death
Our Guide and Guard is He. — Keble.

PSALM XLIX. *Audite hæc, omnes.*

O HEAR ye this, all ye people: ponder it with your ears, all ye that dwell in the world;[1]

XXXIII. 8, 13 L. 1.

PSALMS OF INSTRUCTION (XLIX., L.).

For the Chief Musician; a Psalm of the sons of Korah.

The Doom of the Nations of the World.[2]

CHRIST BOTH THE RANSOM AND THE JUDGE OF THE WORLD.

1 Hear this, all ye peoples; give ear, all ye inhabitants of the world.

11 "What is death but a mere point in our everlasting relation to Him, over which He Himself like a tender Shepherd leads us?"—Pusey. Collect for Fourth Sunday after Trinity.

49 The solemn theme of this psalm is introduced by the last word of the preceding. Title. Korah; Ps. xlii. title, notes. 1 The Heb. denotes transitoriness. 2 Compare Book of Ecclesiastes.

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear[3] to the parable : and show my dark speech upon the harp.[4]

LXXVIII, 1, 2.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels[5] compasseth me round about?

LVI. 6 LIX.

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.[6]

LII. 8.

7 But no man may deliver his brother : nor make agreement unto God for him;

Verse 15 L. 22.

8 For it cost more to redeem their souls : so that he must let that alone for ever;

LI. 16.

9 Yea, though he live long : and see not the grave.

LXXXIX. 47.

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4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

I stoop, mine ear to fill
With a dark strain; my harp would try
A dim mysterious melody. — Keble.

"Speak, LORD; for thy servant heareth." 1 *Sam.* iii. 9.

The riddle of prosperity.

5 Wherefore should I fear in the days of evil, when iniquity at my heels compasseth me about? (*Or*, the iniquity of them that would supplant me compasseth me about), even of them that trust in their wealth, and boast themselves in the multitude of their riches. "Will thy riches suffice, that thou be not in distress?" *Job* xxxvi. 19. "Riches profit not in the day of wrath. . . . He that trusteth in his riches shall fall." *Prov.* xi. 4, 28. "There is a sore evil which I have seen under the sun, namely, riches kept for the owner thereof to his hurt." *Eccles.* v. 13.

7–9 None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is costly,[7] and

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3 An act significant of ready obedience. 4 The Instrumental Accompaniment (Introd.). 5 This word is here used for whatever dogs or hurts the heels, as a serpent in the path. "Thou shalt bruise his heel." Gen. iii. 15. "An adder in the path, that biteth the horse's heels." Gen. xlix. 17. 6 Collect for S. Matthew's Day. 7 No wealth can save a man from death, therefore he must give up any idea of such a redemption.

10 For he seeth that wise men also die and perish together : as well as the ignorant and foolish, and leave their riches for other.

xxxix. 7 lxxxii. 7.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.[8]

x. 6 xxxix. 14 cxix. 19.

12 *Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish;* this is the way of them.[9]

Verse 20 xxxix. 6 xc. 3–9 cxlvi. 3.

13 This is their foolishness : and their posterity praise their saying.

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must be let alone for ever :) that he should still live alway, that he should not see corruption. "What shall a man give in exchange for his soul?" *S. Matt.* xvi. 26. "The Son of man came . . . to give his life a ransom for many." *S. Matt.* xx. 28. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 *S. Pet.* i. 18, 19. "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." *Rev.* v. 9.

10 For he seeth that wise men die, the fool and the brutish alike perish, and leave their wealth to others. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" *S. Luke* xii. 19, 20. "Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver." *Job* xxvii. 16, 17. *Eccles.* ii. 14, 18, 21. *Ecclus.* xi. 19. *Baruch* iii. 17–19.

11 Their inward thought is, that their houses shall continue for ever. "Cain . . . builded a city, and called the name of the city, after the name of his son, Enoch." *Gen.* iv. 17. "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me." *Lev.* xxv. 23. *Job* xviii. 16–21. Cont. *Ecclus.* xliv. 1, 13, 14.

12 Man being in honour abideth not: he is like the beasts that perish. *Eccles.* iii. 18, 19, *Ecclus.* xliv. 9.

The end of the worldly as contrasted with that of the righteous.

13 This their way is their folly: yet after them men approve their sayings. Selah.

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8 God's people dwell in tents. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles." Heb. xi. 9. 9 This last clause belongs to the next verse.

14 They lie in the hell[10] like sheep;[11] death gnaweth upon them, and the righeous shall have domination over them in the morning[13]: their beauty shall consume in the sepulchre out of their dwelling.

XXXIX. 12.

15 But God hath delivered my soul from the place of hell[10]: for he shall receive me.[14]

XVI. 11 XXVII. 15 LVI. 13 CXVI. 8, 9 LXXIII. 23.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

XXXVII. 36, 37 LXXIII. 12, 16–20.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

XXXVII. 2.

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14 Lit. Like sheep they are folded in the unseen world; Death is their shepherd: and in the morning the upright shall rule over them; and their beauty (*or*, form) shall be for the unseen world to consume, until it have no dwelling.

Like sheep in Sh'ol are they ranged — their shepherd shall be Death.
The upright ones shall tread them down at the great Morning's breath.
Bp. Alexander.

Together now, behold them laid;
As sheep when night extends her shade,
While death, within the vaulted rock
Stern shepherd, guards the slumb'ring flock. — Merrick.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." *Mal.* iv. 3. "Do ye not know that the saints shall judge the world?" 1 *Cor.* vi. 2. "He that overcometh, and keepeth my works unto the end, to him will I give authority over the nations." *Rev.* ii. 26. *Wisd.* iii. 1–8, v. 1–15.

15 Lit. Nevertheless God will redeem my soul from the hand of the unseen world: for he will receive me. Selah.

My soul from touch of deadly doom
The Lord redeems; He takes me home. — Keble.

"I will ransom them from the power of the grave; I will redeem them from death." *Hos.* xiii. 14. "I will come again, and receive you unto myself." *S. John* xiv. 3. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." *Acts* ii. 31. *Rev.* v. 9.

17 His glory shall not descend after him. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and like-

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10 Heb. Sheol; Ps. vi. 5, note. 11 "The high and mighty ones of the earth must one day crowd the grave, — in multitude and impotence, though not in innocence, resembling sheep."— Bp. Horne. 13 The Resurrection. 14 Comp. Ps. xxxi. 6.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

x. 3.

19 He shall follow the generation of his fathers: and shall never see light.

20 *Man being in honour hath no understanding: but is compared unto the beasts that perish.*

Verse 12 xxxii. 10.

Irish Cons. Churchyard. Jewish Mourners' Service. *See* Table Prop. Pss. note.

wise Lazarus evil things: but now he is comforted, and thou art tormented." *S. Luke* xvi. 25. "We brought nothing into this world, and it is certain we can carry nothing out." 1 *Tim.* vi. 7 (9, 10, 17–19). *S. Matt.* xvi. 26.

18, 19 Though while he lived he blessed his soul, and men praise thee, when thou doest well to thyself, he shall go to the generation of his fathers; they shall never see the light. "Cast ye the unprofitable servant into outer darkness." *S. Matt.* xxv. 30. *S. Jude* 13. Cont. *S. John* viii. 12.

PSALM L. *Deus deorum.*

THE LORD, even the Most Mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.

IX. 8 XLIX. 1 CV. 7.

A Psalm of Asaph.

God's searching judgments.

CHRIST THE JUDGE OF ALL THE WORLD.

God's coming to judge His people.

1 The Mighty One, God, Jehovah[1] hath spoken,[2]

The God of Gods, Jehovah, spake,
His call the world pervading,
From where the rays of morning wake,
To where the west is fading. — Keble.

50 The Asaphic Psalms (l., lxxiii.–lxxxiii.) are generally regarded as the compositions of one of the choir of the sons of Asaph. Introd. Book II. These psalms are retrospective in their nature, and are characterized by exceeding solemnity, a high judicial tone, and awful warnings and admonitions. 1 For the three Names of God in this verse, El, Elohim, and Jehovah, see Divine Names (Introd.). This same combination occurs twice in Josh. xxii. 22. 2 Mic. i. 2–4.

2 Out of Sion hath God appeared : in perfect beauty.

XLVIII. 2 LXXVI. 2 CXXII. 5.

3 Our God shall come,[3] and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

XI. 7 XVIII. 8–14 LXXXIII. 1.

4 He shall call the heaven from above : and the earth, that he may judge his people.

IX. 7 LXXVI. 8 CXXXV. 14.

5 "Gather my saints together unto me : those that have made a covenant with me with sacrifice."

CXI. 9 LI. 17, 19 CVII. 22.

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2 Out of Zion, the perfection of beauty,[4] God hath shined forth. "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, . . . and to God the judge of all." *Heb.* xii. 22, 23.

3 A fire shall devour before him, and it shall be very tempestuous round about him. "Our God is a consuming fire." *Heb.* xii. 29. "The day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." 2 *S. Pet.* iii. 12. 1 *Cor.* iii. 13. 2 *Thess.* i. 7, 8.

4 He shall call to the heavens[5] above, and to the earth, that he may judge his people. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." *S. Matt.* xxv. 31. "I saw the dead, small and great, standing before the throne; and the books were opened: . . . and the dead were judged out of the things which were written in the books, according to their works." *Rev.* xx. 12. *Mic.* vi. 2.

5 "He shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." *S. Matt.* xxiv. 31. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." *Rev.* vii. 3. *Ex.* xxiv. 5–8.

He sits His people's Judge, and thus commands:
Gather Me hither that beloved line,
Whom solemn sacrifice's holy bands
Did in eternal league with Me combine.
Countess of Pembroke.

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3 Collect for First Sunday in Advent. 4 'The perfection of beauty'; quoted in Lam. ii. 15. 5 "The heavens being called to attend the judgment seems of course to imply the Angels being summoned." — Isaac Williams. Comp. Pss. ix.–xiv.

6 And the heavens shall declare his righteousness: for God is Judge[6] himself.[7]

XIX. 1 XCVII. 6 LXXV. 8 LXXVI. 9 XCVI. 10, 13.

7 "Hear, O my people, and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

LXXVIII. 1 LXXXI. 9.

8 "I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

XL. 8, 9 LI. 16.

9 "I will take no bullock out of thine house; nor he-goats out of thy folds.

10 "For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

11 "I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

CXLVII. 9.

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6 "The Father judgeth no man, but hath committed all judgment unto the Son.... And hath given him authority to execute judgment also, because he is the Son of man." *S. John* v. 22, 27. *Acts* xvii. 31.

Arraignment of the people for neglect of the spirit of the First Table of the Law, viz., — *the worship of God.*

7 "Hear, O heavens, and give ear, O earth: for the LORD hath spoken: I have nourished and brought up children, and they have rebelled against me." *Is.* i. 2.

8 I will not reprove thee for thy sacrifices; and thy burnt offerings are continually before me. "To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." *Is.* i. 11. "I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings." *Hos.* vi. 6. *Mic.* vi. 6, 8.

11 Lit. That which moveth in the field is with me.[8] "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." *S. Matt.* x. 29.

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6 "We believe that Thou shalt come to be our Judge." — Te Deum. 7 Selah at end of verse in Heb. 8 i. e. is mine.

12 "If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

XXIV. 1 XCV. 5 LXXXIX. 12 CIV. 24.

13 "Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 "Offer unto God thanksgiving[9] : and pay thy vows[10] unto the Most Highest.[11]

Verse 23 IV. 5 XXIV. 3–5 LI. 17 LXXVI. 11.

15 "And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me."

XX. 1 LXXXVI. 12, 13 XCI. 15 CVII. 6.

16 But unto the ungodly said God : "Why dost thou preach my laws, and takest my covenant in thy mouth;

17 "Whereas thou[12] hatest to be reformed : and hast cast my words behind thee?

LXXVIII. 11, 57, 58.

18 "When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

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12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. *Job* xli. 11. 1 *Cor.* x. 26. 2 *Macc.* xiv. 35.

13 Will I eat the flesh of bulls, or drink the blood of goats? "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 *Sam.* xv. 22.

14 Lit. Sacrifice unto God thanksgiving. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." *S. Matt.* vii. 21. "Let us offer the SACRIFICE OF PRAISE to God continually, that is, the fruit of our lips giving thanks to his name." *Heb.* xiii. 15.

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me. 2 *Chr.* xx. 9.

Arraignment of the people for neglect of the Second Table of the Law, viz., — Man's duty to his neighbour.

16, 17 But unto the wicked God saith, What hast thou to do to declare my statutes, and that thou hast taken my covenant in thy mouth? seeing thou hatest instruction (*or*, correction), and castest my words behind thee. Comp. *Rom.* ii.

18 When thou sawest a thief, thou hadst pleasure in him, and with adulterers was thy portion. *S. John* xviii. 40. *Rom.* i. 32.

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9 "We earnestly desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."—Invocation in Comm. Off 10 Ps. lxxvi. 11, note. 11 Elyon; Divine Names (Introd.). 12 Emphatic in Heb.

19 "Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

v. 9, 10 LII. 3 LXII. 4.

20 "Thou sattest[18] and spakest against thy brother : yea, and hast slandered thine own mother's son.[14]

XII. 2 LXIX. 8.

21 "These things hast thou done, and I held my tongue, and thou thoughtest wickedly,[15] that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.[16]

LI. 4.

22 "O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

IX. 17 XXVIII. 3 LXXXIX. 31, 32.

23 "Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation[17] right, will I show the salvation of God."

Verses 14, 15 XXVII. 7 XCI. 16 CXLIX. 4.

Am. Prop. Ps. Adv. Sun. M. [Adopted 1889]. **Rom. Missal** 2, 5 2d Sun. Adv. **Gk.** 3 Annunc. **Jewish** 16–23 3d Day Tabernacles. *See* Table Prop. Pss. note.

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19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest (*or*, givest a thrust against) thine own mother's son. "The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." *S. Matt.* xxvi. 59.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." *S. Matt.* xxv. 24.

22 Lest I tear you in pieces, and there be none to deliver. "I will carry off, and there shall be none to deliver." *Hos.* v. 14.

23 Lit. Whoso sacrifices thanksgiving glorifies me: and to him that orders his way aright will I show the salvation of God.

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13 "Not standing as by the way, but sitting as if of set purpose, of wont and habit." — Cornelius a Lapide quoted by Pusey. 14 Stronger than 'brother,' and marking the unnaturalness of such conduct. 15 'Wickedly'; from Gk. version through Lat. 16 'The things that thou hast done'; follows the Lat. version of Münster. 17 Manner of life.

PSALM LI. *Miserere mei, Deus* (*secundum*[1]).

HAVE mercy upon me, O God,[2] after thy great[3] goodness : according to the multitude of thy mercies do away mine offences.[4]

Verse 9 XXV. XLI. 4 LII. 2 LXXXVI. 5, 13, 15, 16 CXXX. 4, 7.

2 Wash[5] me throughly from my wickedness[4] : and cleanse me from my sin.[4]

Verse 7 XIX. 12.

THE REMAINING PSALMS OF DAVID (LI.–LXXII.).

For the Chief Musician. A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

The Voice of the Penitent. A Model of Confession, and a Test of Repentance.

DAVID IS CHRIST BEARING THE SINS OF MANKIND, AND PLEADING FOR THEIR PARDON.

Prayer for forgiveness with confession of sin.

1 Have mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgressions. "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." *Is.* xliii. 25. "I have loved thee with an everlasting love." *Jer.* xxxi. 3. *Col.* ii. 13, 14.

2 "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 *S. John* i. 7, 9 (ii. 2). 1 *S. Pet.* i. 19. *Acts* xxii. 16. "Unto him that loved us, and washed us from our sins in his own blood." *Rev.* i. 5.

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51 Fourth of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). Title. 2 Sam. xi. 2, 4, xii. 1 14. "The actual fall into sin seems to have been begun by slothful abdication of his functions as captain of Israel. The narrative introduces it by telling us that, 'at the time when kings go forth to battle,' David 'tarried still at Jerusalem.'"—Maclaren. "This is the Psalm of Psalms! Of all inspired words, with the one exception of the Lord's Prayer, that which has been most often repeated by the Church! For some 1300 years it was repeated seven times daily, except on the great Feasts; and how often has it not been on the lips of every penitent."—Mortimer.

ANALYSIS.

First five verses culminate in v. 3 (1 and 2 correspond to 4 and 5).
Next seven verses culminate in v. 9 (6–8 correspond to 10–12).
Next five verses culminate in v. 15 (13 and 14 correspond to 16 and 17).
Conclusion, last two verses.

1 Added to distinguish this psalm from Pss. lvi., lvii. 2 He had forfeited the right to say 'My God.' The Name Jehovah is not found in the psalm. Divine Names (Introd.). 3 'Great'; from Gk. version through Lat. 4 On the different words for sin, see Ps. xxxii. 2, note. 5 "The word used of washing a *garment*, distinguished from another word 'to wash by rinsing' (Pss. xxvi. 6, lviii. 9, lxxiii. 12). The stain had penetrated into the very texture of his conscience."—Kay.

3 For I[6] acknowledge my faults : and my sin is ever before me.

XXXII. 5 XXXVIII. 17, 18.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

XLI. 4 XC. 8 L. 1-7, 18-21.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

V. 9.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Verse 10 XV. 2 XC. 12 CXI. 10 CXIX. 11.

7 Thou shalt purge[7] me with hyssop,[8] and I shall be clean : thou shalt wash[9] me, and I shall be whiter than snow.

Verse 2.

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3 Lit. For I myself know my transgressions. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." *S. Luke* xv. 18. "God be merciful to me a sinner." *S. Luke* xviii. 13.

4 Lit. Against thee, against thee only, have I sinned, and done that which is evil in thine eyes: that thou mayest be justified when thou speakest, and be clear when thou judgest. "Let God be true, but every man a liar; as it is written, THAT THOU MIGHTEST BE JUSTIFIED IN THY SAYINGS, AND MIGHTEST OVERCOME WHEN THOU ART JUDGED. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" *Rom.* iii. 4-6. "David said unto Nathan, I have sinned against the LORD." 2 *Sam.* xii. 13. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 *Cor.* viii. 12.

5 Lit. Behold I was brought forth in iniquity. "That which is born of the flesh is flesh." *S. John* iii. 6. "All have sinned, and come short of the glory of God." *Rom.* iii. 23 (vii. 18).

A supplication for forgiveness and renewal.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. "Though your sins be as scarlet, they shall be as

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6 Emphatic in Heb. 7 The verb in the original is formed from the word for 'sin;' "and if in our language that were a word in use, it might be translated, 'Thou shalt un-sin me.'" — Perowne. 8 "Hyssop is associated with the types of Christ's cleansing and saving blood at the Passover. Ex. xii. 22." — Blunt. Used as an instrument of sprinkling in Levitical purifications, as after touching a corpse (Num. xix. 18), and more especially for leprosy, the special type of sin (Lev. xiv. 1-9). 9 Note on verse 2. The ceremonial of purification consisted

8 Thou shalt make me hear of joy and gladness : that the bones[10] which thou hast broken may rejoice.

Verse 12 XXXII. 8 CXXVI.

9 Turn thy face from my sins[11] : and put out all my misdeeds.

Verse 1 LXV. 3 LXXXV. 2.

10 Make[12] me a clean heart, O God : and renew a right[13] spirit within me.

LXXIII. 1 CXLIII. 10.

11 Cast me not away from thy presence : and take not thy holy Spirit[14] from me.

XVI. 12 XXXVIII. 21.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

L. 23 LXII. 5–7 CXLIX. 4.

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white as snow; though they be red like crimson, they shall be as wool." *Is.* i. 18. *Zech.* xiii. 1. "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" *Heb.* ix. 13, 14 (19–23). "These . . . have washed their robes, and made them white in the blood of the Lamb." *Rev.* vii. 14.

8 Lit. Make me to hear gladness and joy; that the bones which thou hast crushed may exult. "Blessed are they that mourn: for they shall be comforted." *S. Matt.* v. 4.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 "A new heart also will I give you, and a new spirit will I put within you." *Ezek.* xxxvi. 26. "As the truth is in Jesus, that ye put off concerning the former conversation the old man, . . . and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." *Eph.* iv. 21–24.

12 Restore unto me the joy of thy salvation: and uphold me with a free (*or*, willing[15]) spirit. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." *Rom.* viii. 2 (1, 14–17).

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moreover in the washing of the clothes, and bathing (Num. xix. 19). "The everlasting benediction of Thy heavenly washing." "Sanctify this Water to the mystical washing away of sin." — Prayer in Office for Holy Baptism. Titus iii. 5. 10 Ps. vi. 2, note. 11 In Eng. Commination Office, "Turn thy face away from my sins." 12 The Hebrew word is always strictly used of the creative power of God. "The whole spiritual being of the man had, as it were, fallen into chaos."— Perowne. 13 Firm in faith. Collect for Ash Wednesday. 14 The only use in the Psalms of the Name, HOLY SPIRIT. Reference perhaps to Saul who lost the gift of the Spirit of God (1 Sam. xvi. 14). 15 Give me a sustaining spirit of willingness, or, a noble impulse towards that which is good,

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

LXVII. 1, 2.

14 Deliver me from blood-guiltiness,[16] O God, thou that art the God of my health : and my tongue shall sing of thy righteousness. LXXI. 21, 22.

15 Thou shalt open my lips,[17] O Lord[18] : and my mouth shall show thy praise.

XL. 3 L. 14, 23 LXIII. 4–6 LXXI. 7.

16 For thou desirest no sacrifice,[19] else would I give it thee : but thou delightest not in burnt-offerings.

Verse 19 XL. 8, 9 XLIX. 8 L. 8.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.[20]

XXXIV. 18 XXXVIII. 6, 8 CXXX. CXXXI.

The promise of thankful service.

13 Then will I teach transgressors thy ways; and sinners shall be converted (*or*, return) unto thee. "When thou art converted, strengthen thy brethren." *S. Luke* xxii. 32.

14 Deliver me from blood-guiltiness, O God, thou God of my salvation. "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die." 2 *Sam.* xi. 15.

15 O Lord, open thou my lips. "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God." *S. Luke* xvii. 15.

16 For thou delightest not in sacrifice; that I should give it: thou hast no pleasure in burnt offering. "It is not possible that the blood of bulls and of goats should take away sins." *Heb.* x. 4. "For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times." *Judith* xvi. 16.

17 The sacrifices of God are a broken spirit. "A bruised reed shall he not break, and the smoking flax shall he not quench." *Is.* xlii. 3. "Thus saith the high and lofty One that inhabiteth eternity, whose name

16 Includes injury to souls as well as bodies. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." S. Matt. xviii. 6. "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts xx. 26, 27. 17 "The 'unsealing' of lips is the utterance of the new song of the Lamb (Rev. xv.) in the life of the resurrection. The Church begins her daily office morning after morning with this anticipation of the resurrection. So for ages among ourselves we repeat the cry both at Matins and Evensong."—Benson. "Marvellous prayer, which has merited to begin so many myriads of services since the Church first began to lead a liturgical life!"—Mortimer. 18 Adonai; Divine Names (Introd.). 19 David offered no sacrifice for this sin. Reference here first to sin-offering, and then to whole burnt-offering; see note on verse 19, and comp. next verse. 20 Collect for Ash Wednesday. In this verse there is probably a reference to the peace-offering, in which there was not only the slaying of a victim but also a sacrificial meal, prefiguring the Eucharist. "It was the grateful homage of a soul justified and

18 O be favourable and gracious unto Sion[21] : build thou the walls of Jerusalem.[22]

CII. 13-22 CXLVII. 2.

19 Then shalt thou be pleased with the sacrifice[23] of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.[22]

IV. 5 XX. 3 XXVII. 7 XXVI. 6.

3, 9, 17 Opening Sentences, 10, 11, 15 Suffrages Daily Prayer, 17 Prayer in Litany. **Am.** in Sel. 8 [Adopted 1889], Pen. Off. [Adopted 1892], Ash. Wed., Visit. Pris. (also **Irish**). **Eng.** Commin. Off. (also **Irish**). **Brev. Off. and D. H.** Lauds (Lent); 9-12 Petition (Prime). **Brev. Off.** at all Hour Off. daily (ferial), Off. Dead, All Souls; 4 Ant. Maun. Thur., 14 Ant. Wed. Holy Wk. **D. H.** all Hour Off. Lent, and optional daily at P. (not to be used af. Easter), and daily at C. (ferial). **Liturg. Gk.** Int. 10, 11 Comm.; **Ambrosian** Int.; **Malabar** 1-3 Cons. **Sar.** Daily Off., Off. Dead (8 Ant.). **Armenian** Door Ch. bef. Bapt. **Gk.** 1st Noct. daily. **Gk. and Rom.** Visit. and Comm. Sick, Off. Dying, Bur. **Rom.** Bened. Cemeteries; 1-4 Cons. Altar.

is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." *Is.* lvii. 15. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." *Is.* lxvi. 2.

Prayer for the Church.

18 Do good in thy good pleasure unto Zion. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 *S. Pet.* ii. 5.

19 Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar. Comp. vv. 16, 17. "Christ . . . hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." *Eph.* v. 2. "In the midst of the throne . . . stood a Lamb as though it had been slain." *Rev.* v. 6. "He shall purify the sons of Levi, and purge them as gold and silver; and they shall offer unto the LORD offerings in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." *Mal.* iii. 3, 4.

accepted before God." Peace-offerings were of three kinds, 'sacrifices of thanksgiving,' 'vows,' and strictly 'voluntary offerings.' Lev. vii. 11-16. **21** Collects for Good Friday. **22** "Verses 18, 19 have been thought to be a liturgical addition of later date, and the phrase 'build thou the walls of Jerusalem' has been taken as indicating the era of the Captivity. But the psalm could hardly have ended with verse 17; the prayer for Sion and the building up of Jerusalem might at least suit well with the time of David, when the walls of the Holy City were rising, and the absence of all allusion to the Temple accords better with this than with a later date; and we note in 2 Sam. xii. 20 that, after his fasting and weeping before God, David came into the house of the Lord and worshipped, of course, with 'sacrifice and oblation.' If the main part of the psalm expresses the spiritual experience of his penitence, may not this conclusion belong to his renewal of outward worship, and be that which fitted the psalm hereafter for use in the Temple?" — Bp. Barry. **23** Ps. xl. 8, 9, notes. 'Sacrifice of righteousness' refers to sin-offering. The other words refer to the whole burnt-offering, entirely consumed by fire, signifying the complete submission of the will to God, or the 'ardor of piety.' Pusey on Hos. xiv. 2. The daily burnt-offerings were of lambs. Bullocks were offered at festivals. "The offering in the Holy Eucharist is a burnt-offering for it is offered by the fire of the Holy Ghost. It is a whole burnt-offering for it is a complete Christ which is offered." — Benson.

PSALM LII. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

II. 1.

2 Whereas the goodness of God[1]: endureth yet daily?

XXIII. 6 CXLV.

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp razor.

L. 19 LV. 22 LVII. 5 LIX. 7 LXIV. 3.

4 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

L. 18.

DELIVERANCE FROM THE PERSECUTIONS OF THE WICKED, AND THEIR PUNISHMENT (LII.–LIX.).

For the Chief Musician. A Song of Instruction of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

THE TRIUMPH OF CHRIST AND HIS CHURCH OVER THE PERSECUTOR AND FALSE ACCUSER.

Rebuke of the wicked.

1 Why boastest thou thyself in mischief, O mighty man?
2 The mercy of God endureth continually. "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness." *Lam.* iii. 22, 23.
3 Thy tongue deviseth very wickedness; like a sharp razor, working deceitfully. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." *S. John* viii. 44.
4 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." *Rom.* i. 32.

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52 Title. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., liii.–lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. Ahimelech; 1 Sam. xxii. 9. "As vainly did Herod the Edomite glory in the slaughter of the Bethlehemitish infants, since Heaven had determined that the Child Jesus should not be one of the number."—Bp. Horne. 1 El; Divine Names (Introd.).

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

CXX. 2, 3,

6 Therefore shall God[1] destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.[2]

XXXVII. 29, 39 LXIX. 26, 29 CXL. 9, 10.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

XXXVII. 40 XL. 4 LVIII. 9 LXIV. 8, 9.

8 "Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness."

XXVII. 1 XLIX. 6 CV. 4.

9 As for me, I am like a green[3] olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

I. 3 XCII. 11, 12 LVI. 4 LXXXIV. CXI. CXLIII. 8.

5 Thou lovest all devouring words, O thou deceitful tongue.

6 God shall likewise destroy thee for ever, he shall take thee up, and pluck thee out of thy tent, and root thee out of the land of the living. Selah. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." *S. Luke* x. 17.

4–6 "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 *Thess.* ii. 8–10.

The awe and the trust of the righteous.

7 And shall laugh at him. "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." *Rev.* xviii. 20.

8 Lo, this is the man that made not God his strong hold. "Jesus ... saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!" *S. Mark* x. 24. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God." 1 *Tim.* vi. 17.

2 Compare Isaiah's denunciation of Shebna (xxii. 17, 18). 3 Lit. flourishing; the Septuagint says, 'loaded with fruit.' "The evergreen olive-tree which 'remaineth in its beauty both winter and summer' is the emblem of the unvarying presence of Divine Grace, continually supplying an ever-sustained freshness and issuing in fruit."—Pusey on Hos. xiv. 6. Comp. Hos. xiv. 5–8.

10 I will alway give thanks unto thee for that thou hast done : and I will hope in thy Name,[4] for thy saints like it well.

V. 12 XXII. 25, 32 LIV. 6 LVI. 12 LIX. 16.

Int. S. Stephen's Day. **Brev. Off.** 9 S. Joseph. **Rom. Missal** 1, 9, 10 Apostles. **Rom.** 10 2d Sun. Epiph. (Holy Name).

10 I will give thee thanks for ever, because thou hast done it: and I will hope in thy name, for it is good, in the presence of thy saints. "In the way of thy judgments, O LORD, have we waited for thee; to thy name and to thy memorial is the desire of our soul." *Is.* xxvi. 8. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony." *Rev.* xii. 10, 11.

PSALM LIII. *Dixit insipiens* (— *in iniquitatibus*[1]).

THE foolish body hath said in his heart : There is no God.

Verse 5 X. 4 LXXIV. 19, 23.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

LXXIII. 3–8.

For the Chief Musician; set to a sad (melody). A Song of Instruction of David.

A lament for the general godlessness of the people.

MORAL DEPRAVITY, CRUELTY, AND RUIN, THE CONSEQUENCES OF THE REJECTION OF CHRIST, THE SAVIOUR OF THE WORLD.

Note. Repetition of Ps. xiv. with some variations. The words which differ in this Psalm are printed below in bold type. Ps. xiv. 5–7 is an interpolation. Notice the substitution of Elohim for Jehovah. Divine Names (Introd.).

The spirit of folly.

1 The fool hath said in his heart, There is no God.
2 Corrupt are they, **and** have done abominable **iniquity.** QUOTED IN ROM. iii. 10–12. *Gen.* vi. 12.

4 Divine Names (Introd.).

53 Title. Sad (melody); Heb. *Mahalath*, i. e. sickness. Ps. lxxxviii. title. Instruction; Heb. *Maschil;* this is also the Heb. for 'understand' in verse three. Pss. xxxii., xlii., xliv., xlv., lii., liv., lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. 1 Added to distinguish this psalm from Ps. xiv.

3 God[2] looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

xxxiii. 13 cii. 19.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 "Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God."[3]

Verse 1 xcii. 6.

6 They were afraid where no fear was[4] : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.[5]

cxxxv.

7 O that the salvation[6] were given unto Israel out of Sion : O that the Lord[7] would deliver his people out of captivity![8]

xx. 1, 2 xxviii. 10 lxxxv. 1 cxxvi.

8 Then should Jacob rejoice : and Israel should be right glad.

God's sentence.[9]

4 **Every one of them is gone back**; they are together become filthy. *Rom.* i.

5 Have the workers[10] of iniquity no knowledge? who eat up my people as they eat bread, and call not upon **God**. *Mic.* iii. 3.

The issue of God's sentence.

6 There were they in great fear, **where no fear was: for God hath scattered the bones of him that encampeth against thee; thou hast put them to shame, because God hath rejected them.** "The wicked flee when no man pursueth." *Prov.* xxviii. 1.

7, 8 Oh that the salvation of Israel were come out of Zion! When **God** bringeth back the captivity of his people, then shall Jacob rejoice, and Israel shall be glad. "So all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." *Rom.* xi. 26 (vii. 23, 24).

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2 In Ps. xiv. 3, the Name is Jehovah. 3 These are the words of a Divine Speaker. 4 For examples of God-wrought panics, see Judg. vii. 21, 1 Sam. xiv. 15, 2 Kin. vii. 6, 7. 5 Notice the change from Ps. xiv. 9 from a personal to a national reference. The complaint of Ps. xiv. 10 is changed into exultation. 6 A plural form in Heb. and so more emphatic than the singular form in Ps. xiv. 11. 7 'Lord' follows the Gk. version, the Heb. being Elohim (God). 8 Ps. xiv. 11, note. 9 The division begins with verse three. 10 In Ps. xiv. 8, it is 'all the workers.'

PSALM LIV. *Deus, in Nomine.*

SAVE me, O God,[1] for thy Name's sake : and avenge me in thy strength.

Verse 6 XX. 1, 5, 7 XXII. 19–22 XCIX. 3.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

IV. 1 V. 2 LV. 1 LXV. 2.

3 For strangers[2] are risen up against me : and tyrants,[3] which have not God before their eyes, seek after my soul. LII. 1 XVI. 9.

4 Behold, God is my helper : the Lord[4] is with them that uphold[5] my soul.

CIX. 30 CXVIII. 6, 7, 13.

For the Chief Musician; on stringed instruments. A Song of Instruction of David, when the Ziphites came and said to Saul, Doth not David hide himself with us?

Prayer in Persecution: the Power of the Divine Name.

DAVID IS CHRIST IN HIS PASSION.

Prayer.

1 Lit. O God, save me by thy name, and vindicate (*or*, right) me by thy might. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe." *Prov.* xviii. 10.

3 For strangers are risen up against me, and violent men have sought after my soul: they have not set God before them. Selah. "And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in the wood." 1 *Sam.* xxiii. 15.

Confidence.

4 Lit. The Lord it is who upholdeth (*or*, is the great upholder of) my soul. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" *S. Matt.* xxvi. 53.

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54 Title. 1 Sam. xxiii. 19, 20. Stringed instruments; Heb. *Neginoth.* Pss. iv., vi., lv., lxi., lxvii., lxxvi. titles. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii., liii., lv., lxxiv., lxxvii., lxxxviii., lxxxix., cxlii. titles. Ziph; a city in the S. E. of Judah. **1** The psalm begins with the Name Elohim; comp. Latin heading. **2** "The Son of God was betrayed by the Jews, His own people, as if He were an alien."—R. M. Benson. **3** Probably a reference to Saul. Comp. Ps. lxxxvi. 14. "The softening of the harsh description by the use of the plural is in beautiful accordance with the forgiving leniency which runs through all David's conduct to him. Hard words about Saul himself do not occur in the psalm."—Maclaren. **4** Adonai; Divine Names (Introd.). **5** "The sense is not that God is the support of the psalmist among many others, but that He is so in a supreme degree—that He sums up in Himself the qualities of a class, viz., the class of helpers."—Cheyne.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.[6]

XCI. 4 CXI. 7, 8.

6 An offering of a free heart will I give thee, and praise thy Name, O LORD : because it is so comfortable.[7]

IV. 5 L. 14, 15 LII. 10 LVI. 12 XCVI. 8 LXXII. 17, 19 CXXXV. 3.

7 For he[8] hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.[9]

XXXIV. 6, 17, 19, 22.

Prop. Ps. Good Fri. M. **Int.** Passion Sun. **Brev. Off. and D. H.** Prime. **Brev. Off.** 1 Passion Sun., 2 Ant. P. (ferial). (Eng. ed. whole psalm) Commend. Soul. **Gk.** Visit. Sick. **Rom.** Good Fri. (3 Ant.), Easter Even (4 Ant.).

6 With a freewill offering will I sacrifice[10] unto thee: I will give thanks unto thy name, O LORD, for it is good. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, . . . but with the unleavened bread of sincerity and truth." 1 *Cor.* v. 7, 8. "Hallowed be thy name." *S. Matt.* vi. 9.

7 "I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever." 2 *Tim.* iv. 17, 18.

PSALM LV. *Exaudi, Deus*

(*orationem meam, et ne despexeris*[1]).

HEAR my prayer, O God : and hide not thyself from my petition.

Verses 17, 18 IV. 1 LXIV. 1 XXVII. 10.

For the Chief Musician; on stringed instruments. A Song of Instruction of David.

Cry for help in the midst of cruel enemies, and false friends.

DAVID FORESHADOWS CHRIST IN GETHSEMANE.

Prayer in peril.

1 Give ear to my prayer, O God; and hide not thyself from my supplication.

6 The same word is used in Heb. for truth, faithfulness, and steadfastness. 7 Ps. xli. 3, note. 8 Rather; It (i. e. God's Name) hath delivered me; see verse one. 9 Lit. mine eye hath looked upon mine enemies, i. e. in triumph. Comp. Pss. lix. 10, xci. 8, xcii. 10, cxii. 8, cxviii. 7. 10 Ps. li. 17, note.

55 This psalm seems to describe the state of Jerusalem during Absalom's conspiracy, and the effect upon David's mind of the treachery of Ahithophel. 2 Sam. xv. 31. "The spiritual eye ever and anon sees the Son of David and Judas, and the chief priests appearing and disappearing upon the gloomy canvas of the psalm."—Spurgeon. Title:—Stringed instruments; Heb. *Neginoth.* Pss. iv., vi., liv., lxi., lxvii., lxxvi. titles. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii.–liv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. titles. 1 Added to distinguish this psalm from Pss. lxi., lxiv.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.[2]

XXXI. 10, 11 LXXVII. 3 CXXX. 2

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

CXIX. 150 LXIV. 2.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

XXV. 16 XLIII. 5 CXVI. 3.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

LXXXVIII. 15 CXXX. 1.

6 And I said, O that I had wings like a dove[3] : for then would I flee away, and be at rest.

CXVI. 7 CXXI. 1, 2.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.[4]

2, 3 Attend unto me, and answer me: I am restless in my complaint, and moan; because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity[5] upon me, and in anger they persecute me. "The chief priests and the scribes and the chief of the people sought to destroy him." *S. Luke* xix. 47. "They cried out, Away with him, away with him, crucify him." *S. John* xix. 15.

4 My heart is sore pained within me: and the terrors of death are fallen upon me. "David went up by the ascent of the mount of Olives, and wept as he went up." 2 *Sam.* xv. 30. "He . . . began to be sore amazed, and to be very heavy; and saith . . . My soul is exceeding sorrowful unto death." *S. Mark* xiv. 33, 34.

6 "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." *S. Matt.* xi. 28.

7 I would lodge in the wilderness. Selah. "I will tarry in the plains of the wilderness." 2 *Sam.* xv. 28. "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them!" *Jer.* ix. 2.

8 I would hasten my escape from the stormy wind and tempest. "A

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2 Ps. lxxxviii. 6, note. 3 Ps. lvi. title. Comp. Ps. xi. 1. 4 This verse may be rendered, — I would hasten my escape swifter than stormy wind and than tempest. 5 2 Sam. xvi. 7, 8.

9 Destroy their tongues, O Lord,[6] and divide them : for I have spied unrighteousness and strife in the city.

CI. 11.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.[7]

11 Wickedness is therein ; deceit and guile go not out of her streets.[8]

12 For it is not an open[9] enemy that hath done me this dishonour : for then I could have borne it :

13 Neither was it mine adversary that did magnify himself against me : for then peradventure[10] I would have hid myself from him :

14 But it was even thou, my companion : my guide, and mine own familiar friend.[11]

XXXVIII. 11 XLI. 9.

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man shall be as an hiding place from the wind, and a covert from the tempest." *Is.* xxxii. 2 (iv. 6).

Then say I, O might I but cut the wind
Borne on the wings the fearful dove doth bear,
Stay would I not till I in rest might stay ;
Far hence, O far, then would I take my way
Unto the desert, and repose me there.
These storms of woe, these tempests left behind.
Countess of Pembroke.

Prayer that the counsels of the wicked may be brought to nought.

9 Destroy, O Lord, and divide their tongue : for I have seen violence and strife in the city. "And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness." 2 *Sam.* xv. 31. "And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had ordained to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom." 2 *Sam.* xvii. 14.

10 Iniquity also and mischief are in the midst of it. "The chief priests and scribes sought how they might kill him. . . Then entered Satan into Judas surnamed Iscariot, . . . and he went his way, and communed with the chief priests and captains, how he might betray him unto them." *S. Luke* xxii. 2–4. "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." *S. John* xviii. 3.

11 Wickedness is in the midst thereof: oppression and guile depart not from her streets. *S. Matt.* xxvi. 59–61.

12–14 For it was not an enemy that reproached me; then I could

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6 Adonai; Divine Names (Introd.). 7 Comp. Pss. xxxviii. 12, lix. 6, 7. 8 Lit. the 'broad place,' near the gate, where trials were held; Ps. lxix. 12, note. 9 'Open'; follows the Latin version of Münster. 10 'Peradventure'; from Gk. version through Lat.

11 To be wroth with one we love
Doth work like madness in the brain. — Coleridge.

15 We took sweet counsel together : and walked in the house of God as friends.

XLII. 4.

16 Let death come hastily upon them, and let them go down quick into hell[12] : for wickedness is in their dwellings, and among them.

Verse 25.

17 As for me, I will call upon God : and the LORD[13] shall save me. Verse 23 XXXIV. 4, 6, 17, 19.

18 In the evening,[14] and morning, and at noon-day

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have borne it : neither was it he that hated me that did magnify himself against me ; then I would have hid myself from him : but it was thou, a man mine equal, my companion, and my familiar friend. "As they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." *S. Mark* xiv. 18. "Friend, wherefore art thou come ?" *S. Matt.* xxvi. 50. *Job* xix. 19.

15 We walked in the house of God with the throng. "The counsel of Ahithophel, which he counselled in those days, was as if a man enquired at the oracle of God : so was all the counsel of Ahithophel both with David and with Absalom." 2 *Sam.* xvi. 23.

16 Let death come suddenly upon them, let them go down alive into the pit : for wickedness is in their dwelling, in the midst of them. "When Ahithophel saw that his counsel was not followed . . . he gat him home, unto his city, and set his house in order, and hanged himself ; and he died, and was buried in the sepulchre of his father." 2 *Sam.* xvii. 23. 2 *Sam.* xviii. 14. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." *S. Matt.* xxvii. 5. *Acts* i. 18.

Confidence that God will deliver the righteous, and judge the wicked.[15]

18 Evening, and morning, and at noonday, will I complain, and moan : and he shall hear my voice.

But purple morn, black ev'n, and midday clear,
Shall see my praying voice to God inclin'd,
Rousing Him up, and nought shall me dismay.
Countess of Pembroke.

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12 The Imprecatory Psalms (Introd.), Ps. cix. 5, note. 'Quick into hell,' i. e. alive into the grave. Comp. Num. xvi. 30, Pss. xxxv. 8, xlix. 14. Hell; Heb. Sheol ; Ps. vi. 5, note. **13** "In this turning to God, in which the fierce wrath of v. 16 is calmed in a moment, it is characteristic that the Name Jehovah is first used." -- Bp. Barry. **14** The Hebrew day began with sunset. 'Evening, and morning, and at noon-day,' i. e. continually.

He every moment waits to give,
Watch thou unwearied to receive.
Thine Hours of Prayer, upon the Cross
To Him were hours of woe and shame and loss ;
Scourging at morn ; at noon, pierced hands and feet ;
At eve, fierce pains of death, for thee He counted sweet. — Keble.

15 The division begins with verse 17.

will I pray, and that instantly[16] : and he shall hear my voice. Verse 2 v. 3 LXXXVIII. 1, 13 XCII. 2 CXIX. 164.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me. XXVII. 3 LIV. 4 LVI. 2 XCVII. 10.

20 Yea, even God,[17] that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God. XXIX. 9, 10 LXXIII. 3, 5, 17.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

VII. 4.

22 The words of his mouth were softer than butter,[18] having war in his heart : his words were smoother than oil, and yet be they very swords.

XXVIII. 3 LXII. 4.

23 O cast thy burden upon the LORD, and he[19] shall nourish thee : and shall not suffer the righteous to fall for ever. Verse 17 XXXVII. 5, 17 LXVIII. 19.

"Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." *Dan.* vi. 10. "And in the morning, rising up a great while before day, . . . he departed into a solitary place, and there prayed." *S. Mark* i. 35. "Pray without ceasing." 1 *Thess.* v. 17. *S. Luke* vi. 12, xviii. 1. *Acts* iii. 1, x. 9.

19 He hath redeemed my soul in peace from the battle that was against me (*or*, so that none came nigh me) : for they were many that strove with me.

20 Lit. God shall hear, and answer[20] them,—yea, he sitteth enthroned from everlasting—Selah ;[21] even them who have no changes,[22] and who fear not God.

22 His mouth was smooth as butter, but his heart was war: his words were softer than oil, yet were they drawn swords. "Forthwith he came to Jesus, and said, Hail, master; and kissed him." *S. Matt.* xxvi. 49. *S. Luke* xx. 20, 21.

23 He shall never suffer the righteous to be moved. "CASTING ALL YOUR CARE UPON HIM; FOR HE CARETH FOR YOU." 1 *S. Pet.* v. 7. *S. Matt.* vi. 25–34.

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16 'Will I pray, and that instantly'; follows the version of Münster. 'Instantly' means here, importunately, urgently. 17 El; Divine Names (Introd.). 18 The Eastern butter is liquid and flowing (Job xx. 17, xxix. 6). 19 Emphatic in Heb. 20 As God heard the righteous man in mercy (v. 18), so He will hear the wicked in wrath. 21 "The unusual occurrence of the Selah in the middle of a verse is apparently designed to impart solemnity to the declaration of the eternity of God."—Thrupp. 22 Those who always continue in their evil ways, or, who

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

LXXIII. 17, 18.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.[23]

Verse 16 V. 6 LXIII. 12 CI. 6 XI. 1.

Brev. Off. and D. H. 3, 4 Ant. **P.** (Lent.). **Brev. Off.** 6 Ant. Repose B. V. M., (Eng. ed.) 1, 2, 4–6 Commend. Soul. **Gk.** Visit. Sick. **Rom. Missal** 1–3 for Sick. **Jewish** 15 on leaving house for synagogue.

24 But thou, O God, shalt bring them down into the pit of destruction.

25 But I[19] will trust in thee. *Prov.* x. 27.

PSALM LVI. *Miserere mei, Deus (quoniam.*[1])

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

VII. 1, 2 XVII. 8, 9 LVII. 1.

For the Chief Musician ; set to 'The silent dove of them that are afar off.' A Golden Psalm of David, when the Philistines took him in Gath.

Cry of Faith under Oppression.[2]

DAVID FORESHADOWS CHRIST ENDURING THE "CONTRADICTION OF SINNERS." *Heb.* xii. 3.

Prayer amidst enemies.

1 Be merciful unto me, O God ; for man would swallow me up : all the day long he fighting oppresseth me. "When the husbandmen saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance." *S. Matt.* xxi. 38.

have no reverses of fortune. Comp. Jer. xlviii. 11. **23** 'Lord'; from Gk. version through Lat.

56 Title. 'The silent dove of them that are afar off' (Heb. *Jonath elem rehokim*) may be the name of a melody. The R. V. margin gives as a different reading, 'The dove of the distant terebinths.' "The dove was David himself, who having soon after the commencement of his persecution by Saul sought refuge among the Philistines with Achish king of Gath, had been there disappointed of the rest (comp. Ps. lv. 6) for which he had longed, and had been consequently doomed to the silence of vexation and sorrow."—Thrupp. Ps. xxxiv. title. 1 Sam. xxi. 10–15. Golden Psalm; Heb. *Michtam.* Pss. xvi., lvii.–lx. titles. 1 Added to distinguish this psalm from Pss. li., lvii. 2 Comp. Prayer in Litany, 'O God, merciful Father.'

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

III. 1, 2 LIV. 3 LV. 19 LVII. 3.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

Verse 11 XXV. 1 XXXIV. 22 LV. 23.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

Verses 9–11 CXIX. 164 CXXX. 5 LV. 25.

5 They daily mistake[3] my words : all that they imagine is to do me evil.

CXL. 4, 5.

6 They hold all together, and keep themselves close. and mark my steps, when they lay wait for my soul.

LVII. 7 LIX. 3 LXXI. 9 CXIX. 95.

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2 Mine enemies would swallow me up all the day long: for they be many that fight proudly against me. "David said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" 1 *Sam.* xx. 1. "David arose, and fled that day for fear of Saul, and went to Achish the king of Gath." 1 *Sam.* xxi. 10. "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." *S. John* vii. 1.

Trust.

3 Lit. The day when I might fear, I will trust in thee.

4 In God[4] I will praise his word: in God have I put my trust, I will not be afraid; what can flesh do unto me? "For thy word's sake, and according to thine own heart, hast thou done all these great things to make thy servant know them." 2 *Sam.* vii. 21. "If God be for us, who can be against us?" *Rom.* viii. 31.

Persecution.

5 All the day long they wrest my words: all their thoughts are against me for evil. "They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king." *S. Luke* xxiii. 2 (xi. 53, 54). "At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." *S. Matt.* xxvi. 60, 61. *S. Mark* xii. 13.

6 They gather themselves together,[5] they hide themselves, they mark my steps, even as they have waited for my soul. "The Pharisees ...

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3 Here used of intentional misconstruction, i. e. take amiss. 4 Only through His grace can we celebrate His Word; comp. Ps. lx. 12. 5 "When used of assembling, the Heb. always signifies tumultuous assembling (Ps. lix. 3)." — Pusey.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

LIV. 5 LIX. 11.

8 Thou[6] tellest my wanderings :[7] put my tears[8] into thy bottle : are not these things noted in thy book?

CXII. 6 CXXVI. 6.

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know; for God is on my side.

CXXV. 1, 2.

10 In God's word will I rejoice : in the LORD's word will I comfort me.

Verse 4 V. 12 XX. 5 CXIX. 77, 78.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

Verse 4.

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held a council against him, how they might destroy him." *S. Matt.* xii. 14. "They watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." *S. Luke* xx. 20.

7 Shall they escape by iniquity? in anger cast down the peoples, O God.

8 Thou numberest my wanderings: put thou my tears into thy bottle; are they not in thy book? 1 *Sam.* xix. 18–26, xxv. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." *Heb.* v. 7. "A book of remembrance was written before him for them that feared the LORD, and that thought upon his name." *Mal.* iii. 16.

Trust.

9 Then shall mine enemies turn back in the day that I call: this I know, that God is for me.

10 In God will I praise his word: in the LORD will I praise his word. "And now, O Lord GOD, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant." 2 *Sam.* vii. 28.

11 In God have I put my trust, I will not be afraid; what can man do unto me? "Fear not them which kill the body, but are not able to kill the soul." *S. Matt.* x. 28. "Then Peter and the other apostles answered and said, We ought to obey God rather than men." *Acts* v. 29.

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6 Emphatic in Heb. 7 English Psalter, 'flittings.' 'Flit' is still commonly used in Scotland and the north of England for 'change of abode.' 8 "As the traveller carefully preserves water, milk, or wine in leather bottles for a journey, so David trusts that God keeps in memory every tear which he sheds." — Canon Cook in Speaker's Commentary.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

XXVII. 7 LIV. 6 LIX. 16 LXI. 5, 8 CXVI. 11–16.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

XXVII. 15 XXXIV. 5 XXXVI. 9 CXVI. 6–9 CXXI. 3.

Brev. Off. 11 Off. Mart., S. John Lat. Gate.

Thanksgiving for deliverance.

12 Thy vows[9] are upon me, O God: I will render thank offerings[10] unto thee.

13 Hast thou not delivered my feet from falling? that I may walk before God in the light of the living (*or*, life[11]). "He raised him from the dead, and set him at his own right hand in the heavenly places." *Eph.* i. 20. "And the city hath no need of the sun, neither of the moon to shine upon it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations shall walk by the light of it." *Rev.* xxi. 23, 24.

PSALM LVII. *Miserere mei, Deus*

(*miserere.*[1])

BE merciful unto me, O God, be merciful unto me;[2] for my soul trusteth in thee : and under the shadow

For the Chief Musician; set to 'Destroy not.' A Golden Psalm of David, when he fled from Saul, in a cave.

Trust and Praise in Calamity.

THE TRIUMPH OF CHRIST IN HIS RESURRECTION AND ASCENSION. [Verse 6.]

Note. Verses 8-12 of this Psalm are nearly identical with Ps. cviii. 1–5 of Book V.

Prayer in danger.

1 For my soul taketh refuge in thee: yea, in the shadow of thy wings will I take refuge, until these calamities be overpast. *Ruth* ii. 12.

9 Ps. lxxvi. 11, note. 10 Ps. li. 17, note. 11 This verse is repeated with variations, and an addition 'mine eyes from tears,' after 'my soul from death,' in Ps. cxvi. 8, 9. 'Light of life'; comp. S. John viii. 12.

57 Title. 'Destroy not' (Heb. *Al-tashheth*) may be the name of a melody. Pss. lviii., lix., lxxv. titles. Golden Psalm; Heb. *Michtam*. Pss. xvi., lvi., lviii.–lx. titles. Cave; in Saul's persecution of David there are two caves mentioned; one at Adullam (1 Sam. xxii. 1, 2) whose site has not been positively determined, and the other at En-gedi (1 Sam. xxiv. 1–8) on the western shore of the Dead Sea. See Ps. cxlii. title. From several expressions in this psalm it seems to be connected with Ps. vii. "The first part of the psalm breathes prayerful trust from which it passes over to describe the encompassing dangers; the second reverses this order, and beginning with the danger and distress rises to ringing gladness and triumph, as though the victory were already won. The former part may be regarded as the evening song of confidence, and the latter the morning hymn of thankfulness. He lay down in peace among the lions of the rocky desert (vv. 4, 5); then he calls upon his soul to shake off slumber; he invokes the chords of his harp to arouse from its chamber the sleeping dawn." — Maclaren. 1 Added to distinguish this psalm from Pss. li., lvi. 2 "O Lord, have mercy upon us, have mercy upon us," —

of thy wings shall be my refuge, until this tyranny[3] be overpast.

LVI. 1, 3, 4, 9–11 XVII. 8 XXXVI. 7 LXI. 4 LXIII. 8.

2 I will call unto the Most High God[4] : even unto the God[5] that shall perform the cause which I have in hand.[6]

L. 14, 15 CXXXVIII. 8.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

XVIII. 16 CXLIV. 5, 7.

4 God shall send forth his mercy and truth : my soul is among lions.[7]

XXV. 9 XLIII. 3 LXI. 7 LXXXV. 10.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

XXXVII. 12 LIX. 7 LXIV. 3.

6 *Set up thyself, O God, above the heavens : and thy glory above all the earth.*[8]

Verse 12 XVIII. 47 XXI. 13 CXIII. 4.

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2 I will cry unto God Most High; unto God that performeth all things for me. "Father . . . I knew that thou hearest me always." *S. John* xi. 41, 42. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." *Phil.* i. 6.

3, 4 He shall send from heaven, and save me, when he that would swallow me up reproacheth; Selah[9] — God shall send forth his mercy and his truth.

5 "There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." *Prov.* xxx. 14.

6 Be thou exalted, O God, above the heavens; let thy glory be above all the earth. "The God of our fathers raised up Jesus . . . him hath God exalted with his right hand to be a Prince and a Saviour." *Acts* v. 30, 31. *Phil.* ii. 9. "He that descended is the same also that ascended up far above all heavens." *Eph.* iv. 10. "God, that raised him up from the dead, and gave him glory." 1 *S. Pet.* i. 21.

Te Deum. 3 'Tyranny'; follows the Latin version of Münster; see Ps. xxv. 18, note. 4, 5 Elyon and El; Divine Names (Introd.); Ps. vii. 18. 6 'That shall perform the cause which I have in hand'; follows Münster. 7 Comp. Ps. vii. 2. 8 Comp. Ps. vii. 6. 9 This Selah is in the Heb. in the middle of a verse, and as the pause of the musical interlude gives time for meditation, it emphasizes the certainty of coming deliverance.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.[10]

LVI. 6 LIX. 3.

8 My heart is fixed,[11] O God, my heart is fixed : I will sing and give praise.[12]

IX. 1, 2 VII. 18 CXII. 7, 8.

9 Awake up, my glory ;[13] awake, lute and harp[14] : I myself will awake right early.

XCII. 2, 3 V. 3 LXIII. 1.

10 I will give thanks unto thee, O Lord,[15] among the people : and I will sing unto thee among the nations.[16]

CXXXVIII. 1.

Thanksgiving for deliverance.

7 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me; they are fallen into the midst thereof themselves. Selah. "Then went the Pharisees, and took counsel how they might entangle him in his talk." *S. Matt.* xxii. 15.

9, 10 I will awake the dawn.[17]

Wake up, my glory, harp and hymn,
Awake! I wake ere stars be dim.
I praise thee, mid all tribes, O God,
Amid the nations far abroad
My psalms for ever rise. — Keble.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people." *Rom.* xv. 8–11.

10 Comp. Ps. vii. 16, 17. 11 Steadfast in faith. 12 'Give praise,' lit. play (i. e. upon the harp). 13 'Glory,' i. e. soul (Pss. vii, 5, xvi. 10, xxx. 13). "The immortal spirit of man in which stands his capacity of holding communion with God, *is* his glory." — Goulburn.

Te mane laudum carmine,
Te deprecamur vespere :
Te nostra supplex *gloria*
Per cuncta laudet sæcula.

Quoted by Dean Goulburn in The Life and Letters of Herbert de Losinga. 14 The Instrumental Accompaniment (Introd.). 15 Adonai; Divine Names (Introd.). 16 This verse is similar to Ps. xviii. 50. "The psalmist in the references to peoples and nations has the consciousness of a world-wide vocation, and anticipates that the story of his sorrow and his trust, with the music of his psalms, belong to the world." — Maclaren. 17 "The dawn awakens other kings, but David says, I will awake the dawn." — Rashi quoted by Bp. Alexander.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.[18]

XXXVI. 6 CIII. 11.

12 *Set up thyself, O God, above the heavens : and thy glory above all the earth.*

Prop. Ps. Easter M. **Brev. Off.** 1 Off. Monk. **Liturg. S. James** (Gk.) 6 at Reception; **S. Chrys.** af. Recep.; **Rom. Missal** 1, 3 Ash Wed. **Benedictine** Lauds (Tues.).

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11 For thy mercy is great unto the heavens, and thy truth unto the skies.

12 Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

PSALM LVIII. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

IV. 2 IX. LXXXII. XCIV. 20, 21.

For the Chief Musician; set to 'Destroy not.' A Golden Psalm of David.

Divine Judgment upon the unjust.

CHRIST CONDEMNED BY THE SANHEDRIM.

Reproach of the unrighteous.

1 Do ye indeed in silence speak righteousness? do ye judge uprightly, O ye sons of men? *Or*, Do ye indeed O ye gods[1] (*or*, O ye mighty ones) speak righteousness? do ye judge uprightly the sons of men?

And call ye this to utter what is just,
You that of justice hold the sov'reign throne?
And call ye this to yield, O sons of dust,
To wronged brethren ev'ry one his own?
Countess of Pembroke.

"None sueth in righteousness, and none pleadeth in truth: . . . and the

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18 This verse is similar to Ps. xxxvi. 5.

58 Historical reference is found in this psalm to the perversion of justice under the influence of Absalom (2 Sam. xv. 1–6). Prophetically there is a shadowing of our Lord's Betrayal and unjust Trial and of His own enduring of the Vengeance for sin and His satisfaction in the final Reward. See Psalms of Judgment (ix.–xv.). Title. 'Destroy not' (Heb. *Al-tashheth*) may be the name of a melody. Pss. lvii., lix., lxxv. titles. Golden Psalm; Heb. *Michtam*. Pss. xvi., lvi, lvii., lix., lx. titles. "Remark the rugged and terrible energy of the hurried images in the 58th Psalm — the young lion, with his broken tusks; the waters hurrying away; the arrow snapped upon the string; the snail melting until it is shrivelled and wasted; the abortion that never sees the sun; the whirlwind spoiling the robber's feast, and sweeping off alike the green living branch and the angry heated ember." — Bp. Alexander. 1 Comp. Ps. lxxxii. 1, 6, notes.

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

LII.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder,[2] that stoppeth her ears ;

CXL. 3.

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break[3] their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O LORD : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like

LORD saw it, and it displeased him that there was no judgment. . . . And he put on garments of vengeance for clothing." *Is.* lix. 4, 15, 17. "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." *S. Matt.* xxvi. 59. *Amos* v. 7, 11, 12. *Wisd.* vi. 1, 4, 5.

2 Nay, in heart ye work wickedness ; ye weigh[4] out the violence of your hands in the earth. "Their works are works of iniquity, and the act of violence is in their hands." *Is.* lix. 6. "Him, . . . ye have taken, and by wicked hands have crucified and slain." *Acts* ii. 23.

Character of the wicked.

3 The wicked are estranged from the womb.

4, 5 Their poison is like the poison of a serpent : they are like the deaf adder that stoppeth her ear ; which hearkeneth not to the voice of charmers (*or*, enchanters), charming never so wisely. "O generation of vipers, how can ye, being evil, speak good things ?" *S. Matt.* xii. 34. "This people's heart is waxed gross, and their ears are dull of hearing, . . . lest at any time they should hear with their ears, and should understand with their heart, and should be converted, and I should heal them." *S. Matt.* xiii. 15.

Judgment invoked.

6, 7 Break their teeth, O God, in their mouth : break out the great teeth of the young lions, O LORD. Let them melt away as water that

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2 Probably the cobra. Comp. Jer. viii. 17, "Behold, I will send serpents, which will not be charmed." 3 "'Charming' being impossible, violent means must be adopted for curbing such foes." — Cheyne. 4 Instead of meting out justice, you weigh out your own violence. "Force strikes the weights and turns the scale." — Churton.

the untimely fruit of a woman : and let them not see the sun.

LXVIII. 2.

8 Or ever your pots be made hot with thorns : so let indignation vex[5] him, even as a thing that is raw.

I. 5 LII. 6 LXXIII. 16–19.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.[6]

LII. 7 LXIV. 8–10 XCIV. 1.

10 So that a man shall say, Verily there is a reward

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runneth apace: when he aimeth his arrows, let them be as though they were cut off. Let them be as a snail which melteth[7] and passeth away: like the untimely birth of a woman, that hath not seen the sun.[8]

Each arrow they would shoot
Falls shiver'd from the bow;
They pass like melting snail, or fruit
Of some untimely throe. — Keble.

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." *S. Luke* xix. 27. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." *Rom.* ii. 8, 9.

8 Before your pots can feel the thorns,[9] he shall take them away with a whirlwind,[10] the green and the burning alike. "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." *S. Luke* xii. 46. "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 *Thess.* v. 3.

The satisfaction of the righteous.

9 "And their blood shall be sprinkled upon my garments, and I will stain all my raiment." *Is.* lxiii. 3. "And the angel thrust in his sickle into the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles." *Rev.* xiv. 19, 20.

10 Lit. And men shall say, Surely there is a fruit for the righteous, surely there are divine powers[11] that judge in the earth. "Say ye of the righteous that it shall be well with him: for they shall eat the fruit of their doings." *Is.* iii. 10. "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because

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5 Ps. lxxxviii. 6, note. 6 Ps. lxviii. 23. 7 "The allusion is to the slimy trail which the snail leaves behind it, so that it seems to melt away." — Perowne. This idea was confirmed by the frequent finding of the empty shells. "Often in Palestine the snail's body is shrivelled to a thread, and, as it were, melted away, by the heat of the sun." — Tristram. 8 Job iii. 16. 9 Ps. cxviii. 12. 10 Job xxvii. 21. 11 Or, 'gods'; see verse one, and Ps. lxxxii. 6.

for the righteous : doubtless there is a God that judgeth the earth.

XVIII. 20 LXII. 12 IX. 18 L. 4–6 XCVIII. 9, 10.

thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." *Rev.* xvi. 5–7.

PSALM LIX. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God[1]: defend me from them that rise up against me.

XVIII. 49 LVI. CXL. 1.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

XXVI. 9.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault[2] of me, O LORD.

LVI. 1, 2, 6 VII. 3, 4 XXXVIII. 19 LXIX. 4 CIX. 3.

For the Chief Musician; set to 'Destroy not.' A Golden Psalm of David, when Saul sent, and they watched the house to kill him.

Cry of Faith in bitter and angry persecution.

CHRIST SURROUNDED WITH FIERCE FOES.

Cry to God for help against enemies.

1 Deliver me from mine enemies, O my[3] God: set me on high from them that rise up against me.

3 Not for my transgression, nor for my sin, O LORD. "Which of you convinceth me of sin?" *S. John* viii. 46 (xv. 25, xix. 6). "I have sinned in that I have betrayed the innocent blood." *S. Matt.* xxvii. 4.

59 Title. 'Destroy not' (Heb. *Al-tashheth*) may be the name of a melody. Pss. lvii., lviii., lxxv. titles. Golden Psalm; Heb. *Michtam*. Pss. xvi., lvi.-lviii, lx. titles. "And Saul sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain." 1 Sam. xix. 11. For a noteworthy characterization of this psalm and a cogent defence of its Davidic authorship, see Maclaren's Life of David as reflected in his Psalms, p. 63. 1 The Heb. is 'My God;' the *my* is omitted in the Greek version but not in the Vulgate. 2 The protestation of innocence shows the early date of the psalm. 3 A characteristic of David's Psalms is the closeness and tenderness of his relation

4 They run and prepare themselves without my fault[2]: arise thou therefore to help me, and behold.[4]

XXXV. 23 XLIV. 23 XCIV. 2.

5 Stand up, O LORD God of hosts,[5] thou God of Israel,[5] to visit all the heathen[6]: and be not merciful unto them that offend of malicious wickedness.

Verse 13 VII. 6.

6 *They go to and fro in the evening: they grin*[7] *like a dog, and run about through the city.*

Verse 14.

7 Behold, they speak with their mouth, and swords are in their lips[8]: for "who doth hear?"

LII. 3 X. 12, 14 LXIV. 5 LXXIII. 11 XCIV. 4, 7.

8 But thou, O LORD, shalt have them in derision: and thou shalt laugh all the heathen to scorn.[9]

Verses 5, 13.

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4 Awake thou to meet me, and behold.

5 Even thou, O LORD God of hosts, the God of Israel, arise to visit all the nations: be not merciful to any wicked transgressors. Selah. "And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God." *Rev.* xix. 15.

6 They return at evening, they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth. "Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy." *S. Mark* xiv. 64, 65.

Trust.

8 But thou, O LORD, shalt laugh at them; thou shalt have all the nations in derision.

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to his heavenly Friend shown in the expression, 'My God' (Ps. lxiii. 1). Comp. also vv. 9, 10, 16, 17. See Ps. iii. 7, note. 'My Elohim' is found in this Book in lxix., a Psalm of David, and also in Pss. xlii., xliii., lxxi. 'My El' is found in Pss. lxiii., lxviii. 4 Ps. lxxx. 14. 5 Divine Names (Introd.). 6 An anticipation on David's lips that "They are not all Israel, which are of Israel." Rom. ix. 6. Rev. iii. 9. 7 To show the teeth, snarl. 8 Pss. lv. 22, lvii. 5. 9 Pss. ii. 4, 5, xxxvii. 13.

9 *My strength will I ascribe unto thee : for thou art the God of my refuge.*

Verses 16, 17 XVIII. 1, 31, 32 LVI. 4, 9–11 LVII. 2, 3 LXII. 2.

10 God showeth me his goodness plenteously : and God shall let me see my desire upon mine enemies.[10]

11 Slay them not,[11] lest my people forget it : but scatter them abroad among the people, and put them down, O Lord[12] our defence.[13]

III. 3.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ?[14] their preaching is of cursing and lies.

X. 4, 7 LII. LV. LXII. 4 XCIV. 2.

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9 Because of his strength, I will wait upon thee : for God is my high tower. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." *S. John* x. 29, 30.

10 My[15] God with his lovingkindness shall meet me.

Prayer repeated in the confidence of faith.

11 Make them wander to and fro by thy power, and bring them down, O Lord our shield. "My God will cast them away, because they did not hearken unto him : and they shall be wanderers among the nations." *Hos.* ix. 17.

12 Let them even be taken in their pride, and for cursing and lying which they speak.

I ask no wrath, to whet
The slaughtering sword o'er all —
Too soon my people would forget —
But scatter and appal,
And be Thy warrior might reveal'd
To bring them down, O Lord, our shield.

Alas! their words of wrong
And breathed sin! their pride
Hath caught them. — Keble.

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10 Ps. liv. 7. 11 The Jews (like Saul for a season, and Cain) were not destroyed (see title), but kept as witnesses of God's judgments. Gen. iv. 12, 14, Ex. ix. 16, Num. xxxii. 13, Deut. xxviii. 64. 12 Adonai; Divine Names (Introd.). 13 Ps. xviii. 30, note. 14 Ps. xvi. 11, note. 15 The 'My' is omitted in Psalter version, as in verse one, where see notes one and three.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

Verses 5, 8 LIV. LVI. 7 LVII. 10 LXXXIII. 18.

14 *And in the evening they will return : grin like a dog, and will go about the city.*

Verse 6.

15 They will run here and there for meat : and grudge[16] if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

LII. 10 XXX. 5 LVII. 8–11.

17 *Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.*

Verse 9 LXXI. 21 LXXXIX. 1 XCV. 1 XCIV. 22.

Brev. Off. and D. H. 1, 2 Pass. Sun. **Brev. Off.** 1, 2 P. (ferial). **Rom. Missal** 1, 16 Time of War. **Sar. and Rom.** Good Friday.

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13 Consume them[17] in wrath, consume them, that they be no more: and let them know[18] that God ruleth in Jacob, unto the ends of the world. Selah. "Wrath is come upon them to the uttermost." 1 *Thess.* ii. 16.

14 They return at evening, they make a noise like a dog, and go round about the city.

15 They shall wander up and down for meat, and tarry all night if they be not satisfied.

Thanksgiving.

16 But I will sing of thy strength; yea, I will sing aloud of thy mercy in the morning: for thou hast been my high tower, and a refuge in the day of my distress.

17 For God is my high tower, the God of my mercy.

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16 Used here and also in K. J. in the sense of 'grumble,' 'murmur.' From Gk. version through Lat. 17 "Theodoret observes that by the words *consume them*, we are to understand 'not their utter destruction, but that they should no more be called the people of God. For dispersed through the world, — they have been deprived of the worship prescribed in their law; they live far away from their once-famed capital; they are destitute of the fostering care of a royal government; they enjoy not the ministrations of a priesthood; and they have been stripped of the grace of prophecy.'" — Thrupp. 18 'Let them know;' i. e. the nations among whom they may be scattered.

PSALM LX. *Deus, repulisti nos.*

O God,[1] thou hast cast us out, and scattered us abroad : thou hast also been displeased : O turn thee unto us again.

Verse 10 XLIV. 10 LXXIV. 1 LXXVII. 8, 9 LXXXIX. 38–45 LXXX. 14.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.[2]

LXXVI. 8.

3 Thou hast showed thy people heavy things : thou hast given us a drink of deadly wine.[3]

LXXVIII. 33, 50 LXXXV. 9, 10.

4 Thou hast given a token for such as fear thee : that they may triumph[3] because of the truth.

XX. 5 XXXIV. 7–8 CXV. 11, 13.

PRAYER OF THE KING FOR VICTORY (LX.).

For the Chief Musician; set to 'The Lily of Testimony.' A Golden Psalm of David, to teach; when he strove with Syria of the Two Rivers, and Syria of Zobah, and Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

"THESE SHALL WAR AGAINST THE LAMB, AND THE LAMB SHALL OVERCOME THEM, FOR HE IS LORD OF LORDS, AND KING OF KINGS." *Rev.* xvii. 14.

Note. Verses 5–12 of this Psalm are nearly identical with Ps. cviii. 6–13 of Book V.

Prayer in troublous times for complete deliverance.

1, 2 O God, thou hast cast us off, thou hast broken us down: thou hast been angry; O restore us again. Thou hast made the land to tremble; thou hast rent it: heal the breaches thereof; for it shaketh.

3 Thou hast showed thy people hard things: thou hast made us to drink the wine of staggering. "Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day." *Jer.* xxv. 17, 18. *Is.* li. 17.

4 Thou hast given a banner[4] to them that fear thee, that it may be

60 For chronology, as given in title, see 2 Sam. viii. 12–14, 1 Kin. xi. 15, 16, 1 Chr. xviii. 12, 13. 'The Lily of Testimony' (Heb. *Shushan Eduth*) may be the name of a melody. Pss. xlv., lxix., lxxx. titles. Golden Psalm; Heb. *Michtam.* Pss. xvi., lvi.–lviii. titles. Syria of the Two Rivers, i. e., Mesopotamia, between the Euphrates and Tigris. Syria of Zobah; N. E. of Damascus. **1** Ps. xlvi. 1, note. **2** "This is one among many evidences in the O. T. of the primitive sentiment of the intimate union between a people and its land." — Cheyne. Ps. xlii. 9, note. **3** 'Deadly wine,' 'That they may triumph'; these expressions follow the Latin version of Münster. **4** A rallying point for the fugitives (Jer. iv. 6).

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.[5]

LXXVIII. 69 CVI. 4 CVIII. 6–13 CXXXVIII. 7.

6 God hath spoken in his holiness,[6] "I will rejoice, and divide Sichem[7] : and mete out the valley of Succoth.[7]

LXXXIX. 34.

7 "Gilead[8] is mine, and Manasses[8] is mine : Ephraim[9] also is the strength of my head ;[10] Judah[9] is my law-giver ;[11]

8 "Moab[12] is my wash-pot ;[13] over[14] Edom[15] will I cast out my shoe[16] : Philistia,[17] be thou glad of me."

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displayed because of the truth.[18] Selah. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people." *Is.* xi. 10. "Set ye up an ensign upon the bare mountain, . . . the LORD of hosts mustereth the host for battle." *Is.* xiii. 2, 4.

Appeal to God's promises of old.

5 That thy beloved may be delivered, save with thy right hand, and answer us.

7 Ephraim also is the defence of mine head; Judah is my sceptre (*or*, law-giver). "It is evident that our Lord sprang out of Juda." *Heb.* vii. 14. 1 *Chr.* v. 2.

8 Philistia, shout[19] thou because of me. "On all the housetops of Moab, and in the streets thereof there is lamentation every where: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD."

"When Moses prayed with his arms outstretched, typifying the Cross, he called the name of the altar built there Jehovah my banner. Ex. xvii. 15. Comp. Is. v. 25, 26. Christ rises from the dead with the Cross as the banner of a war in which there can be no defeat." — Benson. 5 Collect for Third Sunday after Epiphany. 6 Comp. 2 Sam. viii. 8–11. 7 Shechem; the capital of Samaria. Succoth; east of the Jordan. Jacob's first resting places as he approached and entered the promised land after his exile; Gen. xxxiii. 17, 18. By Shechem and Succoth the Psalmist denotes in general terms the whole land of Israel, which was to be brought under the rule of David. 8 Gilead; east of the Jordan. Manasseh; north of Gilead (part *here* referred to). 9 Ephraim; most important northern tribe. Judah; most important southern tribe. This was true about those tribes only in the reigns of David and Solomon. Pss. lxxx. 2, cxiv. 2. 10 As if a helmet. Ephraim very warlike; Deut. xxxiii. 17. 11 Gen. xlix. 10. 12 Moab; east of Dead Sea. See Pusey's Minor Prophets, Zeph. ii. 8, notes. 13 The vessel for washing feet expresses her extreme humiliation. 14 Or, 'unto.' 15 Edom; south of Palestine. 16 To throw a shoe to a slave to be cleaned. "Edom, the descendant of him who despised his birthright (Gen. xxxvi. 8), is deprived of his independence." — Kay. A 'shoe' was the symbol of taking possession (Ruth iv. 7, 8). "This also explains the custom of kissing the Pope's slipper, as claiming possession of, and dominion in the Church." — Edersheim. 17 A country on the Mediterranean extending from Joppa to the desert south of Gaza. 18 The Truth of God was involved in the triumph of David's armies. He had promised them victory; comp. verse 6. "The Davidic sovereignty, now to be rendered permanent through the promise given by Nathan (2 Sam. vii. 9), and therefore the sure pledge of the salvation of Israel." — Thrupp. 19 "She loved to taunt Israel of old (comp. 2 Sam. i. 20), now she is to be taunted herself." — Cheyne.

9 Who will lead me[20] into the strong city[21]: who will bring me into Edom?

10 Hast not thou[22] cast us out, O God: wilt not thou, O God, go out with our hosts?

Verse 1.

11 O be thou our help in trouble: for vain is the help of man.

XX. 7 XLVI. 1 LXXX. 3 CXLVI. 2.

Jer. xlviii. 38. "Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim, unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the LORD." *Ezek.* xxv. 8–11. "Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime: but I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet: and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD." *Amos* ii. 1–3. *Zeph.* ii. 9. 2 *Sam.* viii. 2. *Is.* xv., xvi. *Jer.* xlviii. "Edom shall become an astonishment: every one that passeth by it shall be astonished, and shall hiss at all the plagues thereof." *Jer.* xlix. 17. *Ezek.* xxv. 12–14. *Amos* i. 11, 12. "I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD." *Amos* i. 8. 2 *Sam.* iii. 18, viii. 1. *Jer.* xlvii. *Ezek.* xxv. 15–17. *Zeph.* ii. 4–7. "He must reign, till he hath put all enemies under his feet." 1 *Cor.* xv. 25.

Prayer in present need.

9 Who will bring me into the strong city? who hath led me unto Edom? "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." *Is.* lxiii. 1. *Ezek.* xxxv. *Obadiah.*

10 Hast not thou, O God, cast us off? and thou goest not forth, O God, with our hosts.

11 Give us help against the adversary: for vain is the salvation of man.

'Shout;' greeting me as king (Num. xxiii. 21). "Moab, the descendant and representative of unholy lust, Moab, who had at Shittim enticed Israel to impurity, becomes at David's hands a mere receptacle of filth. Edom, the proudest and most malicious enemy of Israel, is in contumely reduced to the most menial servitude. And Philistia, the warrior-foe, who had so long oppressed God's people, and so often triumphed over them in the battle-field, is now at last, in bitter irony, bidden triumph if she can."—Thrupp. **20** The entrance is by a narrow gorge, lined by lofty precipices. Fulfilment of the prayer (2 Sam. viii. 14). **21** This rock-built city (Obad. 3) on Mount Seir was afterwards the famous Petra. **22** Emphatic in Heb.

12 Through God will we do great acts : for it is he[22] that shall tread down our enemies.

CXVIII. 13–16 XVIII. 17 XLIV. 6 LXI. 3.

Rom. Missal 2, 4 Sexagesima.

12 Through God we shall do valiantly. "A sceptre shall rise out of Israel, and shall smite the corners of Moab. . . . And Edom shall be a possession, . . . and Israel shall do valiantly." *Num.* xxiv. 17, 18. "With him is an arm of flesh; but with us is the LORD our God, to help us, and to fight our battles." 2 *Chr.* xxxii. 8. "Be strong in the Lord, and in the power of his might." *Eph.* vi. 10. "I can do all things through Christ, which strengtheneth me." *Phil.* iv. 13.

PSALM LXI. *Exaudi, Deus*

(*deprecationem*[1]).

HEAR my crying, O God : give ear unto my prayer. LV. 1 LXIV. 1.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

XLII. 8 LXIII. 2 LXXVII. 3.

3 O set me up upon the rock that is higher than I :

GOD OUR ROCK AND REFUGE IN DISTRESS AND BANISHMENT (LXI.–LXIV.).

For the Chief Musician; on a stringed instrument. (A Psalm) of David.

Our Refuge the Rock of Ages.

"WE SEE JESUS, WHO WAS MADE A LITTLE LOWER THAN THE ANGELS FOR THE SUFFERING OF DEATH, CROWNED WITH GLORY AND HONOUR." *Heb.* ii. 9.

Prayer for safety.

2 From the end of the earth will I call unto thee, when my heart is overwhelmed[2] (*or*, fainteth).

3 Lead me to the rock that is higher than I (*or*, a rock that is too high[3] for me). For thou hast been a refuge for me, a strong tower from the enemy. "The name of the LORD is a strong tower: the righteous runneth into it, and is set on high." *Prov.* xviii. 10.

61 "Later events in David's flight and the overthrow of Absalom's conspiracy form the historical background of this psalm."—Edersheim. Title. Stringed instrument; Heb. *Neginah.* Pss. iv., vi., liv., lv., lxvii., lxxvi. titles. 1 Added to distinguish this psalm from Pss. lv., lxiv. 2 Ps. cii. title. 3 "All safe retreats

for thou hast been my hope,[4] and a strong tower for me against the enemy.

XXVII. 5, 6 XL. 2 LXII. 2, 5, 7.

4 I will dwell[5] in thy tabernacle for ever[6] : and my trust[5] shall be under the covering of thy wings.[7]

XV. 1 XVII. 8 XXVII. 5 XXXI. 22 LVII. 1 LXIII. 8 XCI. 1, 4.

5 For thou, O Lord,[8] hast heard my desires : and hast given an heritage unto those that fear thy Name.

X. 19 XVI. 6, 7 LXXXVI. 11.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

XXI. 4 LXIII. 12 LXXII. 15 CXLVI. 10.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him. XXV. 9 XL. 13 XLIII. 3 LVII. 4.

4 Lit. Let me be a guest in thy tent for ever: let me take refuge in the hiding-place of thy wings. Selah. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." *Rev.* iii. 12.

5 For thou, O God, hast heard my vows:[9] thou hast given me the heritage of those that fear thy name. "In my Father's house are many mansions. . . . I go to prepare a place for you." *S. John* xiv. 2.

6 Lit. Days to the days of the King mayest thou add: may his years be for generations on generations.

Days to the King's immortal days
Thou addest, o'er and o'er;
Age after age, for Him always
Thou keepest years in store. — Keble.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." *S. John* v. 26. "There ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life." *Heb.* vii. 15, 16. 2 *Sam.* vii. 12–16.

7 Lit. May he sit before God for ever: appoint thy lovingkindness

seem to be on eminences too far for him to reach, and too high for him to climb." — Cheyne. 4 Pss. xlvi. 1, xxii. 4, notes. 5 The words translated 'dwell' and 'trust' in this verse have a more definite and special meaning, the first signifying in this connection (as in Ps. xv. 1) to become a sojourner in a temple as a suppliant under Divine protection. The word for 'trust' signifies to flee for refuge to a place of safety. Many allusions have been found in the history of oriental nations to a class of sojourners in the temples, enjoying the Divine protection as 'guests' of God; and the same word that is used here in the Hebrew, *Ger*, is found in Phœnician proper names, signifying 'the client of God.' Ps. xxxix. 14, and perhaps Pss. xciv. 6, cxlvi. 9; comp. also Ps. xxvii. 4, note. 6 "He who communes with God is always at home." 7 "The metaphor is probably suggested by the thought of the outstretched wings of the cherubim in the Sanctuary." — Bp. Barry. 8 Heb. Elohim. 9 Ps. lxxvi. 11, note. "That prayer is a blank which hath not a vow in it." — Gurnall.

8 So will I alway sing praise unto thy Name: that I may daily perform my vows.[9]

XLIV. 9 LXIII. 5 LXVIII. 4 LXVI. 12.

3 Suffrages and Bened. Visit. Sick, Churching Off., Special Prayers at **Sea. Am.** Prop. Ps. Transfig. M. [Adopted 1889]. **Int.** Palm Sunday. **Brev. Off.** and **D. H.** 1–3 Lent, 5 Ap. and Ev. **Brev. Off.** 8 P. (ferial), (Eng. ed.) 3 Itinerary. **Gk.** Visit. Sick. **Rom.** Ap. and Ev., All Saints; 3 Visit. Sick, Marriage.

and truth[11] that they may preserve him. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." *Heb.* x. 12. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." *Rev.* iii. 21.

PSALM LXII. *Nonne Deo?*[1]

MY soul truly waiteth still upon God[2]: for of him cometh my salvation.

Verse 5 XXXIII. 19 XXXVII. 7 XL. 1 XLVI. 10.

2 *He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.*

Verses 6–8 XVIII 1, 31 LXI. 3 XXXVII. 24.

3 How long will ye imagine mischief against every

For the Chief Musician; after the manner of Jeduthun. A Psalm of David.

Faith only in God's Power.

CHRIST THE ROCK OF AGES.

1 My soul waiteth in silence for God only. "This is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." *Is.* xxv. 9. "It is good that a man should hope and quietly wait for the salvation of the LORD." *Lam.* iii. 26.

2 He only is my rock and my salvation: he is my high tower; I shall not be greatly moved.

3 Lit. How long will ye set upon (*or*, rush against) a man? (How

11 The Heb. 'truth' is the same as 'faithfulness.'

62 The occasion of this psalm was probably the rebellion of Absalom; see first note of preceding psalm. Title. Jeduthun; Ps. xxxix. title, note; Ps. lxxvii. title. The Greek version reads, 'For Jeduthun.' 1 For variation of heading from the English version, see Ps. xxxvi. note. The Douay Bible (which follows the Vulgate) reads, "Shall not my soul be subject to God?" 2 "The first words are the key-note of the whole, 'My soul is all one great still-

man : ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge

4 Their device is only how to put him out whom God will exalt[3] : their delight is in lies ; they give good words with their mouth, but curse with their heart.[4]

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.[5]

Verses 1, 2 XVI. 9 XXXIX. 8.

6 *He truly is my strength and my salvation : he is my defence, so that I shall not fall.*

Verse 2.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

III 3, 8 XLVI. 1.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.[6]

IV. 5 XLII. 4 CV. 4.

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long) will ye be dashing at him, all of you, as at a leaning wall, at a tottering fence ? "All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." *S. Luke* iv. 28, 29.

4 They only consult to thrust him down from his dignity; they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5 My soul, wait in silence for God only; for my expectation is from him.

6 He only is my rock and my salvation: he is my high tower; I shall not be moved.

7 With God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Exhortation to the People to trust in God's Power.

8 Pour out your heart before him: God is a refuge for us. Selah. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." *Phil.* iv. 6.

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ness of submission waiting upon God.'" — Maclaren. The word 'still' (also in v. 5) is equivalent to 'in stillness' or 'silence.' 3 'Whom God will exalt'; follows the Latin version of Münster. 4 Pss. xii. 2, xxviii. 3, lv. 22. 5 Collect for Third Sunday after Trinity. 6 Pss. xlvi. 1, xxii. 4, notes.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

XXXIX. 6, 7, 12 CXLIV. 4.

10 O trust not in wrong and robbery; give not yourselves unto vanity: if riches increase, set not your heart upon them.[7]

XLIX. 6 LII. 8.

11 God spake once, and twice[8] I have also heard the same: that power belongeth unto God;

LXIII. 3 LXV. 6 CL. 1.

12 And that thou, Lord,[9] art merciful: for thou rewardest every man according to his work.

LXI. 7 LXXXVI. 15 IX. 8 XI. 5–8.

Int. Easter Monday. **Brev. Off.** 7 Mart. **Sar.** Trinity.

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9 Surely men of low[10] degree are a breath, and men of high[10] degree are a lie: in the balances they will go up; they are together lighter than a breath. "Thou art weighed in the balances, and art found wanting." *Dan.* v. 27. "The LORD is a God of knowledge, and by him actions are weighed." 1 *Sam.* ii. 3.

10 Trust not in oppression, and become not vain in robbery. "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because mine hand had gotten much; . . . this also were an iniquity to be punished by the judge: for I should have denied the God that is above." *Job* xxxi. 24, 25, 28. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches." 1 *Tim.* vi. 17.

12 Also unto thee, O Lord, belongeth mercy.

The power, the love is Thine;
To every heart, O Lord,
Whate'er we do, whate'er design,
Thou renderest sure reward. — Keble.

"The Son of man shall come in the glory of his Father with his angels; and then HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS." *S. Matt.* xvi. 27. Also quoted in *Rom.* ii. 6; 2 *Tim.* iv. 14; *Rev.* ii. 23, xx. 12, xxii. 12. "To the Lord our God belong mercies and forgivenesses." *Dan.* ix. 9.

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7 Collect for S. Matthew's Day. 8 "'Once' and 'twice' in parallel clauses mean 'again and again' (Job xxxiii. 14, xl. 5). The writer claims for himself an assured knowledge of certain fundamental truths, produced by the divine Spirit. A similar claim is made by another psalmist (lxxxv. 8)." — Cheyne. 9 Adonai; Divine Names (Introd.). 10 Type of the men of 'high degree' (here referred to), probably Mephibosheth, the son of Jonathan; and the type of the men of 'low degree,' Ziba, the servant of Mephibosheth.

PSALM LXIII. *Deus, Deus meus*

(*ad te.*[1])

O God,[2] thou art my God[3] : early[4] will I seek thee.

Verse 7 XLII. LIX. 16 CXVIII. 28 CXXX. 6.

2 My soul thirsteth[5] for thee ; my flesh[6] also longeth after thee : in a barren and dry land where no water is.

Verse 9 LXXXIV. 1–10 CXXII. 1 CXLIII. 6.

A Psalm of David, when he was in the wilderness of Judah.

Homesickness for God's Service.[7]

CHRIST IN THE WILDERNESS OF THIS LIFE, IN THE 'DAYS OF HIS FLESH.'

The soul's desire for God.

1 O God, thou art my God; early (*or*, earnestly[8]) will I seek thee. "My God is become my strength." *Is.* xiix. 5 (xli. 10). "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." *S. Mark* i. 35. "The Son of God, who loved me, and gave himself for me." *Gal.* ii. 20.

2 In a dry and weary land, where no water is. "A man shall be as rivers of water in a dry place, as the shadow of a great rock in a weary land." *Is.* xxxii. 2.

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63 The occasion of this psalm was probably the flight of David from Absalom through the wilderness between Jerusalem and the Jordan (see Ps. lv. 7). 2 Sam. xv. 28, xvi. 14, xvii. 2, 29. Title. Judah; the Greek version has, 'wilderness of Idumea' [Edom]. "As the whole book of Psalms is *oleum effusum* (as the Spouse speaks of the Name of Christ), an ointment poured out upon all sorts of sores, a cerecloth that supples all bruises, a balm that searches all wounds; so are there some certain psalms, that are imperial psalms, that command over all affections, and spread themselves over all occasions, — catholic, universal psalms, that apply themselves to all necessities. This is one of those; for of those constitutions which are called Apostolical, one is, that the Church should meet every day to sing this psalm. And, accordingly, S. Chrysostom testifies, 'That it was decreed and ordained by the primitive fathers, that no day should pass without the public singing of this psalm.' The spirit and soul of the whole book of Psalms is contracted into this psalm." — Donne. 1 Added to distinguish this psalm from Ps. xxii. 2 Ps. xlvi. 1, note. 3 El; Divine Names (Introd.). The strong God as the refuge of one who feels weak; comp. Ps. lix. 17. The word here is *Eli*, used by our Lord on the Cross, meaning *my* God (Ps. lix. 1, note), and never used with the pronouns of the second and third persons. "It is used as a proper and distinct Name of God. The word unveils a truth unknown beyond the precincts of revelation. It teaches us that the Almighty and Eternal gives Himself in the fulness of His being to the soul that seeks Him." — Liddon.

4 When first thine eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers do to the sun.
Give Him thy first thoughts then, so shalt thou keep
Him company all day, and in Him sleep. — Vaughan.

5 In his hunger and weakness, his longing after God became more intense; comp. Ps. lxix. 3, Heb. v. 7. 6 Ps. xvi. 10, note. 7 "Heimweh nach dem Dienst Gottes." — Julius Hammer quoted by Cheyne. 8 Earnest seeking was associated with rising for the quest early, even while it was still night; comp. verse seven. Is. xxvi. 9, Jer. vii. 13, Zeph. iii. 7.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.[9]

XXVI. 8 XXVII. 4 XLIII. 3, 4.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.[10]

XXV. XXVII. 1, 15, 16 XXXVI. 9 LXXI. 22.

5 As long as I live will I magnify thee in this manner[11] : and lift up my hands[12] in thy Name.

CIV. 33.

6 My soul shall be satisfied, even as it were with marrow and fatness[13] : when my mouth praiseth[14] thee with joyful lips.

IV. 8 XXII. 26 XXXVI. 8 LXV. 4.

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3 So have I looked upon thee in the sanctuary, to see thy power and glory.

Blessedness of fellowship with Him.

4 "To me to live is Christ, and to die is gain." *Phil.* i. 21.

Tow'rd Thee my thirsty soul, tow'rd Thee
My wasting frame is borne;

Far in a weary land and dry,
Where no cool waters shine;
Even as I gaz'd with longing eye
In Thine own favour'd shrine: —

Upon Thy power and majesty
I gaz'd: for Thy dear love
Is better than the life: to Thee
My lips would gently move. — Keble.

5 So will I bless thee while I live. "I will therefore that men pray every where, lifting up holy hands." 1 *Tim.* ii. 8. "Bless the Lord thy God alway." *Tobit* iv. 19.

6 And my mouth shall praise thee with joyful lips. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." *S. John* vi. 35.

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9 The words 'power' and 'glory' are associated with the Ark of the Covenant; 1 Sam. iv. 21, Ps. lxxviii. 62. Compare King David's words when he sent back the Ark which the Levites had brought out over Kidron. "Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will show me both it, and his habitation." 2 Sam. xv. 25. 10 "The abundant delights of fellowship with God make him insensible to external privations, are drink for him thirsty, food for his hunger, a home in his wanderings, a source of joy and music in the midst of much that is depressing." — Maclaren. 11 English Psalter, 'on this manner.' 12 Comp. Ps. xxviii. 2. 13 "The metaphor is suggested by the weariness and hunger of the writer." — Bp. Barry. "Though I cannot feast on the Peace Offerings of the Temple, I can banquet here on spiritual joys." — Bp. Wordsworth. 14 The sacramental Body and Blood of Christ have been from the earliest times called the Eucharist, or Thanksgiving Food.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

XLII. 10 LXXVII. 6 XCII. 2 CXIX. 55, 62, 148.

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

LXI. 4 CXXI. 1, 3.

9 My soul hangeth upon thee[15] : thy right hand hath upholden me.

Verse 2 LXII. 1 LXXIII. 27 LXXXVI. 11 CXIX. 20.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him[16] shall be commended : for the mouth of them that speak lies shall be stopped.

LXIV. 8, 10 CI. 10.

From primitive times the Daybreak Psalm. **Brev. Off. and D. H.** Lauds; 7, 8 L. bef. Bened. (ferial), 9 Ant. S. Stephen. **Brev. Off.** 1, 2 S. Mary Magd., 2, 3 S. John Lat. Gate, 5 Holy Name. **Rom. Missal** 1, 5 3d Sun. Easter. **Sar.** Vig. Dead. **Gk.** Dawn. **Rom.** Cons. Altar, Off. Dead; 9 S. Stephen, 10 Wed. Holy Wk.

7 When I remember thee upon my bed, I meditate on thee in the night watches. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." *S. Luke* vi. 12. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early." *Is.* xxvi. 9.

9 My soul followeth hard after thee: thy right hand upholdeth me. David said, "But if the LORD say thus, I have no delight in thee; behold, here am I, let him do to me, as seemeth good unto him." 2 *Sam.* xv. 26. "Draw me, we will run after thee." *Cant.* i. 4. "The Father is in me, and I in him." *S. John* x. 38. "Who shall separate us from the love of Christ." *Rom.* viii. 35.

His sure Judgment.

10 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

11 They shall be given over to the power of the sword: they shall be a portion for jackals.

12 Every one that sweareth by him shall glory. "Thou shalt fear the LORD thy God, and him shalt thou serve, and shalt swear by his name." *Deut.* vi. 13. "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth." *Is.* lxv. 16.

15 "The soul is always clinging, yet ever moving; always holding, yet always held. We grasp, or we should not have the hearts of children; but we are safe, not on account of its tiny grasp, but because it is held by the strength of a protecting love." — Bp. Alexander. 16 Jehovah.

PSALM LXIV. *Exaudi, Deus*

(*orationem meam, cum deprecor*[1]).

HEAR my voice, O God, in my prayer : preserve my life from fear[2] of the enemy.

IV. 1 VII. 1 LXXXVI. 2, 14 CXL. 1, 3.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;

XXXI. 22 LIX. 1–3.

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;

Verse 7 LII. 3 LVII. 5 LVIII. 6 LIX. 7.

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

XI. 2 LV. 20.

5 They encourage themselves in mischief : and com-

For the Chief Musician. A Psalm of David.

A Prayer for God's protection against the plottings of the wicked.

IN THE CRY OF DAVID, THE VOICE OF CHRIST AND HIS MARTYRS IS HEARD.

1 Hear my voice, O God, in my complaint.

2 Hide me from the secret counsel of evil-doers; from the tumult (*or*, throng) of the workers of iniquity. "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." *S. Matt.* xxvi. 3, 4. "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." *S. John* viii. 59.

3, 4 And have aimed their arrows, even bitter words: that they may shoot in secret places at the perfect: suddenly do they shoot at him, and fear not. "And the scribes . . . said, He hath Beelzebub, and by the prince of the devils casteth he out devils." *S. Mark* iii. 22. "The chief priests and the scribes sought how they might take him by craft, and put him to death." *S. Mark* xiv. 1. "Which of you convinceth me of sin? . . . They took up stones to cast at him." *S. John* viii. 46, 59.

5 They encourage themselves in an evil purpose; they commune of

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64 This psalm probably belongs to the same period as Ps. vii. 1 Added to distinguish this psalm from Pss. lv., lxi. 2 "That we, surely trusting in Thy defence, may not fear the power of any adversaries." — Matins. "That we, being defended from the fear of our enemies, may pass our time in rest and quietness." — Evensong.

mune among themselves, how they may lay snares; and say, that no man shall see them.

x. 6, 12, 14 LIX. 7.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

v. 9.

7 But God shall suddenly shoot at them with a swift arrow[3]: that they shall be wounded.

Verse 3.

8 Yea, their own tongues shall make them fall[4]: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.[5]

XXII. 32 XL. 4 LXXVII. 12.

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laying snares privily; they say, Who shall see them? "From that day forth they took counsel together for to put him to death." *S. John* xi. 53.

6 Lit. They devise iniquities; (they say), We have accomplished a well-planned device; and the inward thought of each one, and the heart, is deep.

They search and delve for ill:—
'Full deeply we have wrought our way,
We wrought with craftiest skill.'

Each dark low-winding heart and mind,
A tangled, deepening vale. — Keble.

"Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." *S. John* xi. 49, 50.

God's Judgment.

7 Lit. But God shall shoot at them with an arrow; suddenly shall they be wounded. "I saw, and behold a white horse: and he that sat on him had a bow; ... and he went forth conquering, and to conquer." *Rev.* vi. 2.

8 So they shall be made to stumble, their own tongue being against them: all that see them shall wag the head. "Then answered all the people, and said, His blood be on us, and on our children." *S. Matt.* xxvii. 25. *Jer.* xxviii. 15, 16.

9 And all men shall fear; and they shall declare the work of God, and shall wisely consider of his doing.

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3 Ps. vii. 13, 14. 4 Ps. vii. 16, 17. 5 "The Victory of the Cross." — R. M. Benson.

10 The righteous shall rejoice in the LORD, and put his trust in him : and all they that are true of heart shall be glad.

XXXII. 12 LVIII. 10 LXIII. 12 LXVIII. 3.

Brev. Off. 9 Ap. and Ev. **Rom. Missal** 1, 10 Martyrs. **Benedictine** Lauds (Wed.). **Rom.** Ap. and Ev.

10 The righteous shall be glad in the LORD, and shall take refuge in him ; and all the upright in heart shall glory.

PSALM LXV. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow[1] be performed in Jerusalem.[2]

IX. 11, 14 LXII. 1, 5 LXVI. 12 CXVI. 16.

2 Thou that hearest the prayer : unto thee shall all flesh[3] come.

XVII. 6 XXII. 27 LXVI. 3 CXLV. 18, 19, 21.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

XXXVIII. 4 XL. 15 XXXII. 1 LI. 2.

PSALMS OF THANKSGIVING AND TRIUMPH (LXV.–LXVIII.).

For the Chief Musician. A Psalm of David. A Song. A Thanksgiving Song.

PRAISE OF THE HOLY TRINITY.[4]

The people come to praise God, and entreat His pardoning mercy.

1 Praise waiteth for thee, O God, in Zion : and unto thee shall the vow be performed. *Or*, Lit. Unto thee silence[5] is praise.

2 O thou that hearest prayer. "And it shall come to pass, that before they call, I will answer ; and while they are yet speaking, I will hear." *Is.* lxv. 24 (ii. 2, 3, lxvi. 23). *S. John* xvi. 23.

3 Iniquities[6] prevail against me: as for our transgressions thou[7] shalt

65 1 Ps. lxxvi. 11, note. 2 'In Jerusalem'; from the Vulgate. 3 Man in his weakness and need. 4 The Son (vv. 4, 5); the Father (v. 8); the Holy Spirit (v. 11). See Pss. xxxiii. 6, lxvii. 1, notes. 5 Expressive of the heart in devotion waiting for God to speak. 6 "Lit. 'matters of guilts.' There is an emphasis on the plural form, the two plural nouns together strongly mark the variety of the sins spoken of." — Cheyne. The original of 'misdeeds' means perversion, or distortion, while 'sins' in the same verse signifies a breaking loose from God. Ps. xxxii. 2, note. 7 Emphatic in Heb.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.[8]

IV. 3 XXXIII. 12 XXVII. 5 XXXVI. 8 LXXXIV. 4.

5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation : thou that art the hope[9] of all the ends of the earth,[10] and of them that remain in the broad sea.

Verse 8 XLV. 5 LXVI. 2, 4 XCVI. 3 CVI. 22 CVII. 24.

6 Who in his strength setteth fast the mountains : and is girded about with power.

XCV. 4, 5 LXII. 11.

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forgive (*or*, expiate) them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 *S. John* i. 9.

4 Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, thy holy temple. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *S. John* xiv. 2, 3. "And she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day." *S. Luke* ii. 37.

Praise for His government of the world.

5 By terrible things thou wilt answer us in righteousness, O God of our salvation; thou that art the confidence of all the ends of the earth, and of them that are afar off upon the sea. "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible things for thy land." 2 *Sam.* vii. 23. "He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." *Deut.* x. 21. "And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, and his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land." *Deut.* xi. 2, 3. "The isles shall wait for his law." *Is.* xlii. 4. "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 *Cor.* i. 5.

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8 Ps. v. 7, note. 9 "God is the Hope of those who rest beneath the soil in lands that are far away; and in the ear of faith a shout, as of harvest time, is rising over the graves where God's seed has been buried in the furrows."—Bp. Alexander. 10 Comp. Ps. lxvi. 4, Acts iv. 24, 31.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.[11]

XXIX. LXXXIX. 10 XCIII. 4, 5 CVII. 29–31 II. 1.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee. Verse 5 LXVII. XLVIII. 9 LXVI. 3 CXIII. 3 CXVII. 1.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

CIV. 24.

10 The river[12] of God is full of water : thou preparest their corn, for so thou providest for the earth.

LXXII. 16 CVII. 35–37 CXLVII. 8.

11 Thou waterest her furrows; thou sendest rain into the little valleys thereof[13] : thou makest it soft with the drops of rain, and blessest the increase of it.

LXVIII. 9 LXXII. 6 CIV. 10, 13 LXVII. 6.

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7 Which stilleth the roaring of the seas, the roaring of their waves, and the tumult of the peoples. "He arose, and rebuked the winds and the sea; and there was a great calm." *S. Matt.* viii. 26. "And there was no more sea." *Rev.* xxi. 1.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." *Mal.* i. 11.

Thanksgiving for fruitful seasons.

9 Thou visitest the earth, and waterest it, thou greatly enrichest it. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." *S. John* xv. 5.

10 Thou providest them grain, when thou hast so prepared the earth.

11 Thou waterest her furrows abundantly; thou settlest the ridges thereof: thou makest it soft with showers; thou blessest the springing thereof. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." *Heb.* vi. 7. "The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow." *Deut.* xxviii. 12.

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11 Comp. Ps. lxxvi. 7–12; and 'Thanksgiving for restoring Public Peace.' 12 "Probably the water above the firmament, the treasure-house of the rain." — Bp. Barry. 13 'Thou sendest rain into the little valleys thereof'; follows the Latin version of Münster.

12 Thou crownest the year[14] with thy goodness : and thy clouds[15] drop fatness.

XXIII. 5 LXVIII. 19 CIII. 4.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

CVII. 35.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

CXLIV. 13.

Am. Prop. Ps. Circ. E., and in Sel. 4 [Adopted 1889]. **Irish** Thanksgiv. for Harvest. **Brev. Off. and D. H.** L. (Wed.). **Brev. Off. L.** Off. Dead, All Souls; 4 Off. Bp. and Confessor, Anniv. Ded. Ch., 5 P. (ferial). **Rom. Missal** 1, 2 Off. Dead. **Sar.** Bened. Cemeteries. **Gk.** 4 Bur. Laity. **Rom.** Off. Dead (2 Ant.).

12 Thou crownest the year of thy goodness; and thy paths[16] drop fatness. "He gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts* xiv. 17. "For he maketh small the drops of water: they pour down rain according to the vapour thereof; which the clouds do drop and distil upon man abundantly." *Job* xxxvi. 27, 28. "Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest." *Jer.* v. 24.

The river of the Lord runs o'er,
Hath bless'd our fields, will bless our store.
Her furrows drench, her ridges break!
Ten thousand drops, her thirst to slake,
Thou meltest o'er her crumbling mold,
Thy blessing every branch enfold.
Thine own glad year Thy bounties crown,
Thy paths in Heaven drop fatness down.— Keble.

13 The pastures of the wilderness do drop: and the hills are girded with joy. "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." *Is.* xxxv. 1.

14 The pastures are clothed with flocks; the valleys also are covered over with grain; they shout for joy, they also sing. "It shall blossom abundantly, and rejoice even with joy and singing." *Is.* xxxv. 2.

Plenty bedews the desert places:
A hedge of mirth the hills encloseth:
The fields with flocks have hid their faces:
A robe of corn the valleys clotheth.
Deserts, and hills, and fields, and valleys all,
Rejoice, shout, sing, and on Thy Name do call.
Countess of Pembroke.

14 Prayer in Thanksgiving Office. 15 'Clouds'; follows Münster. 16 Lit. chariot-tracks. "The Psalmist speaks as though the Almighty drove through the land in His chariot, and wherever He passed by, nature burst forth into unwonted luxuriance." — Jennings and Lowe.

PSALM LXVI. *Jubilate Deo*

(*omnis terra, psalmum*[1]).

O BE joyful in God, all ye lands : sing praises unto the honour of his Name; make his praise to be glorious.

Verses 7, 15 XLIV. 9 LXVIII. 4 C. 1.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars[2] unto thee.

LXV. 5 XCVI. 3 CV. 5 CXLV.

3 For all the world shall worship[3] thee : sing of thee, and praise thy Name.

LXV. 2, 5 LXVII. 3, 5 XCVI. 1, 2.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.[4]

XLIV. 1 XLVI. 8 CVII. 8.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

Verse 11 LXXIV. 16 LXXVII. 13–20 CVI. 9 CXIV. 3, 5.

For the Chief Musician. A Song. A Psalm.

Universal Praise and Triumph of the Redeemed.

CHRIST SPEAKING FOR HIS CHURCH ANTICIPATES THE HEAVENLY THANKSGIVINGS.

1 Make a joyful noise unto God, all the earth: sing forth the glory of his name: make his praise glorious. *Is.* xlii. 10–12.

2 Say unto God, How terrible are thy works! Through the greatness of thy power shall thine enemies submit themselves (*or*, yield feigned obedience) unto thee. "Great and marvellous are thy works, Lord God Almighty; righteous and true are thy ways, thou King of the ages." *Rev.* xv. 3.

3 All the earth shall worship thee and shall sing unto thee; they shall sing to thy name. Selah.

Praise of God for His wonders.

4 Come, and see the works of God; he is terrible in his doings toward the children of men.

5 They went through the river on foot: there did we rejoice in him.

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66 This psalm seems to belong to the same period as Ps. xliv. Comp. vv. 9-11 and xliv. 10–17, and v. 17 and xliv. 18, 19. Title. A Psalm; the Greek version has, 'A Psalm of Resurrection.' 1 Added to distinguish this psalm from Ps. c. 2 Comp. Ps. xviii. 45. 3 "All the earth doth worship Thee, the Father everlasting."—Te Deum. 4 The first clause of this verse is almost identical with that of Ps. xlvi. 8, and the second clause resembles Ps. cvii. 8.

6 He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

LXV. 6 XI. 5 XXXIII. 13 CXL. 8.

7 O praise our God, ye people: and make the voice of his praise to be heard;

Verses 1, 3, 15.

8 Who holdeth our soul in life: and suffereth not our feet to slip.

XVI. 12 XXI. 4 XVIII. 36 XL. 2.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver[5] is tried.

VII. 10.

10 Thou broughtest us into the snare: and laidest trouble upon our loins.[6]

XXXIV. 19 XC. 15 CXIX. 71, 75, 143.

11 Thou sufferedst men[7] to ride over our heads[8]: we went through fire and water,[9] and thou broughtest us out into a wealthy place.[10]

XLIV. 24, 25 XVIII. 16, 19 LXXI. 18, 19 CXXXVIII. 7.

"The LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were passed over: that all the peoples of the earth might know the hand of the LORD, that it is mighty." *Josh.* iv. 23, 24. *Ex.* xiv. 21, 22.

6 He ruleth by his might for ever; his eyes observe the nations: let not the rebellious exalt themselves. Selah.

Praise of God for His discipline.

7 O bless our God, ye peoples.

8 And suffereth not our feet to be moved. Cont. *Pss.* xxxv. 6, lxxiii. 17.

9 "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 *S. Pet.* i. 6, 7. *Mal.* iii. 3.

10 Thou layedst a sore burden upon our loins. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." *Heb.* xii. 6.

11 Thou hast caused men to ride over our heads. "Thou in thy

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5 Silver is completely refined when it reflects the face of the finer. See 1 S. John iii. 2, 3. 6 Comp. Ps. xxxviii. 4, "A sore burden, too heavy for me." 7 Heb. mortal men. "It is the ignominy of servitude to be tyrannized over by the creatures of a day."—Cheyne. 8 An allusion to beasts of burden, particularly to camels, whose heads the rider almost sits over. 9 Through every danger. 10 Heb. abundance. 'Wealth' was once applied to all kinds of prosperity and

12 I will go into thine house with burnt-offerings[11]:
and will pay thee my vows,[12] which I promised[13] with
my lips, and spake with my mouth, when I was in
trouble.

LXV. 1 LXXVI. 11 CXVI. 13–16 CXXXII. 1, 2.

13 I will offer unto thee fat burnt-sacrifices, with the
incense[14] of rams[15]: I will offer bullocks and goats.

LI. 19.

14 O come hither, and hearken, all ye that fear God:
and I will tell you what he hath done for my soul.

XXXIV. 11, 22 LXIII. 9.

15 I called unto him with my mouth: and gave him
praises with my tongue.

Verses 1, 3, 7 XXXIV. 1 LI. 15.

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mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." *Ex.* xv. 13. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." *Rom.* viii. 18, 21. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." *Is.* xliii. 2. "We must through much tribulation enter into the kingdom of God." *Acts* xiv. 22.

Offerings devoted to God in acknowledgment of His goodness.

13 I will offer unto thee burnt offerings of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

14 "Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." *S. Luke* viii. 39.

15 And he was extolled with (*or*, high praise was under[16]) my tongue.

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not, as now, exclusively to riches. Ps. lxix. 23. **11** The whole burnt-offering; Ps. li. 19, note. **12** *Vow* means peace-offering, the sacrificial meal, a 'communicating,' the grateful homage of an accepted soul (Lev. vii. 16, Deut. xii. 6, 11, 17). The whole burnt-offering frequently followed. "The eating of the peace-offering was a festal act of communion with God, and an eucharistic expression of thankfulness to Him." — Bp. Wordsworth. **13** Extorted by the necessity of the moment like the vow of Jephthah (Judg. xi. 35, 36 same word)." — Cheyne. **14** The fat as burned in sacrifice. **15** "The ram is the animal for the whole burnt-offering of the high priest, the princes of the tribes, and the people. The mention of 'rams' demands that the poet speak here as embracing himself along with the people." — Delitzsch. **16** "Ready for immediate use: — so sure was he of a speedy answer to his prayer. Cp. Ps. x. 7, Job xx. 12, 13." — Kay.

16 If I incline unto wickedness with mine heart: the Lord[17] will not hear me.

XXXIV. 15, 16.

17 But God hath heard me: and considered the voice of my prayer.

XXXIV. 17, 18 LXV. 2 CXVI. 1, 2.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.[18]

XXVIII. 7 CXIII. CXX. 1 CXLV.

Eng. 1st Cant. Prayers at Sea. **Am.** 1–4, 6–10, 12, 14–18 1st Cant. Prayers at Sea. **Brev. Off. and D. H.** 3 Mem. Exalt. Cross. **Brev. Off.** 3 Holy Name, 8 (pt.) Matron, 12 Anniv. Ded. Ch. **Rom. Missal** 1, 2 3d Sun. Easter, 1, 3, 14 2d Sun. Epiph. (Holy Name), 1, 4 4th Sun. Easter, 1, 7, 8, 18 5th Sun. Easter. **Gk.** Easter. **Rom.** Epiph., Off. Dead.

16, 17 If I regard iniquity in my heart, the Lord will not hear: but verily God hath heard; he hath attended to the voice of my prayer. "He that turneth away his ear from hearing the law, even his prayer is an abomination." *Prov.* xxviii. 9 (xv. 29).

18 Blessed be God, who hath not turned away my prayer, nor his mercy from me. "Him that cometh to me I will in no wise cast out." *S. John* vi. 37. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 *S. John* v. 14, 15.

PSALM LXVII. *Deus misereatur.*

God[1] be merciful unto us, and bless us: and show us the light of his countenance, and be merciful unto us;[2] LXXXV. 7 CXV. 12, 13 IV. 7 LXXX. 3, 7, 19.

For the Chief Musician; on stringed instruments. A Psalm. A Song. The Prayer of All Nations. The Church the Evangelizer of the World.

CHRIST THE LIGHT OF THE WORLD.

1 And cause his face to shine upon us. Selah. "The LORD make

17 Adonai; Divine Names (Introd.). 18 "Cum videris non a te amotam deprecationem tuam, securus esto, quia non est a te amota misericordia ejus."—S. Augustine.

67 Title. Stringed instruments; Heb. *Neginoth.* Pss. iv., vi., liv., lv., lxi., lxxvi. titles. This psalm from its simplicity, universality, and comprehensiveness has been named the 'Our Father' of the Old Testament. Like the Lord's Prayer it has seven divisions. The three-fold blessing of verses 1 6, 7, corresponds to the triple benediction in Num. vi. 24–26, and seems to be a shadowing of the Blessed Trinity. We may say, that the blessing of verse one is of the Father; of verse six, of the Son, 'our *own* God;' and of verse seven, of the Holy Spirit. See Ps. xxxiii. 6, note, Ps. lxv. note on Messianic subject, and Ps. xcix. 3, 5, 9. 1 Ps. xlvi. 1, note. 2 'And be merciful unto us'; from the Vulgate.

2 That thy way[3] may be known upon earth : thy saving health[4] among all nations.

XIX. 4 LXV. 2 XCVIII. 3, 4.

3 *Let the people praise thee, O God : yea, let all the people praise thee.*

LXVI. 3 XCVIII. 5 C. 1 CXIII. 3 CXVII. 1.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern[5] the nations upon earth.[6]

LVIII. 10 LXXXII. 8 XCVI. 10, 13 LXXII. 1–4 LXXX. 1.

5 *Let the people praise thee, O God : yea, let all*[7] *the people praise thee.*

6 Then[8] shall the earth bring forth her increase : and God, even our own God,[9] shall give us his blessing.

LXV. 11 LXXXV. 12.

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his face to shine upon thee, and be gracious unto thee." *Num.* vi. 25. "The light of the knowledge of the glory of God in the face of Jesus Christ." 2 *Cor.* iv. 6.

2 Thy salvation among all nations. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." *S. Luke* ii. 30–32. "All flesh shall see the salvation of God." *S. Luke* iii. 6. "For the grace of God that bringeth salvation hath appeared to all men." *Tit.* ii. 11. "Be it known therefore unto you, that the SALVATION OF GOD is sent UNTO THE GENTILES, and that they will hear it." *Acts* xxviii. 28. "I am the Way." *S. John* xiv. 6.

3 Let the peoples praise thee, O God; let all the peoples praise thee.

4 For thou shalt judge the peoples with equity.[10]

6 The earth hath yielded her increase: God, even our own God, shall bless us. "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 *Cor.* iii. 7. *Lev.* xxvi. 4. *Zech.* viii. 12, 13.

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3 'The Way' became the earliest name of Christ's religion; Acts ix. 2, xix. 9, 23, etc.; comp. Pss. v. 8, xxxvii. 35, lxxxvi. 11, cxix. 1; cont. Ps. i. 1. 4 The epithet 'saving' (Ps. cxix. 166, 174) would indicate that 'health' was losing its old significance (Ps. xxii. 1, note), and had become ambiguous. The expression 'saving health' has been incorporated in the 'Prayer for all Conditions of Men.' 5 Heb. lead. 6 Selah at end of verse in Heb. 7 'Yea, let all'; in English Psalter, 'let all.' 'Yea' was inserted in Standard Book of 1822 to correspond with Canticle and verse 3. 8 'Then'; follows the Latin version of Münster; also in K. J. version. 9 'Elohim, our own Elohim'; Divine Names (Introd.). Comp. 'my Elohim' (Ps. lix. 1, note). 10 Ps. cxliii. 10, note.

7 God shall bless us : and all the ends of the world shall fear him.

XXII. 27, 28 LXV. 5, 8 XXXIII. 8.

Am. Cant. E. **Eng.** Cant. Marriage; 1549, 1559 Prop. Ps. Whitsun. M. **Irish** Thanksgiv. for Harvest. **Int.** Trinity. **Brev. Off. and D. H.** Lauds Daily (also **Benedictine** , Sext (Lent). **Liturg. Coptic** 1 Breaking Bread; **Rom. Missal** 1 Maun: Thur. **Sar.** Vig. Dead. **Gk.** Easter. **Rom.** Comm. Sick, Off. Dead; 6, 7 Trin. **Jewish** Sabbath E., Feast of Ingathering [See note 11]. *See* Table Prop. Pss. note.

PSALM LXVIII. *Exsurgat Deus.*

LET God arise,[1] and let his enemies be scattered : let them also that hate him flee before him.

Verses 12, 14 X. 13 XLV. 4–6 XCIV. 1, 2 XCVIII. 2 CXXXII. 8.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

I. 5.

For the Chief Musician. A Psalm. A Song of David.

The Majesty and Power of God's perpetual Presence with His People. The Church, the Godbearer, in her grand procession. "Passages of God from mountain to mountain, from victory to victory."—Herder. "Celebration of the various sanctuaries of God."—Bp. Alexander.

THE RESURRECTION, ASCENSION, AND SESSION OF CHRIST THE CAPTAIN OF OUR SALVATION, WHO IS "OVER ALL, GOD, BLESSED FOR EVER." THE DESCENT OF THE HOLY GHOST.

The Cloud moves onward and the Ark is carried forward. God the Deliverer of His People.

1 "And when the cloud was taken up from over the tabernacle, the children of Israel went onward." *Ex.* xl. 36. "It came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and let thine enemies be scattered; and let them that hate thee flee before thee." *Num.* x. 35. "He hath scattered the proud in the imagination of their hearts." *S. Luke* i. 51.

2 As smoke is driven away, so drive them away.

11 According to Bp. Walsh in Voices of the Psalms.

68 This psalm apparently contains portions of battle hymns of various periods, the opening verses dating back to the conquest of Palestine. Probably under various forms this was always the national Pæan. When the army marched, the Ark was borne in the midst (Josh. vi. 11); and verses 15–18 may relate to David's final establishment of the Ark on Zion (2 Sam. v. 7, 9). In the Christian Church the psalm has continued in use as the Pentecostal Hymn of Triumph to celebrate the bending of all nations to the sway of the Holy Spirit (verses 28–31). 1 The Prayer of the Elder Church for the Messiah; of the disciples when Christ lay in the tomb; and the Church's daily prayer for His Second Coming and the prevailing of the Power of the Holy Ghost.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

XXXII. 12 LXIV. 10 LXVI. 1.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens,[2] as it were upon an horse;[2] praise him in his Name JAH, and rejoice before him.

Verse 32 CXXXVIII. 2 CXLV. 21.

5 He is a Father of the fatherless, and defendeth the cause[3] of the widows[4]: even God in his holy habitation.[5]

Verse 19 X. 16, 20 CXLVI. 9.

6 He is the God that maketh men to be of one mind[6] in an house, and bringeth the prisoners out of captivity: but letteth the runagates[7] continue in scarceness.[8]

CXIII. 8 LXIX. 34 CII. 20 CVII. 16, 34, 41.

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3 But joy, ye just! Before His Face rejoice!
Bright be each heart, and jubilant each voice!
R. M. Benson.

4 Cast up a high way for him that rideth through the deserts; his name is JAH;[9] and exult ye before him.

Sing ye to God! with harps His Name forth tell!
Make way for Him, Who through the deserts rides!
JAH is His Name, Who o'er our hosts presides!
Before His Face let shouts of triumph swell! — R. M. B.

"Prepare ye in the wilderness the way of the LORD, make straight in the desert a high way for our God." *Is.* xl. 3. "Prepare ye the way of the Lord, make his paths straight." *S. Matt.* iii. 3.

5 Lit. A father of the orphans, and an advocate of the widows, is God in his holy habitation.

God is the orphan's Father: He
The Judge of widow'd penury!
His Holy Mansion here we see! — R. M. B.

"In thee the fatherless findeth mercy." *Hos.* xiv. 3. "I will not leave you orphans: I will come to you." *S. John* xiv. 18. *Deut.* x. 18. *S. James* i. 27.

6 God setteth the solitary in families: he bringeth out the prisoners into prosperity; but the rebellious[10] dwell in a parched land.

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2 'Magnify him that rideth upon the heavens'; these words seem to follow the Latin version of Münster. 'Rideth upon the heavens' may, however, follow the Septuagint and Vulgate, which read, 'Who ascendeth above the sunset.' The words 'as it were upon an horse' follow Münster. 3 'Cause' may follow Münster. 4 "The Rabbis noted that wherever God's goodness was spoken of in Scripture, there His condescension was also immediately indicated." — Edersheim. Comp. Deut. x. 17, 18, Is. lvii. 15. "As his majesty is, so is his mercy." Ecclus. ii. 18. Widows and orphans were specially defenceless in ancient times; cp. Is. x. 2, Mal. iii. 5, Acts vi. 1, 2 Macc. iii. 10. 5 2 Chr. xxx. 27. 6 'Of one mind'; from Gk. version through Lat. 7 Probably the same word as 'renegades.' The Great Bible has 'rennegates.' 8 i. e. scarcity. 9 Lit. His Name is *in* JAH, i. e. His unchanging essence is expressed in this title (Heb. xiii. 8) which is the emphatic poetical form of Jehovah. Pss. civ. 35, cxviii. 5, notes. 10 "Those Israelites who 'take

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

LXXVIII. 53 CVI. 9.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

XVIII. 7 LXXVI. 8 LXXVII. 18 CXIV. 7.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.[11]

LXXII. 6 LXXVIII. 24, 25 CV. 39 CXLV. 16.

God maketh the lonely ones
To sit in a home of their own;
He bringeth the fetter'd ones forth,
To places happy and free;
Only the rebels must dwell
In a land blanched white by the sun.
Bp. Alexander.

"To bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house." *Is.* xlii. 7.

His care for His people in the wilderness.

7, 8 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah—the earth trembled, the heavens also dropped at the presence of God: even yon Sinai trembled at the presence of God, the God of Israel.

Before Thy people's face, O God,
Thy marching Form the desert trod:
Then quaked the Earth: yea! then the Heaven
From Face of God was downward driven.
Great Sinai shudder'd from God's Face,
The God of Israel's chosen race.—R. M. Benson.

"LORD, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, yea, the clouds dropped water. The mountains flowed down at the presence of the LORD, even yon Sinai at the presence of the LORD, the God of Israel." *Judg.* v. 4, 5. *Ex.* xix. 16–18.

9 Thou, O God, didst send a plentiful rain, thou didst confirm thine inheritance, when it was weary. "Then said the LORD unto Moses, Behold, I will rain bread from heaven for you." *Ex.* xvi. 4. "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." *S. John* vi. 31, 51.

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another (god) in exchange' (Ps. xvi. 4), and shut themselves out from the 'covenant of promise' (Is. lxv., lxvi.)."—Cheyne. 11 Comp. 'A Prayer for the Clergy and People,' and 'Thanksgiving for Rain.'

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

XXIII. 5 LXIX. 34 CVII. 41 CXXXII. 16.

11 The Lord[12] gave the word : great was the company of the preachers.[13]

XXXIII. 4, 6, 9.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

Verse 1 CX. 5 CXLV. 20.

13 Though ye have lain[14] among the pots,[15] yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

XLV. 10, 14 LXXII. 10, 15.

14 When the Almighty[16] scattered kings[17] for their sake : then were they as white as snow[18] in Salmon.[19]

LXXXIX. 11

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10 Thy congregation (*or*, troop) dwelt therein.[20]

So in that lone land
The armies of Thy chosen dwelt long years.
Bp. Alexander.

"Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 4, 6.

Rejoicing in the spoils after a mighty victory. The Church's great triumph over the enemy.

11 The Lord giveth the word: the women[21] that publish the tidings[22] are a great host.

12 Kings of armies flee, they flee: and she that tarrieth at home divideth the spoil.[23]

13 When ye lie among the sheepfolds, it is as the wings of a dove covered with silver, and her pinions with yellow gold.[24]

14 When the Almighty scattered kings therein, it was as when it snoweth (*or*, it snowed) in Zalmon.

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12 Adonai; Divine Names (Introd.). 13 Verses 11–14 seem to be the fragment of an old song, like that of Deborah. 14 In English Psalter 'lien' old form for 'lain.' 15 'Pots' (also in K. J. version); the version of Münster has '(nigras) tripodes.' 16 Heb. Shaddai (Ps. xci. 1); see Divine Names (Introd.). 17 Pss. cxxxv. 10, 11, cxxxvi. 17, 20. 18 "The brightness, coolness, and beauty of snow, are always used in Scripture as types of joy and refreshment." — Bp. Alexander. 19 A hill so called from its black shady woods, near Shechem in Samaria (Judg. ix. 48). "'Snow in Salmon' is a proverbial expression for gleams in gloom, or day-light in darkness." — Bp. Wordsworth. 20 In the wilderness during the forty years' wandering. 21 The Septuagint ignores the *feminine* gender of these heralds of good tidings, and thus prepares the way for an accumulation of Patristic expositions which culminate in the well-known 'great was the company of the preachers.' 22 The Heb. signifies tidings of victory. See Ex. xv. 20, Judg. v. 1, 12, 1 Sam. xviii. 6, S. Matt. xxviii. 7–9, S. Mark xvi. 9, S. Luke xxiv. 10, S. John xx. 17, 18. 23 Comp. Judg. v. 19, 30. 24 It is a time of prosperity after victory.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.[25]

16 Why hop[26] ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the LORD will abide in it for ever.[27]

LXXVI. 2 LXXXVII. 1 LXXVIII. 69, 70.

17 The chariots[28] of God are twenty thousand, even thousands of angels[29] : and the Lord[12] is among them as in the holy place of Sinai.[30]

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the LORD[31] God might dwell among them.

VII. 7 XLVII. 5 XXIV. 7, 9 CXIII. 4, 5 LXXII. 9

The Ark brought to Sion, God's chosen abode. Christ's Ascension.

15 A mountain of God is the mountain of Bashan; an high mountain is the mountain of Bashan.

16 Why look ye askance, ye high mountains, at the mountain which God hath desired for his abode? yea, the LORD will dwell in it for ever. "It shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains." *Is.* ii. 2. "Lo, I am with you alway, even unto the end of the world." *S. Matt.* xxviii. 20.

17 The chariots of God are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the sanctuary (*or.* Sinai is in the sanctuary).

Chariots of our God are twice ten thousand,
Thousands told again and yet again:
And the Lord's Great Presence is among them
Here in Sion, as in Sinai then. — Bp. Alexander.

"Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." *Heb.* xii. 22. *S. Matt.* xxvi. 53.

18 Thou hast ascended on high, thou hast led away captives; thou

"Everything shall gleam and glitter with silver and gold." — Delitzsch. "Nearly all see in the dove, and the glittering of her wings in the sunshine, an emblem of prosperity and peace." — Perowne. "O discipuli Christi, quamvis, mortuo Christo, squalore et mœrore deformati fueritis, deinceps jam eo vivente nitebitis." — Castalio. 25 "Perhaps another quotation from an old song, expressing the popular veneration for the Bashan-mountains. The original context may well have referred to Israel's victories over Og. The mountain-god was unable to protect his worshippers from Jehovah's army." — Cheyne. Bashan is east of the Jordan and the sea of Galilee, including the lofty Hermon. 26 Follows the version of Münster. 27 Pss. ii. 6, cxxxii. 14, 15. 28 Those of the heavenly host (2 Kin. ii. 11, 12, vi. 17, and comp. Deut. xxxiii. 2). Cont. with chariots of enemies (Ps. xx. 7). 29 'Thousands of angels' (also K. J. version); follows the version of Münster. 30 Sinai is, as it were, transferred to Sion.

And Israel views within her shrine
(Blest seat of majesty divine)
The scene that erst His tribes beheld
On Sinai's mystic top reveal'd. — Merrick.

31 Jah; v. 4, note.

19 Praised be the Lord[12] daily : even the God[32] who helpeth us, and poureth his benefits upon us.

Verses 5, 6 LV. 23 III. 8 XVIII. 47 XXV. 4.

20 He is our God,[32] even the God[32] of whom cometh salvation : GOD[33] is the Lord,[12] by whom we escape death. XVIII. 1, 17 LVI. 13 LXVII. 6 CXXIV.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness. XCI. 13 CX. 5, 6.

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hast received gifts among men,[34] yea, among the rebellious[35] also, that the LORD God might dwell with them. "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, WHEN HE ASCENDED UP ON HIGH, HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS UNTO MEN." *Eph.* iv. 7, 8. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." *S. John* xvi. 7. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." *Acts* ii. 4, 33. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." *Col.* ii. 15.

Praise of the Divine Conqueror.

19 Blessed be the Lord, who daily beareth our burden, even the God who is our salvation. Selah. "His compassions fail not. They are new every morning." *Lam.* iii. 22, 23. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." *S. Matt.* viii. 17. "Casting all your care upon him; for he careth for you." 1 *S. Pet.* v. 7.

20 God is unto us a God of deliverances; and unto JEHOVAH the Lord belongeth escape from death. "The LORD killeth and maketh alive: he bringeth down to the grave, and bringeth up." 1 *Sam.* ii. 6. "If God be for us, who can be against us?" *Rom.* viii. 31.

21 But God shall smite through the head of his enemies, the hairy scalp of such an one as goeth on still in his guiltiness. "It [i. e. the woman's Seed, Christ] shall bruise thy head." *Gen.* iii. 15. "The God of peace shall bruise Satan under your feet shortly." *Rom.* xvi. 20.

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32 El; Divine Names (Introd.). 33 Heb. Jehovah. 34 It was in Christ's character as 'the *Man*,' 'the Second *Adam*,' (the Heb. is lit. '*in* the man,' *in the Adam*), that He *gave* those gifts, which at His Ascension, He *received*, *in order to give*. "Thou hast *received* gifts *in the man*, received gifts in Thy Humanity; and when S. Paul forges this old link into the new chain of his great argument about the enabling of the Church with its diversities of operations, he first puts it back again into the fire of inspiration and it comes out, 'Therefore *God* saith, Having ascended up on high, He gave gifts unto men.'" — Bp. W. C. Doane. Jesus Christ "after that He had made perfect our Redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men." — Prayer in 'The Form of Ordaining or Consecrating a Bishop.' 35 "This completes the picture of the triumph. *All* — even those nations which hold out the longest must finally acknowledge His sway." — Perowne. The Ark was finally placed in the stronghold of the most stubborn of Israel's foes.

22 The Lord[12] hath said, I will bring my people[36] again, as I did from Basan[37] : mine own will I bring again, as I did sometime[36] from the deep of the sea.

CXXXIX. 6, 7.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God[38] and King, goest in the sanctuary.

XLVII. 5.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.[39]

LXXXVII. 7 CXLIX. 3 CL. 3-5.

26 [40]Give thanks, O Israel, unto God the Lord[12] in the congregations : from the ground of the heart.[41]

CXXXV. 19, 20 CXLV. 21.

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22 The Lord said, I will bring again from Bashan, I will bring them again from the depths of the sea.

From Bashan I will bring again My people, saith the Lord,
Yea, bring them from the ocean-main. — Littledale.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations; . . . and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations." *Joel* iii. 1, 2.

23 That thou mayest dip thy foot in blood, that the tongue of thy dogs may have its portion from thine enemies.

The triumphal procession bearing the Ark to Zion.

24 They have seen thy goings,[42] O God, even the goings of my God, my King, into the sanctuary (*or*, in the sanctuary; *or*, in holiness).

25 The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels.

First singers, minstrels last are seen;
Maidens their timbrels toss between.
R. M. Benson.

26 Bless ye God in the congregations, even the Lord, ye that are of the fountain of Israel.

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36 'My people' (also K. J. version), 'Mine own . . . as I did sometime': follows Münster. 37 Reference to the bringing of the Israelites across the Jordan (from Bashan) and through the Red Sea. In Ps. xxii. 12, 'bulls of Bashan' stand for Israel's foes. 38 'My El'; Ps. lix. 1, note. Divine Names (Introd.). 39 The Instrumental Accompaniment (Introd.). 40 This and the following verses may be the song of the maidens. 41 'From the ground of the heart'; follows Münster. 42 Royal processions.

27 There is little Benjamin their ruler,[43] and the princes of Judah[44] their council[45]: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee[46]: stablish the thing, O God, that thou hast wrought in us,

Verse 34 VIII. 2 XVIII. 32, 39 LXXXIV. 5, 7.

29 For thy temple's[47] sake at Jerusalem: so shall kings bring presents unto thee.[48]

II. 10–12 XLV. 13 LXXII. 10, 11 LXXVI. 11, 12.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war;

In gather'd tribes, bless God! Recount
The Lord's high power, all ye who spring from Israel's fount.
R. M. B.

27 The princes of Judah and their council (*or*, company), "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." *S. Luke* xxii. 29, 30.

All nations shall render allegiance to Christ, Who sitteth at the right hand of God.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Thy God empower'd thee.
God! do Thou
Empower in us Thy working now.—R. M. B.

30 Rebuke[49] the wild beast[50] of the reeds,[51] the multitude of the bulls,[52] with the calves of the peoples, trampling under foot the pieces of silver (*or*, every one submitting himself with pieces of silver); he hath scattered the peoples that delight in war.

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43 *Little* Benjamin; youngest son of Jacob, or smallest tribe; 1 Sam. ix. 21. From his tribe came Israel's first king, Saul, which may be why Benjamin is mentioned before Judah. 44 Largest tribe; Ps. lx. 7. The tribes of Benjamin and Judah represented the Southern Kingdom, as Zebulon and Naphtali did the Northern, thus showing the unanimity of the whole nation. From these four tribes came all the Apostles except Judas Iscariot. The Galileans belonged to Z. and N. (S. Matt. iv. 13); 'Our Lord's brethren' to J.; and S. Paul to B. (Phil. iii. 5). The name Paul means 'little,' perhaps with reference to his stature; and he was in the Church the 'ruler' of the Gentiles, whose ingathering is celebrated in this psalm. 45 In English Psalter, 'counsel.' 46 'Strength for thee'; follows Münster. 47 The word 'temple' was used of the abode of the Ark before the time of Solomon's Temple (1 Sam. i. 9). 48 2 Sam. viii. 10, 2 Chr. xxxii. 23, Is. xviii. 7. 49 Ps. ix. 5. 50 The crocodile, or hippopotamus, symbolizing Egypt (Is. xxxvi. 6). 51 Job xl. 21. 52 Leaders of the nations: calves; the nations themselves.

31 Then shall the princes come out of Egypt : the Morians' land[53] shall soon stretch out her hands unto God. LXV. 2 LXVI. 1 LXVII. 2.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;[12]

Verse 4 CXXXVIII. 4, 5.

33 Who sitteth in the heavens[54] over all, from the beginning : lo, he doth send out his voice ; yea, and that a mighty voice. XXIX. XLVI. 6.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

Verse 28 LXVI. 6 XVIII. 11.

31 Princes shall come out of Egypt; Ethiopia[55] shall haste to stretch out her hands[56] unto God. "Thus saith the LORD, the labour of Egypt, and the merchandise of Ethiopia . . . shall come over unto thee." *Is.* xlv. 14. "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. . . . And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day; yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the LORD, and shall perform it." *Is.* xix. 19, 21. "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." *Zeph.* iii. 10. "How hear we every man in our own tongue, wherein we were born? . . . the dwellers in Egypt, and in the parts of Libya about Cyrene . . . we do hear them speak in our tongues the wonderful works of God." *Acts* ii. 8, 9, 10, 11. "Behold, a man of Ethiopia, . . . under Candace queen of the Ethiopians, . . . had come to Jerusalem for to worship." *Acts* viii. 27.

32 O sing praises unto the Lord. Selah.

33 To him that rideth upon the heaven of heavens, which are of old; Lo, he uttereth his voice, and that a mighty voice. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." *S. John* v. 25.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the skies.

53 The land of the Moors, Ethiopia. 54 Comp. Deut. xxxiii. 26. 55 Heb. Cush. 56 In adoration, or in offering oblations.

Rebuke the throngning mass
Of the men who hold the lance —
The swarming horde of the bisons,
The young steers among the herds
That are nations of mighty men —
Till they move themselves restlessly forward,
With tribute of silver bars.
He has scattered the hordes of nations
Whose will is the onset of war.
— Nobles shall come out of Egypt,
And Cush — his hands in haste
Shall yet be uplifted to God.

Paraphrase of Bp. Alexander.

35 O God, wonderful art thou in thy holy places : even the God[32] of Israel, he[57] will give strength and power unto his people. Blessed be God.

Verse 8 LXV. 6 XX. 2 CX. 2 LXXII. 18.

Prop. Ps. Whitsun. M.; 19, 20 3d Cant. Prayers at Sea. **Am. Anth.** [Adopted 1886] Instit. Off. **Eng.** 1549, 1552, 1559, 1604 and **Scotch** 1637 Prop. Ps. Asc. E. **Brev. Off. and D. H.** 3, 35 Holy Innocents, 18 Asc. **Brev. Off.** 1, 17 Holy Guardian Angels, 16 Nativ. B. V. M., 20 Exalt. Cross, 33 Ant. Beheading S. John Bapt., 35 All Saints, Off. Mart., (Eng. ed.) 1–3 Commend. Soul. **D. H.** 3, 35 All Saints. **Rom. Missal** 1, 28, 29 Pent., 17, 18 32, 33 Asc., 35 Mart. **Sar.** Cons. Church. **Gk.** 1–3 Easter. **Rom.** Pent., Cons. Altar; 4 Martyrs, 2d Sun. Epiph. (Holy Name), 28, 29 Marriage. **Jewish** Pentecost.

35 O God, thou art terrible out of thy holy places: the God of Israel, he giveth strength and power unto his people. Blessed be God.

Thy terror clothes each holy place,
O God, Thou God of Israel's race!
He gives His people strength and store!
Blessed be God for evermore! — R. M. Benson.

"He was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." *Gen.* xxviii. 17. "He giveth power to the faint; and to him that hath no might he increaseth strength. . . . They that wait upon the LORD shall renew their strength." *Is.* xl. 29, 31.

PSALM LXIX. *Salvum me fac* (*Deus*[1]).

SAVE me, O God : for the waters are come in, even unto my soul.[2]

Verses 15, 16 XLII. 9 LIV. 1 LXXXVIII. 17 CXXIV.

PSALMS OF SUFFERING AND REPROACH (LXIX.–LXXI.).

For the Chief Musician; set to 'The Lilies.' (A Psalm) of David.

The cry of a sufferer in the depths of sorrow on account of the malice of enemies.

CHRIST IN HIS ENDURANCE OF MAN'S TREACHERY AND CRUELTY.

1 "Then saith he unto them, My soul is exceeding sorrowful, even unto death." *S. Matt.* xxvi. 38. *Jonah* ii. 5.

57 Emphatic in Heb.

69 This psalm cannot be referred to any known circumstance in David's life. It bears most resemblance to Ps. xxxv. It has become the utterance of "the Church outwardly perpetuating the Passion by endurance of the world's hatred." — R. M. Benson. There is no psalm except the 22nd more distinctly applied to Christ in the New Testament. Title. 'The Lilies' (Heb. *Shoshannim*) may be the name of a melody. Pss. xlv., lx., lxxx. titles. 1 Added to distinguish this psalm from Ps. xii. 2 "His afflictions as it were penetrated to his conscience

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.[3]

3 I am weary of crying ; my throat is dry : my sight faileth me for waiting so long upon my God.[4]

Verse 22 XXII. 15 XXXI. 10 LXXXVIII. 9.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

XXXV. 7, 19 XXXVIII. 19 LIX. 3 CIX. 2.

5 I paid[5] them the things that I never took : God, thou[6] knowest my simpleness,[7] and my faults are not hid from thee. XXXV. 11 XL. 15.

6 Let not them that trust in thee, O Lord[8] GOD of hosts,[9] be ashamed for my cause : let not those that seek thee be confounded through me, O Lord[10] God of Israel.

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2 I sink in deep mire, where there is no standing. Cont. *Ps.* xl. 2.

3 I am weary with crying; my throat is dried: mine eyes fail while I wait for my God. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." *Heb.* v. 7. "Jesus saith, I thirst." *S. John* xix. 28.

4 They that would cut me off, being mine enemies wrongfully, are mighty. Jesus said "This cometh to pass that the word might be fulfilled that is written in their law, THEY HATED ME WITHOUT A CAUSE." *S. John* xv. 25.

5 Then I had to restore that which I took not away. O God, thou knowest my foolishness; and my guiltinesses are not hid from thee.

They force me guiltless to resign
As rapine, what by right was mine.
Psalms in Metre.

"The LORD hath laid on him the iniquity of us all." *Is.* liii. 6. *Jer.* xv. 10.

6 Let not them that wait for thee be put to shame through me, O Lord GOD of hosts: let not those that seek thee be brought to dishonour through me, O God of Israel. "Blessed is he, whosoever shall not be offended in me." *S. Matt.* xi. 6.

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raising fears and perplexities there by reason of his sins."—Gurnall. 3 Lam. iii. 54. 4 'My Elohim'; Ps. lix. 1, note. 5 So Christ laid down His life. In the second part of the verse, the Church, His Body, speaks through her Head. 6 Emphatic in Heb. 7 The word is here used in a bad sense, meaning folly. 8 Adonai; Divine Names (Introd.). 9 Heb. Jehovah of hosts (Divine Names). 10 Not found in any version.

7 And why?[11] for thy sake have I suffered reproof : shame hath covered my face.

LXXXIX. 40, 44 XLIV. 16, 22.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

XXXI. 13 XXXVIII. 11 LXXXVIII. 7, 18.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me. CXIX. 139 CXXXII. 1–5 LXXXIX. 49, 50.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

CIX. 23 XXXV. 13, 14.

11 I put on sackcloth also : and they jested upon me.

CIX. 24.

12 They that sit in the gate[12] speak against me : and the drunkards make songs upon me.

XXXV. 15, 16, 21.

His afflictions due to zeal for righteousness.

7 Because for thy sake I have borne reproach. "O LORD, . . . know that for thy sake I have suffered reproach." *Jer.* xv. 15. "He was despised, and rejected of men; a man of sorrows, and acquainted with grief." *Is.* liii. 3. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." *S. Matt.* xxvi. 67. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." *S. Luke* vi. 22. *Acts* v. 41. 2 *Cor.* xii. 10.

8 "He came unto his own, and his own received him not." *S. John* i. 11. "Neither did his brethren believe in him." *S. John* vii. 5. "We know that God spake unto Moses: as for this fellow, we know not from whence he is." *S. John* ix. 29.

9 Jesus said, "Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, THE ZEAL OF THINE HOUSE HATH EATEN ME UP." *S. John* ii. 16, 17. *S. Matt.* xxi. 12, 13. "For even Christ pleased not himself; but, as it is written, THE REPROACHES OF THEM THAT REPROACHED THEE FELL ON ME." *Rom.* xv. 3.

10 When I wept, and chastened my soul with fasting, that was to my reproach.

11 When I made sackcloth my clothing, I became a proverb unto them.

12 And I am the song of the drunkards. "I am become a derision

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11 The expressions 'And why?' and 'For why?' (Ps. xvi. 11, note) are evidently not interrogative but relative or demonstrative forms in the Psalter, and should properly be printed without any mark of punctuation. 12 The place for administration of justice (Ruth iv. 1, 2 Sam. xv. 2, xix. 8), and the chief place of concourse (2 Sam. xviii. 24, Neh. viii. 1, 3); all, both high and low, deride him

13 But, LORD, I make my prayer[13] unto thee: in an acceptable time.

LXIV. 1 LXV. 2 XIX. 14 XXXII. 7.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

Verse 17 V. 7 LIV. 2 CXIX. 41.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

Verses 1, 2 XXXV. 17 CXLIV. 7.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit[14] shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable[15]: turn thee unto me according to the multitude of thy mercies:

Verse 14 LXIII. 4 CIX. 20 LXXXVI. 15, 16.

18 And hide not thy face from thy servant; for I am in trouble: O haste thee, and hear me.

XXII. 1 XXV. 16 XXVII. 10 LXXXVIII. 14.

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to all my people; and their song all the day.... Thou hast heard their reproach, O LORD, and all their devices against me; the lips of those that rose up against me, and their imagination against me all the day. ... I am their song." *Lam.* iii. 14, 61–63.

Prayer for deliverance.

13 But as for me, my prayer is unto thee, O LORD, in an acceptable time. "Thus saith the LORD, In an acceptable time have I answered thee, and in a day of salvation have I helped thee." *Is.* xlix. 8. "Behold, now is the accepted time; behold, now is the day of salvation." 2 *Cor.* vi. 2.

14 O God, in the abundance of thy mercy, answer me in the truth of thy salvation.

17 Answer me, O LORD; for thy loving-kindness is good. "Though he cause grief, yet will he have compassion according to the multitude of his mercies." *Lam.* iii. 32.

18 Answer me speedily.

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13 "Heavier the cross, the heartier prayer." — From the German. 14 The word here means a 'well,' — abandoned wells being used as prisons. 15 Ps. xli. 3, note.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

CXLV. 18 CXIX. 150, 151.

20 Thou[6] hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

XXII. 6, 7 XXXV. 22 CII. 8 CIX. 24–26 CXLII. 3.

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

CXIX. 28 CXLII. 4, 5.

22 They gave me gall[16] to eat : and when I was thirsty they gave me vinegar to drink.

Verse 3.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth[17] be unto them an occasion of falling.[18]

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.[19]

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19 Draw nigh unto my soul, and redeem it: ransom me because of mine enemies.

20 "Jesus, . . . who for the joy that was set before him endured the cross, despising the shame." *Heb.* xii. 2.

21 Reproach hath broken my heart. "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow." *Lam.* i. 12. "He . . . saith unto Peter, What, could ye not watch with me one hour?" *S. Matt.* xxvi. 40. "All the disciples forsook him, and fled." *S. Matt.* xxvi. 56. *Acts* xiii. 27.

22 They gave me also gall for my meat. "They gave him vinegar to drink mingled with gall." *S. Matt.* xxvii. 34. "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished." *S. John* xix. 28–30. *Jer.* viii. 14. *Lam.* iii. 19.

Punishment invoked upon the wicked.

23, 24 Let their table before them become a snare; and when they are in peace, let it become a trap. Let their eyes be darkened, that they

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16 The drinking of gall was a customary part of the punishment of the cross. 17 i. e. welfare, advantage. Ps. lxvi. 11, note. 18 "The imprecations in these verses are revolting only when considered as the expression of malignant selfishness. The general doctrine of providential retribution, far from being confined to the Old Testament, is distinctly taught in many of our Saviour's parables." — J. A. Alexander. The Imprecatory Psalms (Introd.). 19 "Observe the Divine

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

CIX. 16, 17.

26 Let their habitation be void : and no man to dwell in their tents.[20]

CIX. 9.

27 For they persecute him whom thou hast smitten : and they talk how they may vex[21] them whom thou hast wounded.[22]

XLI. 5–9.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

I. 6 LXXXI. 13.

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see not; and make their loins continually to shake. "David saith, LET THEIR TABLE BE MADE A SNARE, AND A TRAP, AND A STUMBLING-BLOCK, AND A RECOMPENSE UNTO THEM: LET THEIR EYES BE DARKENED, THAT THEY MAY NOT SEE, AND BOW DOWN THEIR BACK ALWAY." *Rom.* xi. 9, 10 (7, 8, 25). *Mal.* ii. 2.

25 And let the fierceness of thine anger overtake them.

26 Let their habitation (*or*, encampment) be desolate. "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . . For it is written in the book of Psalms, LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL THEREIN." *Acts* i. 16, 20. "Behold, your house is left unto you desolate." *S. Matt.* xxiii. 38.

27 And they tell of the sorrow of those whom thou hast wounded. "We did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. . . . It pleased the LORD to bruise him." *Is.* liii. 4, 5, 10. "One shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." *Zech.* xiii. 6.

28 Add iniquity[23] unto their iniquity: and let them not come into thy righteousness. Cont. *Ps.* lxxxiv. 7. "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind." *Rom.* i. 28. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." *Rev.* xxii. 11. *Jer.* xvii. 18, xviii. 23.

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retribution of the Jews. They gave gall and vinegar as food and drink to Christ; and their own spiritual food and drink has become a snare to them. His eyes were blindfolded, their eyes are darkened; His loins were scourged, their loins are made to shake." — Bp. Wordsworth. 'Ever bow thou down their backs'; from Gk. version through Lat. **20** In the first account we have of an assembly of the disciples we find a quotation from the Psalms rise at once to the lips of S. Peter. This implies that his heart was full of them. **21** Ps. lxxxviii. 6, note. **22** "There is a peculiar touch of malignity in this persecution of one already smitten by the hand of God who (as the beautiful Eastern custom especially holds) should be by that very fact sacred from any human hand." — Bp. Barry. **23** i. e. by withholding grace.

29 Let them be wiped out of the book of the living: and not be written among the righteous.[24]

CIX. 12.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

XXXIV. 6 XXXVII. 40 LXX. 5 LXXII. 2, 4, 12–14 CXLVII. 6.

31 I will praise the Name of God with a song: and magnify it with thanksgiving.

XXII. 22, 23 LXVI. 1 LXVIII. 4, 5 CXVI. 15.

32 This also shall please the LORD: better than a bullock that hath horns and hoofs.[25]

XL. 8, 9 L. 13, 14 CXIX. 108.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

XXXIV. 2, 10 XXII. 26 CXIX. 117.

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29 Comp. *Ps.* lvi. 8. "The LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." *Ex.* xxxii. 33. "At that time thy people shall be delivered, every one that shall be found written in the book." *Dan.* xii. 1. "My fellow labourers whose names are in the BOOK OF LIFE." *Phil.* iv. 3. "He that overcometh shall thus be arrayed in white garments; and I will in no wise BLOT HIS NAME OUT OF THE BOOK OF LIFE, and I will confess his name before my Father, and before his angels." *Rev.* iii. 5. "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are WRITTEN in the Lamb's BOOK OF LIFE." *Rev.* xxi. 27.

Joy in God the Saviour of His people.

30 Lit. As for me I am afflicted and in pain: let thy salvation, O God, set me up on high.

31 And will magnify him with thanksgiving.

32 And it shall please the LORD better than an ox, or a bullock that hath horns and hoofs.

33 Lit. When the afflicted have seen it, they shall rejoice: ye that seek after God, let your heart live.

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24 Reference to custom of recording names of inhabitants in a list from which the names of those who died were blotted or *wiped* out. Contrast the Lord's words, "Rejoice because your names are written in heaven." S. Luke x. 20. Mal. iii. 16, 17. 25 The *horns* mark the age of the animal (not under three years), and the divided *hoofs* its ceremonial fitness, thus representing the most perfect offering ordained by the Law. See Lev. xi. 3.

34 For the LORD heareth the poor : and despiseth not his prisoners.

xxxv. 27 lxviii. 6, 10 cvii. 41.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

xxxv. 18 cxlviii.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

xlviii. 2, 10–12 li. 18 lxxxvii. 2 cxxxii. 14.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

xxii. 31 xxv. 11, 12 lxviii. 35 v. 12 cxix. 132.

Am. Prop. Ps. Good Fri. E. [Adopted 1889]. **Eng.** (since 1662) Prop. Ps. Good Fri. E. **Brev. Off. and D. H.** 18, 19 N. (Holy Wk.), 19 L. (Pass. Wk.), 22 V. (Pass. Sun.). **Brev. Off.** 7, 9 Ant. Confessors, 31 Visit. B. V. M., Holy Name, (Eng. ed.) 1, 15, 16 Commend. Soul. **Rom. Missal** 1, 2, 18 Wed. Holy Wk., 12–14 Tues. Holy Wk., 21, 22 Palm Sun., 1 Time of Pestilence. **Rom.** Maun. Thur., 1, 18, 19 Palm Sun., 7, 8, 9, 19 Tues. Holy Wk., 18, 19 Pass. Sun.

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34 "As for thee also, because of the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." *Zech.* ix. 11, 12. "He hath sent me . . . to preach deliverance to the captives." *S. Luke* iv. 18.

35 The seas, and every thing that moveth therein. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted." *Is.* xlix. 13.

36 "Thus saith the LORD, . . . that saith of Jerusalem, She shall be inhabited; and of the cities of Judah, They shall be built." *Is.* xliv. 24, 26. "He carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God. . . . And the nations shall walk in the light thereof: and the kings of the earth do bring their glory into it." *Rev.* xxi. 10, 24.

37 "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and my chosen shall inherit it, and my servants shall dwell there." *Is.* lxv. 9. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." *S. John* xii. 26. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *S. Matt.* xxv. 34 (21).

PSALM LXX. *Deus, in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O LORD.[1]

LXIX. 18, 19 LXXI. 1, 3, 10 CXLI. 1.

2 Let them be ashamed and confounded that seek after my soul[2] : let them be turned backward and put to confusion that wish me evil.[3]

XXXV. 4, 26.

3 Let them for their reward be soon brought to shame : that cry over me, There ! there !

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord[4] be praised.

XXXIV. 3 CXIX. 2 LXVIII. 19 LXIX. 31.

For the Chief Musician. (A Psalm) of David; to bring to remembrance.

Prayer for aid against persecutors. The Expectation of Faith.

IN THE CRY OF DAVID, THE VOICE OF CHRIST IS HEARD.

Note. This Psalm is nearly identical with Ps. xl. 16–21 of Book I., but it is noticeable that (with one exception) where Jehovah is used in Ps. xl. we find Elohim here. Divine Names (Introd.). The words which differ in this Psalm are printed below in bold type.

1 Make haste, O **God**, to deliver me.

2 Let them be put to shame . . . let them be turned backward and brought to dishonour that delight in my hurt.

3 Let them be **turned back**[5] for a reward of their shame that say, Aha, Aha.

4 Let **God** be magnified. "And Mary said, My soul doth magnify the Lord.' *S. Luke* i. 46. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." *Acts* ii. 46, 47. "They heard them speak with tongues, and magnify God. *Acts* x. 46. "Christ shall be magnified in my body, whether it be by life, or by death." *Phil.* i. 20.

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70 Title. See Ps. xxxviii. Remembrance; the Greek version adds, 'For the Lord to save me.' 1 When used as versicle and response in present English Offices the verse is thus rendered, "O God, make speed to save us. O Lord, make haste to help us." 2 The words 'to destroy it' are added in Ps. xl. 17. 3 This verse is nearly the same as Ps. xxxv. 4. 4 Heb. Elohim. 5 Ps. xl. 18 reads, "Let them be desolate."

5 As for me, I am poor and in misery: haste thee unto me, O God.[6]

XXXIV. 6 LXIX. 30.

6 Thou art my helper, and my redeemer: O LORD, make no long tarrying.

XVIII. 1.

Int. 2d Sun. Easter. **Brev. Off. and D. H.** 1 Opening Versicle at all Hour Offices. [See note 7.] **Brev. Off.** 1 Petit. P., (Eng. ed.) Commend. Soul. **Ambrosian** L. (Wed.). **Gk.** Visit. Sick, Off. Dying. **Rom.** Maun. Thur., after Litany Fridays in Lent, S. Mark's Day, and Rog. Days.

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5 Lit. As for me, I am afflicted and needy; make haste unto me, O God.
6 Thou art my help and my deliverer; O Lord, make no tarrying.

PSALM LXXI. *In te, Domine, speravi* (*et eripe*[1]).

IN thee, O LORD, have I put my trust; let me never be put to confusion: but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

XXII. 4, 5 XXV. 1 XL. 16 XVII. 6.

The Patience of Hope.

CHRIST IN HIS PASSION LOOKS FORWARD TO THE GLORY OF THE RESURRECTION.

Prayer of personal trust,

1 In thee, O LORD, do I take refuge: let me never be put to shame. Deliver me in thy righteousness, and rescue me: bow down thine ear unto me, and save me. *Is.* l. 7.

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6 The second clause of Ps. xl. 20 is, "The Lord thinketh upon me." 7 "More often recited in the Western Church than any other portion of the Old Testament." — Littledale.

71 This psalm is not ascribed to David in the Hebrew though it bears his name in the Greek version, which also adds, 'Of the sons of Jonadab and of the first captives.' There are allusions to old age, and it has been thought to have references to events in the closing years of David's reign (comp. v. 21 and 1 Kin. i. 29). Verses one and two are identical with parts of Ps. xxxi. 1-4, and several passages bear strong resemblance to other portions of that psalm, and also to passages in Pss. xxii., xxv., xxxv., xl. Notice the dwelling upon God's righteousness (verses 1, 13, 14, 17, 22); comp. Ps. lxxii. 1, 2 and several of the psalms above mentioned. 1 Added to distinguish this psalm from Ps. xxxi.

2 Be thou my stronghold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

LXI. 3 LXVIII. 28.

3 Deliver me, O my God,[2] out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

XXI. 20, 21 XXXIV. 17, 19.

4 For thou, O Lord[3] GOD,[4] art the thing that I long for : thou art my hope,[5] even from my youth.

Verse 12 XXXI. 16 XXXIX. 8 LXV. 5.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb : my praise shall be alway of thee.[6]

Verse 15 XXII. 9, 10 CXXXIX. 12-16.

6 I am become as it were a monster unto many : but my sure trust is in thee.

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2 Be thou to me a rock of habitation, whereunto I may continually resort : thou hast given commandment to save me ; for thou art my rock[7] and my fortress.

3 "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." *Gal.* i. 4. "The Lord knoweth how to deliver the godly out of temptations." 2 *S. Pet.* ii. 9.

4 For thou art my hope, O Lord GOD : thou art my trust from my youth. "O LORD, the hope of Israel, all that forsake thee shall be put to shame." *Jer.* xvii. 13. "Christ in you, the hope of glory." *Col.* i. 27. "Lord Jesus Christ, which is our hope." 1 *Tim.* i. 1.

On Thee with all my weight I lie,
Even from the birth ; to set me free,
And in the womb my bonds untie,
Was Thine ; my praise is still of Thee. — Keble.

In distress and persecution.

6 I am as a wonder[8] unto many ; but thou art my strong refuge. "Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts." *Is.* viii. 18. "I think that God hath set forth us the apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to men." 1 *Cor.* iv. 9.

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2 'My Elohim'; Ps. lix. 1, note. 3 Adonai; Divine Names (Introd.). 4 Heb. Jehovah. 5 Ps. xxii. 4, note. 6 In English Book (Visitation of the Sick) it reads, 'My praise shall alway be of thee.' 7 High crag. 8 Perhaps a marvel of God's care, or a prodigy on account of calamities. The word is elsewhere translated 'sign.'

7 O let my mouth be filled with thy praise : that I may sing of thy glory[9] and honour all the day long.

Verses 13, 21 XXXV. 28 LI. 15.

8 Cast me not away in the time of age[10] : forsake me not when my strength faileth me.

Verse 16.

9 For mine enemies speak against me ; and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute[11] him, and take him, for there is none to deliver him.

II. 2 XXXI. 15 LVI. 6 LIX. 3 III. 2 XXII. 12, 13.

10 Go not far from me, O God : my God,[2] haste thee to help me.

XXII. 11, 19 XXXV. 22 XXXVIII. 21, 22 XL. 16 LX. 11 LXX. 1.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.[12]

12 As for me, I will patiently abide alway : and will praise thee more and more.

Verse 4 XXXIII. 19 XXXVIII. 15.

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7 My mouth shall be filled with thy praise, and with thy honour all the day.

9 "And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none. For many bare false witness against him, but their witness agreed not together." *S. Mark* xiv. 55, 56. "He trusted in God ; let him deliver him now, if he will have him." *S. Matt.* xxvii. 43 (*Ps.* xxii. 8). *S. John* xi. 47–57.

Confidence.

11 Let them be put to shame and consumed that are adversaries to my soul ; let them be covered with reproach and dishonour that seek my hurt.

12 But I will hope continually. "We glory in tribulations also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." *Rom.* v. 3–5.

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9 'That I may sing of thy glory' ; from Gk. version through Lat. 10 "Though our Lord's life continued for only thirty-three years, yet every period of man's life was represented by, or condensed into it." — Blunt. 11 Ps. vii. 1, note. 12 The Imprecatory Psalms (Introd.), Ps. cix. 5, note.

13 My mouth shall daily speak of thy righteousness[18] and salvation : for I know no end thereof.

Verse 7 xxxi. 21 xxxv. 28 xl. 6, 7 cxxxix. 17, 18.

14 I will go forth in the strength of the Lord[3] God[4] : and will make mention of thy righteousness only.

xxvi. 7 xl. 10–13 lxvi. 12 cxix. 27.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

Verse 8 xxxvii. 25, 38 xxxviii. 21 lxxviii. 1-8 lix. 16.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done : O God, who is like unto thee![14]

xxxvi. 6 lxv. 5 lvii. 11 xxxv. 10 cxii. 9.

18 O what great troubles and adversities hast thou

13 For I know not the numbers thereof.

14 I will come with the mighty acts (*or*, in the strength) of the Lord God : I will make mention of thy righteousness, even of thine only.

15 O God, thou hast taught me from my youth ; and hitherto have I declared thy wondrous works. "Even to hoar hairs will I carry you." *Is.* xlvi. 4. "Jesus answered them, and said, My doctrine is not mine, but his that sent me." *S. John* vii. 16. "It is written in the prophets, And they shall be all taught of God." *S. John* vi. 45. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." *2 Tim.* iii. 15.

16 Until I have declared thine arm[15] unto the next generation.[16] "The Lord hath made bare his holy arm in the eyes of all the nations." *Is.* lii. 10.

Divine discipline.

17 "Drop down, ye heavens, from above, and let the skies pour down righteousness : let the earth open, that they may bring forth salvation, and let her cause righteousnesss to spring up together; I the Lord have created it." *Is.* xlv. 8. "Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ?" *Ex.* xv. 11. "There is none like unto thee, O Lord; thou art great, and thy name is great in might." *Jer.* x. 6.

18 Thou, which hast showed us many and sore troubles, shalt

13 Comp. vv. 17, 22. 14 The English Book punctuates, 'Who is like unto thee?' 15 "Arm implies more than power; it suggests also thoughts of guidance, protection, government, chastisement, conflict, victory." — Kay. Ps. lxxxix. 11, 14, 22. 16 Ps. xxii. 32.

showed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.[17]

XVI. 10–12 XXX. 3, 5 XXXIV. 19 LXXXVI. 13 CXIX. 71.

19 Thou hast brought me to great honour: and comforted me on every side:

XVIII. 51 XXIII. 5 XCI. 15.

20 Therefore will I praise thee, and thy faithfulness, O God,[18] playing upon an instrument of music[19]: unto thee will I sing upon the harp,[20] O thou Holy One of Israel.[21]

XXXIII. 1–5.

21 My lips will be fain[22] when I sing unto thee: and so will my soul whom thou hast delivered.

Verse 7 LII. 10 LXV. 4 CIII. 4.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

XXXV. 28 LXXVII. 12.

1 **Te Deum.** **Eng.** 1–17 Visit. Sick. **Brev. Off. and D. H.** 7 Petit. P., 8 C. (Lent). **Brev. Off.** 15 S. John Lat. Gate. **Liturg. S. James (Gk.)** 7 aft. Recep. **Gk.** Visit. Sick. **Rom.** Maun. Thur.

quicken us again, and shalt bring us up again from the depths of the earth. "After two days will he revive us: and the third day he will raise us up, and we shall live in his sight." *Hos.* vi. 2. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." *Eph.* iv. 9, 10.

19 Increase thou my greatness, and turn again and comfort me. "The Father of mercies, and the God of all comfort." *2 Cor.* i. 3.

Thanksgiving.

20 I will also praise thee with the psaltery,[20] even thy truth, O my God.

21 My lips shall greatly rejoice when I sing praises unto thee; and my soul, which thou hast redeemed.

22 For they are put to shame, for they are confounded, that seek my hurt.

17 'Again'; from Gk. version through Lat. 18 Notice the omission of *my*; thus omitted in the Septuagint and Vulgate versions. Ps. lix. 1, note. 19 'Instrument of music'; follows the Latin version of Münster. 20 The Instrumental Accompaniment (Introd.). 21 "This title occurs also in Ps. lxxviii. 42, lxxxix. 19. Isaiah employs it twenty-five times; Jeremiah, twice. Elsewhere it is found only in 2 Kin. xix. 22 (which is merely a variation of Is. xxxvii. 23)." — Kay. 22 Glad.

Psalm LXXII. *Deus, judicium.*

GIVE the King thy judgments, O God : and thy righteousness unto the King's son.[1]

II. 6, 12 XXI. 1 LXXXIX. 15 XCVII. 1.

2 Then shall he judge thy people according unto right : and defend the poor.[2]

Verses 12, 13 IX. 8 X. 19, 20 LXX. 5 XCVI. 10, 13.

3 The mountains also shall bring peace : and the little hills righteousness[3] unto the people.

Verse 7 XXXVI. 6 CXXI. 1.

MESSIAH'S REIGN, THE FULFILMENT OF DAVID'S PRAYERS (LXXII.).

(A Psalm) of Solomon.

The glorious Kingdom of the Son of David.

"A GREATER THAN SOLOMON IS HERE" (*S. Matt.* xii. 42), EVEN MESSIAH, CHRIST, THE KING.

1 "All Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment." 1 *Kin.* iii. 28. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." *Jer.* xxiii. 5, 6. "The Father judgeth no man, but hath committed all judgment unto the Son." *S. John* v. 22.

2 He shall judge thy people with righteousness, and thy poor with judgment. "Give thy servant therefore an understanding heart to judge thy people." 1 *Kin.* iii. 9 (x. 9). "The king that faithfully judgeth the poor, his throne shall be established for ever." *Prov.* xxix. 14. "And a throne shall be established in mercy, and one shall sit thereon in truth in the tent of David; judging, and seeking judgment, and swift to do righteousness." *Is.* xvi. 5 (xi. 4). "Blessed are the poor in spirit: for theirs is the kingdom of heaven." *S. Matt.* v. 3.

3 The mountains shall bring peace to the people, and the hills, in righteousness.

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72 Third Great Messianic Psalm (ii., xlv., lxxii., cx.). Title. The Greek version has, 'for, or unto Solomon,' and the psalm seems to breathe not only Solomon's thoughts but David's thoughts of and for his son. "Solomon succeeded to the throne while David his father was yet alive, and in the sacred history the monarchy of David is seen as it were gliding imperceptibly by the gentle flow of a continuous stream into the monarchy of Solomon, and blending itself with it, and presenting a prophetic figure of the Monarchy of Christ."—Bp. Wordsworth. Ps. cxxvii. also bears Solomon's name. "His songs were a thousand and five." 1 Kin. iv. 32. Cant. i. 1. 1 'The King's son' is emphatic, as Solomon was the first who inherited royalty in Israel. 2 See Ps. lxviii. 5, note on God's greatness and condescension. 3 Even the mountains and hills, formerly infested with hostile or lawless bands, shall bring peace.

4 He shall keep the simple[4] folk by their right : defend the children of the poor, and punish the wrong doer.

x. 16 xxxiv. 6 lxviii. 10 lxxxii. 3, 4 xciv. lxxiv. 22.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

Verse 17 lxxxix. 4, 30, 35, 36.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace,[5] so long as the moon endureth.[6]

lxxxv. 8, 10 xcii. 11–13 cxlvii. 14.

Then fearless peace,
With rich increase
The mountains proud shall fill:
And justice shall
Make plenty fall
On ev'ry humble hill.
Countess of Pembroke.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever." *Is.* xxxii. 17.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

His Kingdom everlasting.[7]

6 He shall come down like rain upon the mown grass: as showers that water the earth.[8] "He that ruleth over men must be just, ruling in the fear of God. And he shall be . . . as the tender grass springing out of the earth by clear shining after rain." 2 *Sam.* xxiii. 3, 4. *Deut.* xxxii. 2. *Hos.* vi. 3.

7 And abundance of peace, till the moon be no more. "The word of the LORD came to me, saying, . . . behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." 1 *Chr.* xxii. 8, 9. 1 *Kin.* iv. 24, 25. *S. Luke* i. 79. "This man shall be our peace." *Mic.* v. 5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." *Rom.* v. 1. "He is our peace." *Eph.* ii. 14. *S. John* xiv. 27.

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4 This word is used here (also v. 13) in the sense familiar to the early translators, of the 'common people' as distinguished from those of rank and wealth. Comp. Pss. lxxiv. 22, cxiii. 6. 5 Solomon means Peaceful. 6 A type of the Church Militant which shall at last be merged in the Church Triumphant. 7 The division begins with verse five. 8 "Striking image of a world, in all appearance hopelessly dead, but with a hidden capacity for receiving life." — Pusey.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.[9]

II. 8 LXXX. 11 LXXXIX. 26.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

LXVI. 2, 3 LXVIII. 30, 31 CX. 1.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

Verse 15 XLV. 13 LXVIII. 29 LXXVI. 11, 12.

11 All kings shall fall down before him : all nations shall do him service.[10]

LXXXIX. 28 XXII. 27 LXVII. 4 LXXXVI. 9.

His Kingdom universal.

8 He shall have dominion also from sea to sea, and from the River unto the ends of the earth. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." *S. Luke* xiii. 29.

9 "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." *Is.* lx. 14.

10 The kings of Tarshish[11] and of the isles[12] shall bring presents (*or*, render tribute) : the kings of Sheba[13] and Seba[14] shall offer gifts.

"They saw the young Child . . . and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." *S. Matt.* ii. 11.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. All they from Sheba shall come : they shall bring gold and incense; and they shall show forth the praises of the LORD. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them." *Is.* lx. 3, 6, 9. "Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine." *Is.* xlv. 14.

11 "I, if I be lifted up from the earth, will draw all men unto me." *S. John* xii. 32. "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." *Rev.* xix. 16. "Jesus Christ, . . . the ruler of the kings of the earth." *Rev.* i. 5 (viii. 9).

9 The bounds of Solomon's kingdom were on the west from the Red Sea to the Mediterranean, and on the east from the River (Euphrates) far to the north and south. Described in the same terms in Zech. ix. 10; comp. Gen. xv. 18, Ex. xxiii. 31, 1 Kin. iv. 21, 24, 25, Ecclus. xliv. 21. 10 Comp. 1 Kin. x. 24, 25. 11 Ps. xlviii. 6, note, 1 Kin. x. 22. 12 Shores of the Mediterranean; Zeph. ii. 1 (R. V. margin). 13 The southern Arabian kingdom (v. 15); 1 Kin. x. 1, 2. 14 The Ethiopian island and city of Meroe. "The most *uncivilized*, the most *distant*, and the most *opulent* nations shall pay their homage to Him."—Tholuck. Here are representatives of the descendants of Japheth, Shem, and Ham:—and of the nations of Europe, Asia, and Africa.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.[15]

Verse 2 xviii. 6 xxii. 24 xxxiv. 4-6, 15-21 xxxv. 10.

13 He shall be favourable to the simple[4] and needy : and shall preserve the souls of the poor.

xvii. 7 xviii. 27 xxii. 26.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

ix. 12 xviii. 49 cxx. 1 cxvi. 13.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

Verse 10 xxi. 4 xxxvi. 9 xlv. 7 xci. 16.

16 There shall be an heap of corn in the earth, high

His Kingdom based on Mercy and Righteousness.

12 For he shall deliver the needy when he crieth; and the poor, that hath no helper. "Seek ye first the kingdom of God, and his righteousness." *S. Matt.* vi. 33.

13 He shall have pity on the weak and needy, and the souls of the needy he shall save.

14, 15 He shall redeem their soul from oppression (*or*, fraud) and violence; and precious shall their blood be in his sight: and he shall live; and to him shall be given of the gold of Sheba:[16] and men shall pray for him[17] continually; they shall bless him all the day long. "Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." *Is.* ix. 4. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." *S. John* x. 28. "God hath given him a name which is above every name; that in the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *Phil.* ii. 9-11. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." *Rev.* i. 18.

His Kingdom crowned with everlasting blessings.

16 There shall be abundance of grain in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

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15 Almost identical with Job xxix. 12. 16 See verse 10. 17 Prayer for the sovereign was a required act of homage. In the Kingdom of Christ prayer is made *in His Name*.

upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

CXLIV. 12.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

Verse 5 LXI. 6 CXLV. 13 CXLVI. 10 XLV. 17 XCVI.

18 *Blessed be the* LORD *God, even the God of Israel: which only doeth wondrous things;*

LXVI. 2, 4 LXXVII. 14 LXXXVI. 10.

Like Lebanon by soft winds fann'd,
Rustles the golden harvest far and wide. — Keble.

So woods of corn
By mountains borne
Shall on their shoulders wave.
Countess of Pembroke.

"Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest." *Is.* ix. 3. "The kingdom of heaven is like to a grain of mustard seed, which . . . becometh a tree, so that the birds of the air come and lodge in the branches thereof." *S. Matt.* xiii. 31, 32. 1 *Kin.* iv. 20. *Hos.* xiv. 5–7. *Zech.* ii. 4.

17 Lit. His Name shall endure for ever; his Name shall be perpetuated as long as the sun (*or*, shall produce fresh progeny, *or*, send forth new shoots[19]): and men shall bless themselves in him; all nations shall call him blessed.[20]

In presence of th' eternal Sun,
His Name shall live, bear fruit, and grow. — Keble.

"In thy seed shall all the nations of the earth be blessed." *Gen.* xxii. 18. *Jer.* iv. 2. *Acts* iii. 26. "In his name shall the Gentiles trust." *S. Matt.* xii. 21. Comp. *Is.* xlii. 4. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." *S. Luke* xxii. 29, 30.

Closing ascription.

18 "BLESSED BE THE LORD GOD OF ISRAEL; for he hath visited and redeemed his people." *S. Luke* i. 68.

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19 Kay quotes Renan's inadvertent corroboration of this prophecy, "Son culte *se rajeunira sans cesse.*" 20 R. V. 'happy.'

19 *And blessed be the Name of his majesty for ever: and all the earth shall be filled with his majesty. Amen, Amen.*[21]

XXI. 5 XLV. 4, 5 CXLV. 5, 6, 11, 12.

18, 19 3d Cant. Prayers at Sea. **Am.** Prop. Ps. Epiph. E., and in Sel. 9 [Adopted 1889]. **Brev. Off. and D. H.** 10, 11 Epiph. **Brev. Off.** 6 Ant. Circ., Nativ. B. V. M., 7 Annunc. and Repose B. V. M., 10, 11 Nativ. B. V. M. **D. H.** 6 Ant. Advent. **Rom. Missal** 1, 10, 11 Epiph., 3, 18 1st Sun. Epiph. **Gk.** Annunciation. **Rom.** Christmas (7 Ant.), Epiph. (10 Ant.), 6, 7, 11 3d Sun. Adv., 9, 18, 19 2d Sun. Epiph. (Holy Name), 11, 17 4th Sun. Adv. *See* Table Prop. Pss. note.

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19 And blessed be his glorious name for ever; and let the whole earth be filled with his glory.[22] Amen, and Amen. "One cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." *Is.* vi. 3.

Verse 20 THE PRAYERS[23] OF DAVID THE SON OF JESSE ARE ENDED.[24]

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21 Comp. Pss. xli. 13, lxxxix. 50, cvi. 46. 22 Comp. Num. xiv. 21. 23 Titles of Pss. xvii., lxxxvi., xc., cii., cxlii., also Pss. iv. 1, lv. 1, lxiv. 1, cxliii. 1. 24 "The culminating psalm of the Psalter." — R. M. Benson. The Order of the Psalms (Introd.). In the remaining Books only eighteen psalms are ascribed to David. "With regard to the *place* at which this note is introduced, it is to be observed that the practice of the ancients in affixing titles differed from ours. To the Hebrews it would not seem strange to find the title of their Psalm Book at the end, in the shape of a retrospective note. The close of Job's colloquy with his three friends (Job xxxi. 40), the close of the prophetical discourses of Jeremiah (Jer. li. 64), and the close of the Sacrificial Directory which occupies the first seven chapters of Leviticus (Lev. vii. 37, 38), are all three distinguished by notes precisely similar." "Our practice in this matter, it may be remarked is quite modern. For several generations after the invention of printing, much of the information which it is now the custom to give on the *title-page* was given in a 'colophon' at the end of the volume." — Binnie.

BOOK III.

PSALMS LXXIII.–LXXXIX.

"AGAIN I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." *Jer.* xxxi. 4.

"The Book of Israel's Decay and Fall." — Kay.

In this Book Psalms LXXIII.–LXXXIII. are from the Choirs of the Sons of Asaph. (See Psalm L. note on Title.) Then follow Psalms LXXXIV., LXXXV., LXXXVII., LXXXVIII., of the Sons of Korah. (See Psalm XLII. note on Title.) Psalm LXXXVI. bears the name of David. Psalm LXXXIX. is the only composition of the Choir of Ethan.

LXXIII.–LXXVI.	Psalms of God's Deliverances.
LXXVII.–LXXX.	Psalms of the Shepherd of Israel.
LXXXI.–LXXXIX.[1]	Festival and National Psalms.

The Name Elohim prevails in the Psalms of Asaph, and that of Jehovah in those of Korah. Eight times the Name Elyon, the Most High, is used. See Divine Names (Introd.).

1 Psalms lxxxvi., lxxxviii. are penitential Prayers applicable to the whole nation in distress, and answered by Psalms lxxxvii., lxxxix. the two jubilant Psalms which follow. Comp. Psalm lxxxvi. 9 with Psalm lxxxvii., and Psalm lxxxviii. 11 with Psalm lxxxix. 1, 2.

PSALM LXXIII. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

XXXI. 21 XXXIV. 8 XV. 2 XXIV. 4.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why?[1] I was grieved at the wicked : I do also see the ungodly in such prosperity.

Verses 8, 9, 12, 20 XXXVII. 1, 7, 36 CXIX. 158.

4 For they are in no peril of death : but are lusty and strong.

X. 6.

5 They come in no misfortune like other folk[2] : neither are they plagued like other men.

BOOK III. (LXXIII.–LXXXIX.)

PSALMS OF GOD'S DELIVERANCES (LXXIII.–LXXVI.).

A Psalm of Asaph.

The Sight of God, the Solace of the Suffering.

"THESE ARE THE WORDS OF CHRIST SPEAKING FOR, AND IN, THOSE WHOSE EYES BEHOLD THINGS DARKLY, UNTIL HIS WORD CAUSES THEM TO SEE CLEARLY."

Trust and temptation.

1 Surely God is good to Israel, even to such as are pure in heart. Cont. verse 26. "Blessed are the pure in heart: for they shall see God." *S. Matt.* v. 8. "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile." *S. John* i. 47.

2 But as for me, my feet were almost gone; my steps had well nigh slipped.

The mystery of prosperous wickedness.

3 For I was envious at the arrogant (*or*, fools), when I saw the prosperity of the wicked. "Wherefore do the wicked live, become old, yea, wax mighty in power?" *Job* xxi. 7. "Wherefore doth the way of the wicked prosper? wherefore are all they at ease that deal very treacherously?" *Jer.* xii. 1.

4 For there are no pangs in their death: but their strength is firm.

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73 Title. Asaph; Ps. l. title, note. "Twenty-five sermons (the only ones published by himself) were preached by Savonarola on this congenial psalm, which so well expresses his own continual mental conflict." — Cheyne. Comp. Pss. xxxvii., xlix. In Ps lxxvii. we find a similar treatment of another form of perplexity. 1 Pss. xvi. 11, lxix. 7, notes. 2 The first word used to express *man* is that which denotes man in his weakness, the other is the general term, Adam.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other,[3] and speak of wicked blasphemy[4] : their talking is against the most High.

X. 3 XLIX. 11 LII. 1, 2, 4 XCIV. 4.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

XLIX. 18.

11 Tush, say they, how should God[5] perceive it : is there knowledge in the Most High?[6]

X. 6, 12, 14 L. 21, 22 XCIV. 7.

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6 Therefore pride is as a chain about their neck;[7] violence covereth them as a garment.

7 Their eyes stand out with fatness: the imaginations of their heart[8] overflow.

8 They scoff, and in wickedness utter oppression: they speak loftily (*or*, from on high[9]). "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words. ... They told you there should be mockers in the last time, who should walk after their own ungodly lusts." *S. Jude* 16, 18.

9 They have set their mouth in the heavens, and their tongue walketh through the earth.[10]

10 Therefore his people return hither: and waters of a full cup are wrung (*or*, drained) out by them.[11]

For this, ev'n hearts, He call'd His own,
Toward them wondering turn,
And taste their waters, wrung at will
In an o'erflowing urn. — Keble.

11 And they say, How doth God know? "And thou sayest, What doth God know? can he judge through the thick darkness." *Job* xxii. 13.

"These men seem exempt not only from the frailties and infirmities of men, but even from the common lot of men." — Perowne. Lit. "They partake not of the travail of mortals." — Cheyne. 3 Ps. vii. 16, note. 4 Ps. iv. 2, note. 5 El; Divine Names (Introd.). 6 Elyon; Divine Names. 7 Regarded as the seat of pride; Is. iii. 16. 8 "Their words express without restraint the imaginings of hearts full of wickedness." — Canon Cook. 9 "As if they were gods (Is. xiv. 13); lit. from the (heavenly) height. The expression is paraphrased in first part of next verse." — Cheyne. 10 A phrase especially used of calumny; Job i. 7. 11 "Around the proud freethinkers there gathers a rabble devoted to them, which greedily drinks in everything that proceeds from them, as if it were the true water of life." — Delitzsch.

12 Lo, these are the ungodly, these prosper in the world. and these have riches in possession : and I said,[12] Then have I cleansed my heart in vain, and washed my hands in innocency.

Verse 3 XVII. 14 XXVI. 6 XLIX. 6.

13 All the day long have I been punished : and chastened every morning.

CII.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

Verses 2, 21 III. 2 XLII. 13.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God[5] : then[13] understood I the end of these men ;

LXXVII. 13.

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

XXXVII. 39.

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12 Behold, these are the wicked; and, being alway at ease, they increase in riches. Surely in vain have I cleansed my heart, and washed my hands in innocency. "He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully." *S. Luke* xii. 16. *Hab.* i. 13.

14 If I had said, I will speak thus; behold, I had dealt treacherously[14] with the generation of thy children.

The solution.

15-17 When I thought how I might know this, it was labour in mine eyes; until I went into the sanctuary of God, and considered their latter end. Surely thou settest them in slippery places: thou castest them down to ruins. *Eccles.* viii. 17. "Art not thou from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained him for judgment; and thou, O Rock, hast established him for correction." *Hab.* i. 12. *Obad.* 4. Cont. *Pss.* xviii. 36, xxxvii. 22.

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12 'And I said'; from Gk. (Septuagint) through Lat. (Vulgate). 13 'Then' (also K. J. version); follows the Latin version of Münster. 14 Made it appear that God's children were hateful to Him, contrary to verse one. Comp. Ps. xxii. 8, and references.

18 O[15] how suddenly do they consume : perish, and come to a fearful end!

Verse 26 XXXVI. 12 XXXVII. 2, 20.

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

XXXV. 23 XLIV. 23 XLIX. 16, 17.

20 Thus my heart was grieved : and it went even through my reins.[16]

Verse 3.

21 So foolish was I, and ignorant : even as it were a beast before thee.[17]

Verse 2 XXXII. 10.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.[18]

Verse 27 XVIII. 35 LXIII. 9 LXXXVI. 11 LXXXIX. 22 CXXXIX. 9.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.[19]

XVI. 12 XVII. 16 XXIII. 2 XXV. 8 LXXXIV. 12, 13.

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18 How are they become a desolation in a moment! they are utterly consumed with terrors. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee." *S. Luke* xii. 19, 20. 1 *Thess.* v. 3.

19 As a dream when one awaketh; so, O Lord,[20] when thou awakest,[21] thou shalt despise their image. "Many of them that sleep in the dust of the earth shall awake, . . . some to shame and everlasting contempt." *Dan.* xii. 2.

20 For my heart was in a ferment, and I was pricked in my reins.

21 So brutish was I, and ignorant.

22 "I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." *Is.* xli. 13.

"*The just shall live by his faith.*"

23 "God was manifest in the flesh, . . . received up into glory." 1 *Tim.* iii. 16.

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15 English Psalter reads, 'Oh.' 16 Ps. vii. 10, note. 17 "Unbelieving thoughts had fermented in his mind, and a pang of passionate discontent had pierced his inmost being. But the higher self blames the lower for such folly."—Cheyne. 18 Ps. xvi. 9, note. 19 Collects for Fourth Sunday after Easter, and Fourth Sunday after Trinity. "The story of Enoch spiritualized is that of each devout believer."—Cheyne. 20 Adonai; Divine Names (Introd.). Its omission here in the Psalter is probably accidental as the Gk. and Lat. versions retain it. 21 Comp. Ps. lxxviii. 66.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.[22]

XVI. 2 XLVIII. 13 XCV. 6, 7.

25 My flesh and my heart faileth : but God is the strength[23] of my heart, and my portion for ever.

CXIX. 28 XVI. 6 XVIII. 1 CXLII. 6.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

Verse 18 LXXXIX. 31, 32 CXIX. 53.

27 But it is good for me to hold me fast[24] by God, to put my trust in the Lord[20] GOD[25] : and to speak of all thy works in the gates of the daughter[26] of Sion.[27]

Verse 22 XXVII. 1, 4, 5 XXXI. 1 CXIX. 151 LXXVIII. 4.

Rom. Missal 1–3, 22, 23 Palm Sun. **Rom.** Maun. Thur.

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24 Were I in heaven without my God,
'Twould be no joy to me;
And while this earth is mine abode,
I long for none but thee. — Watts.

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." *Phil.* iii. 7, 8.

25 "David was greatly distressed. . . . And David strengthened himself in the LORD his God." 1 *Sam.* xxx. 6. "The LORD is my portion, saith my soul; therefore will I hope in him." *Lam.* iii. 24. "Although the fig tree shall not blossom, . . . yet I will rejoice in the LORD, I will joy in the God of my salvation." *Hab.* iii. 17, 18.

26 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

27 Lit. But as for me, nearness of God to me is good; I have made the Lord GOD my refuge, that I may rehearse all thy works.

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22 In having all things, and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish nor sea, nor land, nor would I be
Possest of heaven, heaven unpossest of Thee.
Francis Quarles.

"Thou madest us for Thyself, and our heart is restless until it repose in Thee." — S. Augustine, Confessions, Bk. I. 23 Heb. rock; see Hab. i. 12. 24 i. e. near; comp. Ruth ii. 8, 21. 25 Heb. Jehovah. 26 Ps. ix. 14, note. 27 'In the gates of the daughter of Sion'; from Gk. version through Lat.

PSALM LXXIV. *Ut quid, Deus?*

O God,[1] wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

XLIV. 10, 24 LXXVII. 7–9 LXXXIX. 38–45 LXXIX. 5, 14.

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.[2]

XLIV. 1, 2 LXXVIII. 35.

3 Think upon the tribe of thine inheritance: and Mount Sion, wherein thou hast dwelt.[3]

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

A Song of Asaph for Instruction.

Prayer for the deliverance of God's chosen people from their enemies.

IN THE DESOLATIONS WHICH BEFELL GOD'S ANCIENT PEOPLE WE SEE THE AFFLICTION OF CHRIST'S CHURCH IN THE LATTER DAYS.

1 O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture? "How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!" *Lam.* ii. 1.

2, 3 Remember thy congregation, which thou hast purchased of old, which thou hast redeemed to be the tribe of thine inheritance; and mount Zion, wherein thou hast dwelt. "THE CHURCH OF GOD, which he hath PURCHASED with his own blood." *Acts* xx. 28. *Rev.* v. 9.

4 Lift up thy feet unto the perpetual ruins, all the evil that the enemy hath done (*or*, the enemy hath wrought all evil) in the sanctuary. "Hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." *Dan.* ix. 17.

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74 "This psalm was written during a period of persecution. An enemy had entered Jerusalem, wrought destruction on the inhabitants, and desecrated the sacred Temple of Jehovah, ruthlessly destroying its ornaments, and impiously introducing therein a strange form of worship (v. 5). Jewish history presents but two occasions to which this description is suitable, the invasion of Nebuchadnezzar in 588, and the persecution of Antiochus Epiphanes in 167 B. C." — Jennings and Lowe. The former date is preferred by many authorities, among them Dr. Pusey and Bp. Wordsworth. More recent authorities generally prefer the latter date; see 1 Macc. iii. 45, 2 Macc. viii. 2–4. In either case the name Asaph can only refer to some one of the family or choir of Asaph. Title. Asaph; Pss. l., lxxix. titles, notes. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii.–lv., lxxviii., lxxxviii., lxxxix., cxlii. titles. **1** Ps. xlvi. 1, note. **2** "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood." — Te Deum. **3** Comp. Ps. lxxvi. 2.

5 Thine adversaries roar[4] in the midst of thy congregations[5] : and set up their banners for tokens.

Verse 10.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work[6] thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.[7]

9 Yea, they said in their hearts, Let us make havoc of them altogether : thus have they burnt up all the houses[8] of God[9] in the land.

10 We see not our tokens; there is not one prophet

Ravages of the enemy.

5 Thine adversaries have roared in the midst of thine assembly; they have set up their ensigns[10] for signs. "They have made a noise in the house of the LORD, as in the day of a solemn assembly." *Lam.* ii. 7.

6 They seemed as men that lifted up axes upon a thicket of trees.

8 They have set thy sanctuary on fire; they have profaned the dwelling place of thy name even to the ground. "They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 *Chr.* xxxvi. 19.

9 They said in their heart, Let us make havoc of them altogether: they have burned up all the synagogues (*or*, places of assembly) of God in the land. "And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, even every great house, burned he with fire." *Jer.* lii. 13.

10 We see not our signs:[11] there is no more any prophet;[12] neither

4 "A common expression for the battle-cry (Is. v. 29, Jer. ii. 15)." — Cheyne. **5** 'Thy congregations' (also K. J. version); follows the Latin version of Münster. **6** 1 Kin. vii. 29, Jer. lii. 17. **7** Ps. lxxix. 1, 7, 1 Macc. iv. 38, 2 Macc. viii. 33. **8** The same word is found in the Heb. in verse 5, and in Ps. lxxv. 3 for 'congregation' (R. V. 'set time' in latter place). Like our 'church,' the word is apparently used both for the assembly and its meeting-place. The word 'synagogue' was not applied to buildings until N. T. times. There is no historical evidence of the existence of such buildings until after the Captivity, nor of their destruction in the Maccabean times. The reference here is probably to 'places of assembly,' where the prophets taught or where 'high places' had been maintained, e. g., at Ramah, Bethel, Gilgal; (so Gesenius). See Ps. lxxxiii. 4. **9** El; Divine Names (Introd.). **10** "These are not to be taken as military standards; but, more suitably to the context, as the images and other symbols of a heathen religion. Comp. 1 Macc. i. 54." — Cheyne. **11** "Possibly he thus designates the entire body of Jewish religious forms, including not only such comparatively trifling things as symbolic figures (e. g., the cherubim in the temple), but those distinctive 'signs' of the covenant (Gen. xvii. 11, Ex. xxxi. 13, 17) the rite of circumcision and the Sabbath (comp. Lam. ii. 6, and especially 1 Macc. i. 45, 46, 60, 61). It is equally possible however, that the phrase 'our signs' means the facts or events which students of Scripture would regard as betokening the near fulfilment of prophecy (S. Matt. xxiv. 33)." — Cheyne. **12** "Complaints of the extinction or of the non-

more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme[18] thy Name? for ever?

Verses 19, 23 XIII. 1 LXXIX. 4.

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

III. 8 XLIV. 3–5 LXVIII. 20.

14 Thou[14] didst divide the sea through thy power : thou brakest the heads of the dragons[15] in the waters.

CVI. 9.

15 Thou smotest the heads[16] of leviathan[17] in pieces : and gavest him to be meat[18] for the people in the wilderness.[19]

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is there among us that knoweth how long. "Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the nations where the law is not; yea, her prophets find no vision from the LORD." *Lam.* ii. 9. "Then shall they seek a vision of the prophet, but the law shall perish from the priest, and counsel from the ancients." *Ezek.* vii. 26. *Mic.* iii. 7.

11 How long, O God, shall the adversary reproach? shall the enemy blaspheme thy name for ever? Comp. *Ex.* xxxii. 12, 13.

12 Why drawest thou back thy hand, even thy right hand? pluck it out of thy bosom and consume them.

God's help of old.

13 Yet God is my King of old, working salvation[20] in the midst of the earth.

14 "Awake, awake, put on strength, O arm of the LORD; awake, as in the days of old, the generations of ancient times. Art thou not it that

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fulfilment of prophecy are characteristic of the Maccabean and the following period. For the former see 1 Macc. xiv. 41 (cp. 1 Macc. iv. 46, ix. 27); for the latter, Ecclus. xxxvi. 15. Those, however, who assign our psalm to the Chaldean period suppose the psalmist to complain, not that there are no prophets alive, but that there are none who foretell what shall come to pass." — Cheyne. "Ezekiel was far away in Babylon; Jeremiah's promise of restoration might well be lost in his constant message of woe, and he was actually accused of favouring the Chaldean triumph." — Bp. Barry. 13 Ps. iv. 2, note. 14 Emphatic in Hebrew, and so in vv. 15–18. 15 Sea-monsters, a symbolical description of the Egyptians (Ezek. xxix. 3, xxxii. 2). 16 Princes. 17 The crocodile, signifying Egypt. 18 The corpses of the Egyptians (Ex. xiv. 30). 19 'People in the wilderness'; a poetical expression to denote the wild beasts; comp. Prov. xxx. 25, 26. 20 Heb. deliverances.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

CV. 40 CXIV. 3, 5.

17 The day is thine, and the night is thine : thou hast prepared the light[21] and the sun.[22]

CXXXVI. 8, 9.

18 Thou hast set all the borders of the earth : thou hast made[23] summer and winter.

19 Remember this, O LORD, how the enemy hath rebuked : and how the foolish people hath blasphemed[13] thy Name.

Verses 11, 23, 24 LXXXIX. 49, 50 CXXXVII. 7, 8.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies[24] : and forget not the congregation[24] of the poor for ever.

IX. 18 X. 13 LXVIII. 10 LXXII. 2, 4, 12.

21 Look upon the covenant[25] : for all the earth is full of darkness, and cruel habitations.

CVI. 44.

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cut Rahab in pieces, that pierced the dragon? Art thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?" *Is.* li. 9, 10.

16 Thou didst cleave fountain and flood: thou driedst up mighty (*or*, ever-flowing) rivers.

17, 18 "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." *Gen.* viii. 22 (i. 14).

Remember us, O Lord.

19 "Remember, O LORD, what is come upon us: behold, and see our reproach." *Lam.* v. 1.

20 O deliver not the soul of thy turtle-dove unto the wild beast (*or*, thy turtle-dove unto the greedy multitude). Lit. Forget not the life of thine afflicted for ever.

21 For the dark places of the earth are full of the habitations of violence. "The LORD thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." *Deut.* iv. 31. "Remember, break not thy covenant." *Jer.* xiv. 21.

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21 Heb. luminary. 22 "The great object of all idolatry, especially the Chaldean, is but the instrument of God's rule over nature."—Bp. Barry. 23 "They abide in virtue of the enduring covenant (Gen. viii. 17)." Kay. 24 'Unto the multitude of the enemies,' 'congregation' (also K. J. version); follows the version of Münster. 25 "Give heed to the straits of Thy worshippers."—Cheyne. Ps. lxxix. 2, 3.

22 O let not the simple[26] go away ashamed : but let the poor and needy give praise unto thy Name.

IX. 9 XXXV. 10 LXXXII. 3, 4.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth[13] thee daily.

Verses 11, 19 VII. 6 XLIV. 23 CXIX. 154.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

CXXXIX. 21.

Brev. Off. 2 Gradual Pss. Off., 13 Exalt. Cross (15 Ant.), 13, 15 Ant. Concep. B. V. M., (Eng. ed.) 20 Commend. Soul. **Rom.** Maun. Thur.

22 Lit. O let not the down-trodden turn back (*or*, be turned back) put to shame: let the afflicted and the needy praise thy Name.
24 The tumult of those that rise up against thee ascendeth[27] continually.

Psalm LXXV. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

LXXIX. 14 CV. 1 CVI. 1.

2 Thy Name[1] also is so nigh : and that do thy wondrous works declare.

LII. 10 LIV.

For the Chief Musician; (set to) 'Destroy not.' A Psalm of Asaph, a Song.

The security of God's Name.

God's nearness revealed in the lifting up of Christ from the grave.

God's own assurance of true judgment.

1, 2 We give thanks unto thee, O God; we give thanks, for thy name is near: men tell of thy wondrous works.

26 Ps. lxxii. 4, note. 27 That Thou mayest note and punish it; comp. Is. xxxvii. 29.

75 From verses 5-7 it is thought that this psalm refers to the invasion of Sennacherib (2 Kin. xviii., 2 Chr. xxxii.), and it seems to be linked closely with the next psalm. Title. 'Destroy not' (Heb. *Al-tashheth*) may be the name of a melody. Pss. lvii.-lix. titles. Asaph; Ps. l. title, note. 1 This is Elohim, the Creator. In verse 9 the Name Jehovah is introduced in connection with righteous retribution. Comp. Deut. xxx. 14, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

3 "When I receive the congregation[2]: I shall judge according unto right.

Verse 8 IX. 7, 8 XCVI. 13 XCVIII. 9.

4 "The earth is weak, and all the inhabiters thereof: I bear up the pillars[3] of it.

XCIII. 2 XCVI. 10.

5 "I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.[4]

LXXIV. 19, 23.

6 "Set not up your horn on high: and speak not with a stiff neck."

LXXIII. 6–9.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.[5]

8 And why?[6] God is the Judge: he putteth down one, and setteth up another.

Verses 3, 12 XVIII. 27 LXXVI. 8 CXLVII. 6.

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3 When I shall find the set time,[7] I will judge uprightly. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." *Acts* xvii. 31. *Is.* xlii. 3.

4 The earth and all the inhabitants thereof are dissolved:[8] I have set up the pillars of it. Selah. "The pillars of the earth are the LORD'S, and he hath set the world upon them." 1 *Sam.* ii. 8.

5 I said unto the arrogant, Deal not arrogantly.

6 "Talk no more so exceeding proudly; let not arrogancy come out of your mouth." 1 *Sam.* ii. 3. 2 *Kin.* xix. 22–26.

7 For neither from the east, nor from the west, nor yet from the south (*or*, from the wilderness of mountains) cometh lifting up.

8 But God is the judge. "The LORD maketh poor, and maketh rich: he bringeth low, he also lifteth up. He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill, to make them sit with princes, and inherit the throne of glory." 1 *Sam.* ii. 7, 8. "He hath put down the mighty from their seats, and exalted them of low degree." *S. Luke* i. 52.

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2 'Congregation'; follows the Latin version of Münster; retained also in K. J. version. 3 "The Hebrews conceived the earth's surface to be an immense disc supported like the flat roof of an Eastern house by pillars (Job ix. 6)."—Smith, Dict. of the Bible. 4 Symbolical of strength. 5 Verses 7–11 are the Psalmist's comment. Power comes from no earthly quarter. No mention is made of the north for that was the quarter where the enemy appeared. 6 Pss. xvi. 11, lxix. 7, notes. 7 The time appointed in the Divine counsels. "The thread of time is ever running as it were from the spindle, but at the critical moment, God's hand arrests it."—Perowne. This verse is the solemn answer to the 'How long' of Ps. xiii. 1, 2. 8 Melting with fear (comp. Ex. xv. 15, Josh. ii. 9, 24).

9 For in the hand of the LORD there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

XL. 11–13 XLVI. 7 LXXIII. 27.

12 "All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted."

LXXVI. 4–7 LXXXIX. 18 CXII. 9 CXLVIII. 13.

Int. 3d Sun. Easter. **Rom.** Maun. Thur., Ap. and Ev.

9 The wine foameth (*or*, is red) ; it is full of mixture.[9]

10 Surely the dregs thereof, all the wicked of the earth shall drain them out, and drink them. "O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury ; thou hast drunken the bowl of the cup of staggering, and drained it." *Is.* li. 17. *Jer.* xxv. 17–28. "Thou hast walked in the way of thy sister ; therefore will I give her cup into thine hand. Thus saith the Lord GOD ; Thou shalt drink of thy sister's cup deep and large : thou shalt be laughed to scorn and had in derision ; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, . . . for I have spoken it, saith the Lord GOD." *Ezek.* xxiii. 31–34. "He also shall DRINK OF THE WINE of the wrath of God, which is PREPARED UNMIXED IN THE CUP of his anger." *Rev.* xiv. 10.

11 But I will declare[10] for ever, I will sing praises to the God of Jacob.

12 All the horns of the wicked also will I cut off ; but the horns of the righteous shall be lifted up.[11] "They that strive with the LORD shall be broken to pieces ; . . . He shall give strength unto his king, and exalt the horn of his anointed." 1 *Sam.* ii. 10. "He hath showed strength with his arm ; he hath scattered the proud in the imagination of their hearts ; . . . and hath raised up an horn of salvation for us in the house of his servant David." *S. Luke* i. 51, 69.

9 Mixt with aromatic herbs used to make the wine strong ; Is. v. 22, Prov. ix. 2 ; cp. Ps. lx. 3. 10 God's judgments just referred to. 11 The substance of God's words (vv. 5, 6) repeated as a refrain at the close of this second half of the psalm. 'Wicked' is plural, but it is 'the righteous' *One* ; — prophetic of Christ. Comp. Rev. v. 6.

PSALM LXXVI. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.[1]

XLVIII. 1, 2.

2 At Salem[2] is his tabernacle : and his dwelling in Sion.

IX. 11 LXXXVII. 1 LXVIII. 16 LXXVIII. 69, 70.

3 There brake he the arrows[3] of the bow : the shield, the sword, and the battle.[4]

XLVI. 9.

4 Thou art of more honour and might : than the hills of the robbers.

LXVIII. 35.

For the Chief Musician; on stringed instruments. A Psalm of Asaph, a Song.

God the Deliverer of Israel.

THE GLORY OF GOD MANIFESTED IN THE VICTORY OF THE CROSS.

Sion's glory and safety, because God's dwelling-place.

1 In Judah is God known.

2 In Salem also is his covert, and his lair in Zion. "The LORD shall roar from Zion." *Joel* iii. 16. *Is.* xxxi. 4.

3 "He shall not shoot an arrow there, nor come before it with shield." 2 *Kin.* xix. 32.

Sudden destruction of the foe. God the invincible Judge.

4 Glorious art thou and excellent from the mountains of prey.[5] "I will break the Assyrian in my land, and upon my mountains tread him under foot." *Is.* xiv. 25. "Like the lion . . . : so shall the LORD of hosts come down to fight upon mount Zion, and upon the hill thereof. As birds flying, so will the LORD of hosts protect Jerusalem." *Is.* xxxi. 4, 5.

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76 This psalm probably refers to the miraculous overthrow of the army of Sennacherib (2 Kin. xix. 35, 2 Chr. xxxii. 21). This is confirmed by the Septuagint which adds in the superscription the words, 'Respecting the Assyrian.' Comp. the preceding psalm. Title. Stringed instruments; Heb. *Neginoth.* Pss. iv., vi., liv., lv., lxi., lxvii. titles. Asaph; Ps. l. title, note. **1** "The independent kingdom of Israel had fallen, and the relics of the tribes were invited to rally round the kingdom of Judah, which had now become the sole representative of the covenant of Israel. Hence 'God is known in Judah,' and this fact of His manifestation there recognized in all Israel." — Bp. Barry. **2** The ancient name of Jerusalem (Gen. xiv. 18, Heb. vii. 1, 2). **3** 'Fiery shafts' (R. V. marg.). **4** Weapons of war; see Hos. ii. 18. This verse ends with Selah in the Heb. **5** "Upon the mountains of Jerusalem they themselves must become a prey, who had hoped there to gather the prey." — Tholuck.

5 The proud are robbed, they have slept their sleep[6]:
and all the men whose hands were mighty[7] have found
nothing. LXXV. 12.

6 At thy rebuke, O God of Jacob: both the chariot
and horse are fallen.[8]

XX. 8 LXXV. 11.

7 Thou, even thou art to be feared: and who may
stand in thy sight when thou art angry?

Verse 12 LXXXIX. 8–11 CXXX. 4.

8 Thou didst cause thy judgment to be heard from
heaven: the earth trembled,[9] and was still,

IX. 7–9 LXVIII. 33–35 LXXV. 8.

9 When God arose to judgment: and to help all the
meek upon earth.

XLIV. 26 LXVIII. 1 LXXXII. 3, 8 CXLVII. 6.

10 The fierceness of man shall turn to thy praise[10]:
and the fierceness of them[11] shalt thou refrain.[12]

XLV. 4.

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5 The stouthearted are become a spoil, they have slept their sleep; and none of the men of might have found their hands. "It came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2 *Kin.* xix. 35. "Thy shepherds slumber, O king of Assyria: thy worthies are at rest: thy people are scattered upon the mountains, and there is none to gather them." *Nah.* iii. 18.

6 Both chariot and horse are cast into a dead sleep.

7 And who may stand in thy sight when once thou art angry? "Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" *Rev.* vi. 16, 17.

9 Lit. To save all the afflicted of the earth. Selah.

The fear and worship due unto God.

10 Surely the wrath of man shall praise thee: the residue of wrath shalt thou gird upon thee.[13]

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6 Comp. Jer. li. 57. 7 'Whose hands were mighty'; follows the Latin version of Münster. 8 Comp. Is. xliii 17, Nah. ii. 13, iii. 3. 9 Ps. xlii. 9, note. 10 'Shall turn to thy praise'; follows the version of Münster. 11 'Of them'; these words have nothing answering to them in the Hebrew, or the ancient versions. 'Other' is the reading in the first three editions of the Great Bible, derived from an old interpretation (R. Kimchi) which made 'residue of wrath' mean foes yet unsubdued. 'Them' first appears in the 4th ed. of 1540 as a correction of an abbreviated form of 'other,' which suggested 'them' as affording an easier sense. 12 i. e. restrain (Lat. frenum, a bridle). 13 "With the remainder of man's wrath, his last impotent efforts to assert his own power, God clothes Himself therewith to His own glory." — Perowne.

11 Promise unto the LORD your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

L. 14 LXVI. 12 CXVI. 13, 16 II. 11, 12.

12 He shall refrain[12] the spirit of princes : and is wonderful[14] among the kings of the earth.

Verse 7 LXVIII. 12.

Rom. Missal 1-3 for Peace, 8, 9 Easter. **Benedictine** Lauds (Fri.). **Rom.** Maun. Thur., Easter Even, Transfig. **Jewish** Tabernacles.

Man's wrath must praise Thee Lord! till Thou
Have girt the last wrath on Thee. — Keble.

"The LORD hath made every thing for its own end: yea, even the wicked for the day of evil." *Prov.* xvi. 4. "For the scripture saith unto Pharaoh, For this very purpose did I raise thee up; that I might show in thee my power, and that my name might be published abroad in all the earth." *Rom.* ix. 17. "Death and Hades were cast into the lake of fire." *Rev.* xx. 14.

11 Vow,[15] and pay unto the LORD your God: let all that be round about him bring presents[16] unto him that ought to be feared.[17] "The LORD of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread." *Is.* viii. 13. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Rom.* xii. 1.

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.[18]

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14 This word seems to have had formerly a stronger meaning than at present, as in most cases when it is used in the Psalter the Vulgate has *terribile*. **15** Jewish vows were solemn promises to God to pay Him sacrifices, to do some acceptable service, or perform some act of self-denial, in expectation of deliverance (Ps. lxvi. 12), or of the crowning of some undertaking with success (Ps. cxxxii. 2-5). Often the vow was a promise of a 'peace-offering,' a sacrifice parts of which were 'waved before the LORD,' a part consumed on the altar of burnt-offering, and then the rest eaten at a feast, the Levites and the poor being among the guests. The word for vow (*neder*) was often applied to this sacrifice. See 'Taking of Vow' in Psalms for Special Occasions (Introd.). In the Christian Church *vota realia* or vows of material gifts have been much less frequent than *vota personalia* or vows to adopt a certain course of life. Of the latter there are two classes, those necessary for all (as the Baptismal vow), and those profitable for some (as the marriage vow, vows of celibacy, poverty, and obedience, and the vows of Holy Orders). For instances of vows in Apostolic times, see Acts xviii. 18, xxi. 23. **16** "And many brought gifts unto the LORD to Jerusalem." 2 Chr. xxxii. 23. **17** Lit. to the Fear, i. e. God, the proper Object of fear. Comp. also "Jacob sware by the Fear of his father Isaac." Gen. xxxi. 53. **18** 2 Chr. xxxii. 21.

Psalm LXXVII. *Voce mea ad Dominum*

(*clamavi : voce mea ad Deum*[1]).

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

lxi. 1, 2 lxxxviii. 1, 13 cii. 1, 2 cxli. 1.

2 In the time of my trouble I sought the Lord[2] : my sore ran, and ceased not[3] in the night-season ; my soul refused comfort.

Verses 4, 6 l. 15 lxxxviii. 9.

3 When I am in heaviness, I will think upon God : when my heart is vexed,[4] I will complain.

xxx. 7, 8 xxxi. 10, 16 cxix. 28.

4 Thou holdest[5] mine eyes waking : I am so feeble that I cannot speak.

xxxviii. 6–10.

PSALMS OF THE SHEPHERD OF ISRAEL (LXXVII.–LXXXI.).

For the Chief Musician; after the manner of Jeduthun. A Psalm of Asaph.

The grateful remembrance of the Exodus.

Christ accomplished an Exodus in Jerusalem. *S. Luke* ix. 31.

One distracted by doubts and fears vainly endeavours to dispel them.

2 In the day of my trouble I sought the Lord : my hand was stretched out in the night, and slacked not ; my soul refused to be comforted.

3 I remember God, and am disquieted : I complain, and my spirit is overwhelmed[6] (*or*, fainteth). Selah.

4 Thou holdest mine eyes watching : I am so troubled that I cannot speak.

Thou bad'st mine eyes till morning break
Their weary watches hold. — Keble.

"The Lord hath heard the voice of my weeping."[7] *Ps.* vi. 8. "The Spirit himself maketh intercession for us with groanings which cannot be uttered." *Rom.* viii. 26.

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77 Introductory to the great historical psalm which follows. Comp. and cont. Ps. lxxiii. Title. Jeduthun; Ps. xxxix. title, note, Pss. lxii., lxxxix. titles. Asaph; Ps. l. title, note. 1 Added to distinguish this psalm from Ps. cxlii. 2 Adonai; Divine Names (Introd.). 3 'My sore ran, and ceased not'; follows the Latin version of Münster; retained also in K. J. version. 4 Ps. lxxxviii. 6, note. 5 From closing. 6 Ps. cii. title. 7 Ps. xxxix. 13, note.

5 I have considered the days of old : and the years that are past.

Verse 11 LXXVIII. 1–4 CXLIII. 5.

6 I call to remembrance my song[8] : and in the night I commune with mine own heart, and search out my spirit.[9]

IV. 4 XLII. 10 LXIII. 7 CXIX. 55, 62, 147, 148 CXLIX. 5.

7 Will the Lord[10] absent himself for ever : and will he be no more intreated ?

XLIV. 23 LXXIV. 1 LXXXVIII. 14.

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

LXXXIX. 33.

9 Hath God[11] forgotten to be gracious : and will he shut up his loving-kindness in displeasure ?

LXXXV. 5 LXXXIX. 1, 38–45.

10 And I said, It is mine own infirmity[12] : but I will remember the years of the right hand of the Most Highest.[13]

XC. 1, 2 CII. 24–28 CXVIII. 15, 16.

5 The years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search. "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." *Acts* xvi. 25.

7 Will the Lord cast off for ever? and will he be favourable no more?

9 Hath he in anger shut up his tender mercies? Selah. "And I said, My strength is perished and my expectation from the LORD." *Lam.* iii. 18.

Triumph over sorrow by the recollection of God's Love and Power.

10 Lit. And I said, It is my sickness: the years of the right hand of the Most High. "For the Lord will not cast off for ever." *Lam.* iii. 31. "Our Redeemer from everlasting is thy name." *Is.* lxiii. 16.

8 The thanksgivings the psalmist used to utter in the time of his prosperity; comp. Job xxxv. 10. 9 In English Psalter, 'Spirits,' a word still used in this sense in our colloquial phrase 'in good spirits.' 10 In this and the following verses five different Names of God are found; 7 (Adonai), 9 (El), 10 (Elyon) 11 (Jah), 13 (Elohim); Divine Names (Introd.). 11 El. 12 "It is the 'infirmity' (as we say a morbid state) of the believer to be thinking of himself and drawing false inferences from what he sees or feels as to the light in which God beholds him." But let me not despair. It is a chastening from God; it is 'my cross.' "Truly this is my grief (marg. sickness), and I must bear it." Jer. x. 19. Ps. cxviii. 18. 13 Elyon.

11 I will remember the works of the LORD[14] : and call to mind thy wonders of old time.[15]

Verse 5 CIII. 7 CV. 5 CXIX. 52.

12 I will think also of all thy works : and my talking shall be of thy doings. CXLIII. 5.

13 Thy way,[16] O God, is holy : who is so great a God as our[17] God?

Verse 19 XVIII. 30 XXII. 3 XXVII. 13 LXVIII. 35 LXXXVI. 11.

14 Thou art the God[11] that doest[18] wonders : and hast declared thy power among the people.

LXXII. 18 LXXVIII. 12, 13 CVI. 8, 10.

15 Thou hast mightily[19] delivered thy people : even the sons of Jacob and Joseph.[20]

LXXXIX. 11, 14 XCVIII. 1 LXXIV. 2.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

CXIV.

17 The clouds poured out water, the air thundered : and thine arrows[21] went abroad.

18 The voice of thy thunder was heard round about :

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11 I will make mention of the deeds of the LORD; for I will remember thy wonders of old. "Thou hast done wonderful things, even counsels of old, in faithfulness and truth." *Is.* XXV. 1.

12 I will meditate also upon all thy work, and muse on thy doings.

13 Thy way, O God, is in the sanctuary[22] (*or*, in holiness) : who is a great god like unto God? "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" *Ex.* XV. 11.

14 Thou hast made known thy strength among the peoples.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The depths also trembled. *Heb.* iii. 10, 11.

17 The clouds poured out water ; the skies sent out a sound : thine arrows also went abroad.

18 The voice of thy thunder was in the whirlwind; the lightnings

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14 Jah. 15 Comp. in Litany, "We have heard with our ears," etc. "Fly back my soul, away from present turmoils, to the grandeurs of history, the sublime deeds of the Lord of hosts." — Spurgeon. 16 Ps. lxvii. 2, note. 17 'Our'; from Gk. (Septuagint) through Lat. (Vulgate). 18 In English Psalter, 'doeth.' 19 'Mightily'; follows the version of Münster. 20 Jacob; southern kingdom. Joseph; mentioned as the father of Ephraim, the representative of the ten tribes. Notice also the use of 'Joseph,' and of 'Ephraim' his son and heir, for the northern kingdom in the neighbouring psalms, lxxviii. 10, 68, lxxx. 2, lxxxi. 5. Jacob and Joseph make up the whole nation; Amos v. 6, 15, vi. 6, 8, Hos. xii. 2, Obad. 18. "The sons of Jacob and Joseph are the sons whom Jacob begat, and Joseph nourished." (Targum.) 21 Lightnings. 22 Comp. Pss. xviii. 6, 7, xxix. 8.

the lightnings shone upon the ground; the earth was moved, and shook[23] withal.

XVIII. 13, 14 XXIX. LXVIII. 7, 8 XCVII. 4.

19 Thy way is in the sea, and thy paths in the great waters[24]: and thy footsteps are not known.

Verse 13 LXVI. 5 CVI. 9.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.[25]

LXXVIII. 53, 71–73 LXXIX. 14 LXXX. 1 CXXXVI. 16.

Am. Sel. 10 [Adopted 1889]. **Rom. Missal** 14, 15 Quin., Time of War, 18 Transfig. **Rom.** Maun. Thur.

lightened the world the earth trembled and shook. "In the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians." *Ex.* xiv. 24. "Jesus yielded up the ghost. . . . and the earth did quake, and the rocks rent." *S. Matt.* xxvii. 50, 51.

20 "Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherds of his flock? where is he that put his holy spirit in the midst of them? that caused his glorious arm to go at the right hand of Moses? that divided the water before them, to make himself an everlasting name? that led them through the depths, as an horse in the wilderness, that they stumbled not? As the cattle that go down into the valley, the spirit of the LORD caused them to rest: so didst thou lead thy people, to make thyself a glorious name." *Is.* lxiii. 11–14.

PSALM LXXVIII. *Attendite, popule.*

HEAR my law, O my people: incline your ears unto the words of my mouth.[2]

A Song of Instruction of Asaph.

The History of Israel culminating in the Kingship of David.

A PARABLE OF THE WORLD'S REDEMPTION IN THE SON OF DAVID.

1 Give ear, O my people, to my law.

23 "The awe which an earthquake never fails to inspire, 'conveying the idea of some universal and unlimited danger' (Humboldt's Kosmos), rendered it a fitting token of the presence of Jehovah; hence it is frequently noticed in connection with His appearance (Judg. v. 4, 2 Sam. xxii. 8, Pss. xcvii. 4, civ. 32, cxiv 7, Amos viii. 8)."—Smith, Dict. of the Bible. 24 Hab. iii. 15. 25 "Under the hand of Moses and Aaron." Num. xxxiii. 1. "The end of the psalm is abrupt almost as if to mark connection with the great psalm which follows."—Bp. Barry.

78 Compare the other Historical Psalms, cv., cvi. Title. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii.–lv., lxxiv., lxxxviii., lxxxix., cxlii. titles. Asaph; Ps. l. title, note. 2 The psalm seems to open with God's own words. Pss. l. 7, lxxxi. 9. Notice that S. Matthew refers to the psalmist as 'the prophet.'

2 I will open my mouth in a parable : I will declare hard sentences[2] of old ; XLIX. 4.

3 Which we have heard and known : and such as our fathers have told us ;[4]

XLIV. 1.

4 That we should not hide them from the children of the generations to come : but to show the honour of the LORD, his mighty and wonderful works that he hath done. Verse 12 LXXIII. 27 CV. 1, 5 CVII. 8, 22 CXIX. 27 CXLV.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ; CXLVII. 19.

6 That their posterity might know it : and the children which were yet unborn ;

XXII. 31 CII. 18.

7 To the intent that when they came up : they might show their children the same ;

CXLV. 4.

2 I will utter dark sayings of old. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them : that it might be fulfilled which was spoken by the prophet, saying, I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS WHICH HAVE BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD." *S. Matt.* xiii. 34, 35.

4 We will not hide them from their children, telling to the generation to come the praises of the LORD, and his strength, and his wondrous works that he hath done. "I will show thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it." *Job* xv. 17, 18. "For whatsoever things were written aforetime were written for our learning." *Rom.* xv. 4. "Now all these things happened unto them for ensamples : and they are written for our admonition upon whom the ends of the world are come." 1 *Cor.* x. 11.

5 For he established a testimony in Jacob, and appointed a law in Israel. "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand. . . . And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always." *Deut.* vi. 20, 21, 24. Comp. *Ex.* x. 2, xiii. 8, 14. *Deut.* vi. 7, xi. 19. *Josh.* iv. 21, 22.

6, 7 That the generation to come might know them, even the children

3 The Gk. (Septuagint) renders, 'problems.' We may understand the word to mean 'analogies' or 'allegories.' Comp. "Which things are an allegory." Gal. iv. 24. 4 Comp. Esther (Apocr.) xiv. 5.

8 That they might put their trust in God : and not to forget the works of God,[5] but to keep his commandments ;

Verse 23 LXXVII. 11, 12.

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;[5]

Verses 11, 23, 32, 37, 58 XCV. 10 CVII. 11.

10 Like as the children of Ephraim : who being harnessed,[6] and carrying bows,[7] turned themselves back in the day of battle.[8]

11 They kept not the covenant of God : and would not walk in his law ;

L. 16, 17 CXXXII. 13.

12 But forgat what he had done : and the wonderful works that he had showed for them.

Verse 43 CVI. 13, 21.

13 Marvellous things did he in the sight of our fore-

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which should be born ; who should arise and tell them to their children. "Make them known unto thy children and thy children's children." *Deut.* iv. 9.

8 "Look at the generations of old, and see ; did ever any trust in the Lord, and was confounded ?" *Ecclus.* ii. 10.

9 And might not be as their fathers, a stubborn and rebellious generation. "For I know thy rebellion, and thy stiff neck." *Deut.* xxxi. 27.

10 The children of Ephraim, being armed and carrying bows, turned back in the day of battle.

11 And refused to walk in his law.

The first miracles of the Exodus. Ps. cxiv.

13 Marvellous things did he in the sight of their fathers.

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5 El ; Divine Names (Introd.). 6 In old English 'harness' was used for trappings or accoutrements of any kind, whether intended for man (1 Kin. xx. 11) or beast. 7 It has been doubted whether the other tribes excelled as apparently Ephraim and Benjamin did in the use of the bow. 2 Kin. ix. 24, xiii. 15, 16, Hos. i. 5, vii. 16, and verse 58 of this psalm. 8 It is not known what incident is referred to, but from its place here in the history it seems probable that there is a reference to the disobedience and obstinacy of the Israelites in refusing to enter the Promised Land when the spies brought back their report. The tribe of Ephraim (to which however Joshua belonged) may have been leaders in the rebellion. "They said one to another, Let us make us a captain, and let us return into Egypt." Num. xiv. 4. For a later reference, compare Hezekiah's letters to Ephraim and Manasseh (2 Chr. xxx. 1–11). In the term 'Ephraim,' the whole northern kingdom of Israel was afterwards included ; Ps. lxxvii. 15, note.

fathers, in the land of Egypt : even in the field of Zoan.[9]

Verses 44, 54.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.[10]

LXVI. 5 LXXVII. 14, 16 CVI. 9.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.[11]

CV. 38.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.[12]

CV. 40 CVII. 35.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.[13]

LXXIV 16.

18 Yet for all this they sinned more against him : and provoked the Most Highest[14] in the wilderness.

Verses 36, 41, 59 LXXXI. 8 XCV. 9 CVI. 32.

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14 "With the blast of thy nostrils the waters were piled up, the floods stood upright as an heap, and the deeps were congealed in the heart of the sea." *Ex.* xv. 8. "Our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 *Cor.* x. 1, 2.

15 "Thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." *Neh.* ix. 19.

16 "And did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ." 1 *Cor.* x. 4.

17 Lit. He brought streams also from the crag, and made the waters run down like rivers. "Who led thee through that great and terrible wilderness, . . . where there was no water; who brought thee forth water out of the rock of flint." *Deut.* viii. 15. "When ye were thirsty, did I not cleave the rock, and waters flowed out to your fill?" 2 *Esd.* i. 20.

The murmurings of the people.

18 Yet went they on still to sin against him, to rebel against the Most High in the desert.

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9 The plain surrounding the city Zoan, which was situated on one of the eastern arms of the Nile. 10 Ex. xiv. 21, 22. 11 Ex. xiii. 21.

All day, along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow.
Sir Walter Scott.

12 Ex. xvii. 6. 13 Num. xx. 8, 11. 14 Elyon; Divine Names (Introd.).

19 They tempted God[5] in their hearts : and required meat[15] for their lust.[16]

Verse 57 CVI. 14.

20 They spake against God also, saying : "Shall God[5] prepare a table in the wilderness?

21 "He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?"

22 When the LORD heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

Verses 59, 63.

23 Because they believed not in God : and put not their trust in his help.

Verses 8, 11.

24 So he commanded the clouds above : and opened the doors of heaven.

CXLVII. 8.

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19 "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." *Ex.* xvi. 2, 3. "These things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 *Cor.* x. 6.

20 Comp. *Ps.* xxiii. 5. "His disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?" *S. Matt.* xv. 33. "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? . . . Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" *S. John* vi. 52, 60.

Miraculous answer to the murmuring.

22 And a fire was kindled against Jacob, and anger also went up against Israel. "And the people were as murmurers, speaking evil in the ears of the LORD: and when the LORD heard it, his anger was kindled; and the fire of the LORD burnt among them, and devoured in the uttermost part of the camp." *Num.* xi. 1.

23 And trusted not in his salvation.

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15 Food. 16 Heb. soul, i. e. soul's desire.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

LXVIII. 9, 10 CV. 39.

26 So man did eat angels' food[17] : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the southwest-wind.[18]

CXXXV. 7 CXLVIII. 8.

28 He rained flesh upon them as thick as dust[19] : and feathered fowls like as the sand of the sea.

CV. 39.

29 He let it fall among their tents : even round about their habitation.

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25 And gave them of the grain of heaven.[20] "Who fed thee in the wilderness with manna, which thy fathers knew not." *Deut.* viii. 16. "Our fathers did eat manna in the desert; as it is written, HE GAVE THEM BREAD FROM HEAVEN TO EAT. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." *S. John* vi. 31–33, 48–50. "To him that overcometh will I give to eat of the hidden manna." *Rev.* ii. 17.

26 Man (*or*, every one) did eat the bread of the mighty :[21] he sent them meat to the full. "Thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste." *Wisd.* xvi. 20.

27 He caused the east wind to blow in the heaven : and by his power he guided the south wind.

28 "The people rose up all that day, and all the night, and all the next day, and gathered the quails. . . . and they spread them all abroad for themselves round about the camp." *Num.* xi. 32.

29 And he let it fall in the midst of their camp, round about their habitations.

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17 "Of all the forms of human food which God had vouchsafed to man, the manna was that which seemed to come most directly from Himself. It was the most heavenly form of food ever given to sustain human life. It was even called 'angels' food.'" — Sadler. 18 Num. xi. 31. 19 "The amazing clouds of fine dust or sand which a violent wind raises in the deserts of the east." 20 i. e. corn from the sky, "because it descended in the form of grains of corn, and supplied the place of bread-corn during the forty years." — Delitzsch. 21 Pss. xxix. 1, ciii. 20.

30 So they did eat, and were well filled; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest[22] of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

Verse 9.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.[5]

LXXVII. 2 CXIX. 71.

35 And they remembered that God was their strength[23] : and that the High[14] God[5] was their redeemer.

XVIII. 1 XXXI. 3, 4.

30, 31 So they did eat, and were well filled; and he gave them that they lusted after. They were not estranged[24] from their lust, their meat was yet in their mouths, when the anger of God went up against them, and slew of the fattest of them, and smote down the young men of Israel. "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month. . . . While the flesh was yet between their teeth, ere it was chewed, the anger of the LORD was kindled against the people, and the LORD smote the people with a very great plague." *Num.* xi. 19, 20, 33.

The provocations in the wanderings in the wilderness.

32 "The LORD said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them?" *Num.* xiv. 11.

33 Lit. Therefore he made their days to vanish in a breath, and their years in terror. *Num.* xiv. 28–35. Cont. *Job* xxxvi. 11.

34 When he slew them, then they inquired after him: and they returned and sought God early (*or*, earnestly). "LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." *Is.* xxvi. 16. *Num.* xxi. 7. "In their affliction they will seek me earnestly." *Hos.* v. 15.

35 And they remembered that God was their rock, and the Most

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22 i. e. the strongest, the most vigorous. Ps. lxvi. 11, note. 23 'Strength'; follows the Latin version of Münster. 24 When they had not as yet satisfied their appetite.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.[25]

Verse 18.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

Verse 9.

38 But he[26] was so merciful, that he forgave their misdeeds : and destroyed them not.

CVI. 44 CVIII. 4 CXLV. 8, 9.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.[27]

XXX. 5 CVI. 23.

40 For he considered that they[26] were but flesh : and that they were even a wind that passeth away, and cometh not again.

XC. 5-7, 9 CIII. 14-16.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.[28]

Verse 18.

High God their redeemer. "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them." *Is.* lxiii. 9.

36 And lied unto him with their tongue.

37 For their heart was not right (*or*, steadfast) with him, neither were they faithful in his covenant. "THY HEART IS NOT RIGHT IN THE SIGHT OF GOD." *Acts* viii. 21.

38 But he, being full of compassion, forgave their iniquity. "The LORD is slow to anger, and of great mercy, forgiving iniquity and transgression." *Num.* xiv. 18.

39 And did not stir up all his wrath.

40 "Oh remember that my life is wind." *Job* vii. 7. *Gen.* vi. 3. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." *S. Jas.* iv. 14.

41 How oft did they rebel against him in the wilderness, and grieve him in the desert! "All those men which have seen my glory, and my signs, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice." *Num.* xiv. 22.

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25 The middle verse of the Psalter in the Hebrew. 26 Emphatic in Heb. 27 Ex. xxxii. 31, Num. xi. 2, xvi. 48, xxi. 9. Vv. 38, 39 is the third passage (others, Deut. xxviii. 58, 59, xxix. 9) read by the chief judge, while a criminal was being scourged. 28 Comp. (1) Ex. xv. 24; (2) xvi. 2; (3) xvii. 2; (4) xxxii. 1; (5) Num. xi. 4; (6) xiv. 4; (7) xiv. 40; (8) xvi. 41; (9) xx. 2; (10) xxi. 5.

42 They turned back, and tempted God[5] : and moved the Holy One in Israel.[29]

Verse 9 CVI. 42.

43 They thought not of his hand : and of the day when he delivered them from the hand[30] of the enemy;

CXI. 4.

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

Verse 13 LXXVII. 11 CV. 5, 27 CVI. 7, 21, 22 CXXXV. 9.

45 He turned their waters into blood[31] : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.[32]

47 He gave their fruit unto the caterpillar[33] : and their labour unto the grasshopper.[34]

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42 And they turned again and tempted God, and provoked (*or*, limited) the Holy One of Israel.

43 They remembered not his hand, nor the day when he redeemed them from the adversary. "With a strong hand hath the LORD brought thee out of Egypt." *Ex.* xiii. 9.

They fondly sought to curb and stay
The power of Israel's Holy One,
Forgat His Hand, forgat His Day,
Their souls from anguish how He won. — Keble.

Retrospect of the Divine Guidance from Egypt to Canaan.
Comp. *Pss.* cv. 26–37, cvi. 7–12, cxxxvi.

44 How he set his signs in Egypt.

45 Lit. For he turned their Nile-canals into blood, and they could not drink their streams. *Ex.* vii. 14–25.

46 He sent among them swarms of flies, which devoured them; and frogs, which destroyed them. "There came grievous swarms of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarms of flies." *Ex.* viii. 24. "Aaron stretched out his hand over the waters of Egypt: and the frogs came up, and covered the land of Egypt." *Ex.* viii. 6.

47 He gave also their increase unto the caterpillar, and their labour unto the locust. "The locusts went up over all the land of Egypt, and rested in all the borders of Egypt. . . . They covered the face of the whole

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29 See Ps. lxxi. 20, note, and Introd. Book III. 30 'Hand'; from Gk. (Septuagint) through Lat. (Vulgate). 31 First plague. Ps. cv. 29. 32 Fourth and second plagues. Ps. cv. 31, 30. 33 Lit. the devourer, a species of locust. 34 The ordinary name, called in Heb. by a name meaning 'multitude.' Eighth plague. Ps. cv. 34.

48 He destroyed their vines with hailstones : and their mulberry[35]-trees with the frost.[36]

49 He smote their cattle also with hailstones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them. xxxv. 5, 6.

51 He made[37] a way[38] to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;[39]

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.[40]

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

Verse 73 XXIII. 1 LXVIII. 7 LXXVII. 20 LXXX. 1.

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earth, . . . and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing either tree or herb of the field, through all the land of Egypt." *Ex.* x. 14, 15.

48 He killed their vines with hail, and their sycomore trees with frost (*or*, great hailstones). "The hail smote every herb of the field, and brake every tree of the field." *Ex.* ix. 25.

49 He gave over their cattle also to the hail, and their flocks to hot thunderbolts. "Moses stretched forth his rod toward heaven : and the LORD sent thunder and hail, and fire ran down unto the earth ; and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail." *Ex.* ix. 23, 24.

50 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, a sending of angels of evil. "The LORD will pass through to smite the Egyptians ; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." *Ex.* xii. 23.

51 He made a path for his anger ; he spared not their soul from death, but gave their life over to the pestilence (*or*, their beasts to the murrain). *Ex.* ix. 3, 6.

52 The chief of their strength in the tents of Ham. "The LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon." *Ex.* xii. 29. "Upon their gods also the LORD executed judgments." *Num.* xxxiii. 4.

53 And guided them in the wilderness like a flock. "Thou in thy mercy hast led the people which thou hast redeemed : thou hast guided

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35 So Lat. (Vulgate). Comp. Ps. cv. 33. 36 Vv. 48, 49, seventh plague. Ps. cv. 33. 37 Heb. levelled. 38 Allowed His anger to have free course. 39 Fifth plague. 40 Tenth plague. Ps. cv. 35.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

XXIII. 4 LXXI. 5, 11 CV. 42 CXIV. 1.

55 And brought them within the borders of his sanctuary[41] : even to his mountain,[42] which he purchased with his right hand.

XLIV. 3, 4 LXXX. 8 LXXXVII. 1.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

XLIV. 2 CV. 11, 43 CXXXVI. 21, 22.

57 So they tempted and displeased the Most High[41] God : and kept not his testimonies ;

Verse 19 CVI. 13

them in thy strength to thy holy habitation." *Ex.* xv. 13. "He bare them, and carried them all the days of old." *Is.* lxi.i. 9. "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom." *S. Luke* xii. 32.

54 "The LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh." *Ex.* xiv. 27, 28. "Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters." *Ex.* xv. 10.

55 And he brought them to the border of his sanctuary (*or*, his holy border), to this mountain, which his right hand had purchased. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O LORD, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established." *Ex.* xv. 17. "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain." *Is.* lvii. 13.

56 He drove out the nations also before them, and allotted them for an inheritance by line. *Josh.* xix. 51. "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David." *Acts* vii. 45.

Apostasy in Canaan.

57 Yet they tempted and rebelled against the Most High God. "The children of Israel did that which was evil in the sight of the LORD, and served the Baalim : and they forsook the LORD, the God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves down unto them, and they provoked the LORD to anger." *Judg.* ii. 11, 12. *Neh.* ix. 26.

41 The Holy Land. 42 This may refer to the whole of Canaan.

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.[43]

Verse 11.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

Verses 18, 22 LX. 1.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power[44] into captivity[45] : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.[46]

Verse 22.

64 The fire consumed their young men : and their maidens were not given to marriage.

LXXXIX. 44.

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58 But turned back, and dealt treacherously like their fathers : they were turned aside like a deceitful bow.

59 For they provoked him with their high places, and moved him to jealousy with their graven images. *Ex.* xxxiv. 14. *Deut.* xxxii. 21. *Judg.* x. 6, 7.

60 And greatly abhorred Israel. "And the anger of the LORD was kindled against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." *Judg.* ii. 14. "They rebelled, and grieved his holy spirit : therefore he was turned to be their enemy, and himself fought against them." *Is.* lxiii. 10.

61 "The people sent to Shiloh, and they brought from thence the ark of the covenant of the LORD of hosts. . . . The Philistines fought, and Israel was smitten, . . . and the ark of God was taken." 1 *Sam.* iv. 4, 10, 11. "Go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel." *Jer.* vii. 12 (xxvi. 6).

62 And delivered their strength into captivity, and his glory into the adversary's hand. "The glory is departed from Israel : for the ark of God is taken." 1 *Sam.* iv. 22.

64 And their maidens had no marriage-song. *Jer.* vii. 34.

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43 Hos. vii. 16. 44 The Ark of the Covenant ; Ps. cxxxii. 8. 45 "'The Ark of God is taken.' These words expressed the whole significance of the calamity. It was known, till the era of the next great, and still greater overthrow of the nation at the Babylonian exile, as 'the Captivity.'"—Stanley. 46 1 Sam iv. 10.

65 Their priests were slain with the sword[47] : and there were no widows to make lamentation.[48]

66 So the Lord[49] awaked[50] as one out of sleep : and like a giant[51] refreshed with wine.

VII. 6 XLIV. 23 LXVIII. 1.

67 He smote his enemies in the hinder parts[52] : and put them to a perpetual shame.[53]

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;[54]

69 But chose the tribe of Judah : even the hill of Sion which he loved.[55]

II. 6 LXVIII. 16 LXXXVII. 1 CXXXII. 14, 15.

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65 Their priests fell by the sword; and their widows made no lamentation.

Salvation by the House of David.

66 Like a mighty man that shouteth by reason of wine. "The Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten down before Israel." 1 *Sam.* vii. 10. 1 *Sam.* v.

67 And he smote his adversaries backward.

69 "It is evident that our Lord sprang out of Juda." *Heb.* vii. 14. "And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. . . . So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy. . . . Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with

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47 1 Sam. iv. 11. 48 "The primary reference is perhaps to the death of the widow of Phinehas in premature child-birth. 1 Sam. iv. 19, 20. More generally the words may mean that the preoccupation or panic caused by the war hindered the widows from performing the customary obsequies." — Jennings and Lowe. 49 Adonai; Divine Names (Introd.). 50 Comp. Ps. lxxiii. 19. 51 The Psalter translators, without any authority apparently, use the strong word 'giant' here (also in Ps. cxxvii. 5) as in Ps. xix. 5 (where the Septuagint and Vulgate have 'gigas'). 52 'In the hinder parts'; from the Lat. (Vulgate). 53 Pss. xl. 17, lxx. 2. 54 Shiloh from which the Ark had been removed was in the borders of Ephraim (v. 61). "So ended the first division of the history of the Chosen People, in the overthrow of the first sanctuary by the Philistines, as the second division was to terminate by the fall of the second sanctuary, the Temple of the Jewish monarchy, by the armies of Babylon; and the third by the still vaster destruction of the last Temple of Jerusalem by the armies of Titus." — Stanley. 55 Comp. "the beloved city." Rev. xx. 9.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant[56] : and took him away from the sheep-folds :

XVIII. 51 LXXXIX. 3, 4, 20, 36 CXXII. 4, 5.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

XIV. 11.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

Verse 53 XXIII. 1, 2 LXXX. 1.

Brev. Off. 26 Off. Blessed Sacrament. **Rom. Missal** 1, 24–26 Tues. af. Pent., 30 Quin. **Rom.** 25, 26 Corp. Chris.

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trumpets, and with cymbals, making a noise with psalteries and harps. . . . So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God." 1 *Chr.* xv. 1–3, 25, 28, xvi. 1. 2 *Chr.* v. 2–7.

70 And he built his sanctuary like the heights, like the earth which he hath established for ever. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." *S. Matt.* xvi. 18. 2 *Chr.* ii., iii.

71 *Ps.* cxxxii. "There remaineth yet the youngest, and, behold, he keepeth the sheep." 1 *Sam.* xvi. 11. 2 *Sam.* vii. 8.

72 From following the ewes that give suck he brought him. "And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, which shall be shepherd of my people Israel." *S. Matt.* ii. 6. "He shall feed his flock like a shepherd: he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead those that give suck." *Is.* xl. 11. "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." *Ezek.* xxxiv. 23.

73 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands. "I am the good shepherd, and know my sheep, and am known of mine." *S. John* x. 14. "The Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life." *Rev.* vii. 17.

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56 Ps. xviii. title, note.

PSALM LXXIX. *Deus, venerunt.*

O God,[1] the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.[2]

Verse 7 LXXIV. 3, 4, 7, 8.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.[3]

XLIV. 12, 22.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.[4]

Verse 11 LXXIV. 21.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

Verse 13 XLIV. 14, 15, 17 LXXX. 6 LXXXIX. 40, 49.

A Psalm of Asaph.

Expostulation of the Redeemed.

"JESUS BEHELD THE CITY, AND WEPT OVER IT." *S. Luke* xix. 41.

The desolation of Jerusalem.

1 They have laid Jerusalem on heaps. "Jerusalem shall become heaps, and the mountain of the house as the high places of a forest." *Mic.* iii. 12. *Lam.* i. 10, iv. 1. 1 *Macc.* iii. 45. "They shall not leave in thee one stone upon another." *S. Luke* xix. 44. "Jerusalem shall be trodden down of the Gentiles." *S. Luke* xxi. 24.

3 "They poured out the blood of saints and prophets, and blood hast thou given them to drink." *Rev.* xvi. 6.

4 "I will make this city an astonishment, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof." *Jer.* xix. 8. "All thine enemies have opened their

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79 "Verse four is borrowed directly from verse fourteen of the earlier Korhite Psalm xliv. On the other hand verses six and seven are borrowed in turn by Jeremiah (x. 25), and applied to God's people (comp. also verse two, and Jer. vii. 33, xix. 7), just as he borrows in the preceding verse from the Penitential Psalms. This composition therefore must date before the final Captivity, and after Ps. xliv., and it is certainly not a Maccabee Psalm, because it (verses two and three) is actually quoted as part of Scripture in 1 Macc. vii. 17, a distinction which would not have been accorded while it was still a *new* poem."—Littledale. See Ps. lxxiv. Title. Asaph; Ps. l. title, note. 1 Ps. xlvi. 1, note. 2 "Verses one, four and five are chanted to-day by the Jews at the Wailing Place in Jerusalem."—Porter. 3 2 Chr. xxxvi. 17, Deut. xxviii. 26. 4 On the shame and pollution of neglect of burial, see Deut. xxi. 23, Jer. xxxvi. 30.

5 LORD, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

LXXIV. 1, 11 LXXX. 4 LXXXV. 4, 5 LXXXIX. 45.

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

LXIX. 25.

7 For they have devoured Jacob : and laid waste his dwelling-place.[5]

Verse 1 XIV. 8 LXXIV. 9.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

CIII. 8–13 CVI. 43, 44 CXXXVI. 23.

9 Help us, O God of our salvation, for the glory of thy Name[6] : O deliver us, and be merciful unto our sins, for thy Name's sake.

XXIX. 2 XLIV. 9, 23, 26 LXXIV. 12, 23 CVI. 8.

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mouth wide against thee; they hiss and gnash the teeth; they say, We have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it." *Lam.* ii. 16. *Ezek.* xxv. 6, 8, 15, xxvi. 2.

Prayer for deliverance and retribution.

5 How long, O LORD, wilt thou be angry for ever? shall thy jealousy burn like fire? "Think ye that the scripture speaketh in vain, That spirit which he made to dwell in us yearneth for us even unto jealous envy." *S. Jas.* iv. 5 (R. V. marg.). "Let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." *Heb.* xii. 28, 29.

6 Pour out thy wrath upon the heathen that know thee not.

7 And laid waste his habitation (*or*, pasture).

8 Remember not against us the iniquities of our forefathers:[7] let thy tender mercies speedily meet[8] us: for we are brought very low. "Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time." *Baruch* iii. 5.

9 And deliver us, and forgive[9] (*or*, expiate) our sins, for thy name's sake.

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5 Lit. homestead; a pastoral term. 6 Comp. Prayer in Litany, "We humbly beseech Thee, O Father . . . for the glory of Thy Name." 7 First Deprecation in Litany. 8 Comp. Ps. lix. 10. 9 Lit. cover; only found in the Psalms here and in lxv. 3, lxxviii. 38.

10 Wherefore do the heathen say : Where is now their God?

XLII. 3 CXV. 2.

11 O let the vengeance of thy servants' blood that is shed : be openly showed upon the heathen, in our sight.

Verse 3.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.[10]

CII. 20 CVII. 10–16.

13 And for the blasphemy[11] wherewith our neighbours have blasphemed thee : reward thou them, O Lord,[12] seven-fold into their bosom.

Verse 4 LXXIV. 11, 19, 23.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be showing forth thy praise from generation to generation.

LXXIV. 1 LXXVII. 20 LXXII. 17–19 LXXV. 1 XCV. 7.

Am. 9 Pen. Off. Ash Wed. [Adopted 1892]; 12 Visit. Pris. (also **Irish.**) **Eng.** 9 Commin. Off. **Int.** Holy Innocents. **Brev. Off.** 9 Off. Pen. Pss., 14 Bp. and Confessor. **Sar.** All Saints, Name Jesus, Many Martyrs. **Rom. Missal** 2, 3 Holy Innocents, 1, 2, 11–13 Vig. SS. Simon and Jude, 8, 9 Ash Wed., 8, 10 Time of War.

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10 "Give not thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God?" *Joel* ii. 17.

11 Let the revenging of the blood of thy servants which is shed be known among the heathen in our sight. "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." *S. Luke* xviii. 7, 8. *Rev.* vi. 10.

12 Let the sighing of the prisoner come before thee. "He hath sent me . . . to preach deliverance to the captives." *S. Luke* iv. 18. *Ex.* ii. 23–25.

13 And render unto our neighbours seven-fold into their bosom their reproach, wherewith they have reproached thee, O Lord. "The day of the LORD is near upon all the heathen : as thou hast done, it shall be done unto thee : thy reward shall return upon thine own head." *Obad.* 15.

14 "My people, my chosen : the people which I formed for myself, that they might set forth my praise." *Is.* xliii. 20, 21.

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10 Heb. the children of death. 11 Ps. iv. 2, note. 12 Adonai; Divine Names (Introd.).

PSALM LXXX. *Qui regis Israel.*[1]

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : show thyself also, thou that sittest upon the Cherubim.[2]

XXIII. 1 LXXVII. 20 LXXVIII. 53 LXXIX. 14 CVI. 9.

2 Before Ephraim, Benjamin, and Manasses[3] : stir up thy strength, and come, and help us.[4]

XLIV. 23, 26 LXVIII. 7 LXXIV. 12, 23 LXXIX. 9.

3 *Turn us again, O God : show the light of thy countenance, and we shall be whole.*

Verses 7, 14, 19 IV. 7 LXVII. 1 LXXXV. 4 XCIV. 1.

4 O LORD God of hosts[5] : how long wilt thou be angry with thy people that prayeth?

XLIV. 24 LXXIV. 1, 11 LXXIX. 5 LXXXV. 5.

For the Chief Musician. Set to 'The Lilies, a Testimony.' A Psalm of Asaph.

Cry for the deliverance of the Chosen People.

HYMN OF PRAYER TO THE GOOD SHEPHERD.

Invocation of the God of Israel,

1 "And there I will meet thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." *Ex.* xxv. 22. *Gen.* xlix. 24. *S. John* x. 3.

2 Stir up thy might, and come to save us.

3 Turn (*or*, restore) us again, O God; and cause thy face to shine, and we shall be saved. "The LORD make his face to shine upon thee, and be gracious unto thee." *Num.* vi. 25. "Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old." *Lam.* v. 21.

In sore distress.

4 How long wilt thou be angry against the prayer of thy people?

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80 The psalm seems clearly to belong to the period just before the Captivity. Title. 'The Lilies, a Testimony' (Heb. *Shoshannim Eduth*) may be the name of a melody. Pss. xlv., lx., lxix. titles. Asaph; Ps. l. title, note. The Greek version has, "A testimony to or of Asaph, a psalm of the Assyrian." **1** For variation of the heading from the English version, see Ps. xxxvi., note. The Douay Bible (which follows the Vulgate) reads, "Give ear, O Thou that rulest Israel." **2** Pss. xviii. 10, note, xxii. 3, xcix. 1. In English Psalter, 'cherubims.' **3** These three tribes (all descendants of Rachel) were side by side in the journey through the wilderness, and marched directly behind the Ark. Num. ii. 17–24. **4** Collect for Fourth Sunday in Advent. **5** Divine Names (Introd.).

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

XLII. 3 CII. 9.

6 Thou hast made us a very strife[6] unto our neighbours : and our enemies laugh us to scorn.

LXXIX. 4, 13 LXXXIX. 40, 49.

7 *Turn us again, thou God of hosts*[6] : *show the light of thy countenance, and we shall be whole.*

Verse 3.

8 Thou hast brought a vine[7] out of Egypt : thou hast cast out the heathen, and planted it.

XLIV. 2 LXXVIII. 56.

9 Thou madest room for it : and when it had taken root, it filled the land.

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5 Thou hast fed them with the bread of tears, and given them tears to drink in large measure. "Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye poureth down, and ceaseth not, without any intermission, till the LORD look down, and behold from heaven." *Lam.* iii. 48–50.

6 And our enemies laugh among themselves. "All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem." *Lam.* ii. 15.

7 And cause thy face to shine, and we shall be saved.

History of Israel pourtrayed under the figure of a Vine.

8 Thou didst drive out the nations, and plantedst it. "The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant." *Is.* v. 7. "When Israel was a child, then I loved him, and called my son out of Egypt." *Hos.* xi. 1. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *S. John* xv. 1, 2, 4, 5. *S. Matt.* xxi. 33.

9 Thou preparedst room before it, and it took deep root, and filled the land.

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6 "The helpless prize of contention; as, for example, between the great emperors of Assyria and Egypt." — Bp. Barry. 7 "The vine, the most precious of Israel's three royal plants (Judg. ix. 8-13), seemed an apt emblem of God's people in its best days (Jer. ii. 21). Among the many suggestive peculiarities of the vine, our psalmist was struck by its capacity of bearing transplantation. For, like Hosea (xi. 1), he considers the history of Israel to begin in Egypt, where the vine was largely cultivated (cp. Gen. xl. 9-11). This vine-emblem is common on Jewish coins, and was nobly expressed in the colossal golden vine which hung, for the reception of golden gifts, in the porch of Herod's temple, spreading its branches under the cornices." — Cheyne.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

LXXII. 16.

11 She stretched out her branches unto the sea : and her boughs unto the river.[8]

II. 8 LXXII. 8 LXXXIX. 26.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

LXXXIX. 39, 40.

13 The wild boar[9] out of the wood[10] doth root it up : and the wild beasts of the field devour it.

LXXIV. 7.

14 TURN THEE AGAIN, THOU GOD OF HOSTS,[5] LOOK DOWN FROM HEAVEN : BEHOLD, AND VISIT THIS VINE;

Verse 3 LX. 1 LXIX. 17 LXXXV. 6.

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10 And the boughs thereof were like cedars of God.[11] "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." *S. Mark* iv. 30–32.

11 And her shoots unto the River. *Gen.* xlix. 22.

12 Why hast thou broken down her fences, so that all they which pass by the way do pluck her? "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." *Is.* v. 4, 5.

14 Turn again, we beseech thee, O God of hosts. "O Lord, look down from thine holy house, and consider us." *Baruch* ii. 16. *Is.* lxiii. 15.

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8 "In these words are marked out the limits of Israel's inheritance: the hills of the Arabian desert on the south, the cedar-nurturing heights of Lebanon on the north, the Mediterranean on the west, and the Euphrates on the east. These were the limits promised by Moses (Deut. xi. 24) and Joshua (Josh. i. 4), and actually reached in the days of Solomon (1 Kin. iv. 21–24)." — Thrupp. 9 "The 'wild boar' (here only mentioned in Scripture) is evidently the great enemy, although the lion is the more especial emblem of Assyria (Nah. ii. 11–13)." — Bp. Barry. 10 The suspended letter Ayin in the Heb. in this word is said to be the central letter of the Psalter. 11 El; Divine Names (Introd.).

15 And the place of the vineyard[12] that thy right hand hath planted : and the branch that thou madest so strong for thyself.[13]

LXXXIX. 20.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

LXXIII. 17–19, 26.

17 Let thy hand be upon the man of thy right hand[14] : and upon the son of man, whom thou madest so strong for thine own self.

LXXXIX. 22.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

LXXXV. 6 CXLIII. 11.

19 *Turn us again, O Lord God of hosts*[15] : *show the light of thy countenance, and we shall be whole.*

Verse 3.

Am. in Sel. 11 [Adopted 1889]. **Brev. Off. and D. H.** 2, 3, 4 (pts.) Adv. T., 3 L. (ferial), C., Mem. Peace of Church, Petit. L. S. T. (ferial). **Brev. Off.** 3 Petit. P. **Rom. Missal** 1, 2 3d Sun. Adv., Vig. Nativ. **Rom.** 1 Ded. Ch., 2, 3 Sundays in Adv.

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15 And the stock which thy right hand hath planted (*or*, protect that which), etc.

Concluding prayer.

17 "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 *S. Pet.* iii. 22.

18 Quicken thou us, and we will call upon thy name. "Lord, to whom shall we go? thou hast the words of eternal life." *S. John* vi. 68.

19 Cause thy face to shine, and we shall be saved.

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12 'Place of the vineyard'; follows the Latin version of Münster. The K. J. version also reads, 'vineyard.' 13 The Targum paraphrases, "The King Messiah Whom Thou hast made strong for Thyself." 14 "The primary reference is to Israel, as a nation, impersonated perhaps in David; but the old Jewish commentators recognized the title as properly belonging in perfection only to the Messiah (comp. Ps. cx. 1, Eph. i. 20)." — Bp. Barry. 15 The supplication increases in intensity in the three verses (3, 7, 19); God, God of Hosts, Jehovah God of Hosts. Divine Names (Introd.).

PSALM LXXXI. *Exultate Deo.*

SING we[1] merrily unto God our strength : make a cheerful noise unto the God of Jacob.

XLVII. 1 LXVI. 1 XCV. 1 CXLIX. 2.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.[2]

CL. 3.

3 Blow up the trumpet[3] in the new-moon[4] : even in the time appointed,[5] and upon our solemn feast-day.[6]

LXXXIX. 16 XCVIII. 7.

FESTIVAL AND NATIONAL PSALMS (LXXXI.–LXXXIX.).

For the Chief Musician; set to the Gittith. (A Psalm) of Asaph.

The Covenant God of Israel.

THE NEW COVENANT IN CHRIST.

A call to keep festival.

1 Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. *Eph.* v. 19.
2 Take up the psalm, and bring hither (*or*, strike) the timbrel, the pleasant harp with the psaltery.
3 At the full moon, on our solemn feast day.

Sound your trumpet-welcome clear
To the Moon's returning ray,
When her orb is full and near:
Sound, in our high solemn day. — Keble.

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81 Title. Set to the *Gittith;* Ps. viii. title, note, Ps. lxxxiv. title. Asaph; Ps. l. title, note. 1 "The Summons ('sing *ye*') is addressed in v. 1 to the people; in v. 2 to the Levites (Ezra iii. 10, 2 Chr. v. 12, 13); and in v. 3 to the priests (cp. Num. x. 10, 2 Chr. vii. 6)." — Cheyne. 2 The Instrumental Accompaniment (Introd.). 3 The blowing of trumpets was a summoning of the people to appear before their King Jehovah, and a call to repentance (v. 12). 4 "Scarcely any other festive season could have left so continuous an impress on the religious life of Israel as the 'New Moons.' Recurring at the beginning of every month, and marking it, the solemn proclamation of the day, by — 'It is sanctified,' was intended to give a hallowed character to each month, while the blowing of the priests' trumpets and the special sacrifices brought (Num. xxviii. 11), would summon, as it were the Lord's host to offer their tribute unto their exalted King, and thus bring themselves into 'remembrance' before Him. Besides, it was also a popular feast, when families, like that of David, might celebrate their special annual sacrifice (1 Sam. xx. 6, 29); when the king gave a state-banquet (1 Sam. xx. 5, 24); and those who sought for instruction and edification resorted to religious meetings, such as Elisha seems to have held (2 Kin. iv. 23). Cp. Col. ii. 16, 17." "Quite distinct and more sacred was the new moon of the seventh month, partly on account of the symbolical meaning of the seventh or sabbatical month, in which the great feasts of the Day of Atonement and of Tabernacles occurred, and partly, perhaps, because it also marked the commencement of the civil year. This psalm was chanted while the drink-offering was poured out. Cp. Neh. viii. 1–12." — Edersheim. 5 'In the time appointed'; follows the Latin version of Münster; retained also in K. J. version. 6 This verse probably refers both to the Feast of

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph[7] for a testimony : when he came out of[8] the land of Egypt, and had heard a strange language.

6 "I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 "Thou calledst upon me[8] in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

LXXVII. 15, 20 LXXVIII. 54 CVI. 43, 44.

8 "I proved thee also : at the waters of strife.

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5 He appointed it in Joseph for a testimony, when he went out over (*or*, against) the land of Egypt: where I heard a language that I knew not.[9] "About midnight will I go out into the midst of Egypt." *Ex.* xi. 4. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt." *Ex.* xii. 12.

God's pleading with His people.

6 I removed his shoulder from the burden :[10] his hands were freed from the basket.[11] "Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments." *Ex.* vi. 6. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." *S. Matt.* xi. 28.

His discipline.

7 I answered thee in the secret place of thunder.[12]

8 I proved thee at the waters of Meribah.[13] Selah. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?" *Ex.* xvii. 6, 7.

Trumpets on the first of the Seventh Month, and the Feast of Tabernacles at the full moon, from the fifteenth to the twenty-first or twenty-second; Lev. xxiii. 23–25, Num. xxix. 1, 12. 7 'Joseph,' here, as in the other Asaphic psalms is apparently the name of the whole people. 8 'Out of,' 'upon me'; from Gk. (Septuagint) through Lat. (Vulgate). 9 The Divine Voice speaks declaring that the idolatrous speech of Egypt in its cruelty, disobedience, and defiance, was 'unknown' to Him. Ps. i. 7. "I know not the LORD." Ex. v. 2. Ps. lxxxvii. 3. 10 Ex. i. 11, 14, v. 4. 11 "In this basket the Israelites conveyed clay, or baked bricks; it was suspended from each end of a yoke laid across the shoulder." — Jennings and Lowe. There may however be a reference to the *earthen pot*, alluding to the work in clay which the Israelites were compelled to perform. 12 "The context suggests a reference to the pillar of cloud and fire (Ex. xiii. 21, xiv. 19, 24) from out of which Jehovah answered the crying of the Israelites (Ex. xiv. 15)." — Cheyne. 13 Num. xx. 13, Ps. xcv. 8.

9 "Hear, O my people;[14] and I will assure thee, O Israel: if thou wilt hearken unto me,

Verses 12, 14 L. 7 LXXVIII. 1.

10 "There shall no strange god be in thee: neither shalt thou worship any other god.

XLIV. 21.

11 "I am the LORD thy God, who brought thee out of the land of Egypt[15]: open thy mouth wide, and I shall fill it.

Verse 17 XXXVII. 3, 4 CVII. 9 CXXXVI. 25 CXLV. 15–19.

12 "But my people would not hear my voice: and Israel would not obey me:

LXXVIII. 37, 57.

13 "So I gave them up unto their own hearts' lusts: and let them follow their own imaginations.[16]

LXXVIII. 9, 30 CVI. 42.

His covenant.

9 Hear, O my people, and I will testify unto thee: O Israel, if thou wouldest hearken unto me!

10 There shall no strange god be in thee; neither shalt thou worship any strange[17] god.

11 "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." *S. John* vi. 35, 54, 55. "In the last day, that great day of the feast,[18] Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." *S. John* vii. 37. "My God shall supply all your need according to his riches in glory by Christ Jesus." *Phil.* iv. 19.

The people's disobedience[19]

13 So I let them go after the stubbornness of their heart, that they might walk in their own counsels. "Ephraim is joined to idols: let him alone." *Hos.* iv. 17. "To whom our fathers would not obey. ... Then God turned, and gave them up to worship the host of heaven." *Acts* vii. 39, 42.

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14 Addressed to the Israel of the psalmist's own time. "Jehovah reminds His people of addresses such as Deut. iv. 26, v. 1, vi. 3, xxx. 19, xxxi. 28."—Cheyne. 15 Ex. xx. 2. 16 On vv. 12, 13, comp. Jer. vii. 24, Deut. xxix. 19. 17 Heb. foreign or alien. 18 The Feast of Tabernacles; see verse 3. 19 Division begins with verse 12.

14 "O that my people[21] would have hearkened unto me : for if Israel had walked in my ways,

15 "I should soon have put down their enemies : and turned my hand against their adversaries.

CXXXII. 13.

16 "The haters of the LORD should have been found liars : but their time should have endured for ever.

XXXVII. 17, 18.

17 "He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee."

Verse 11 XXXIV. 8 LXXXIV. 12, 13 CXLVII. 14.

Am. in Sel. 11 [Adopted 1889]. **Brev. Off. and D. H.** 17 4th Sun. Lent. **Brev. Off.** 17 Off. Blessed Sacrament. **Liturg. Ethiop.** 1, 2 at Gospel; **Rom. Missal** 1 1st Sun. Easter, 1, 17 Mon. af. Pent. **Sar.** All Saints. **Rom.** Corp. Chris. (17 Ant.). **Jewish** New Year's Day or Feast of Trumpets, and 5th Day Wk.; 6–17 6th Day Tabernacles.

Contrasted with God's purpose.

14 Oh that my people would hearken unto me, that Israel would walk in my ways! "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" *Deut.* v. 29. "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." *Job* xxxvi. 11. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" *S. Luke* xix. 42.

15 I should soon subdue their enemies, and turn my hand against their adversaries.

16 The haters of the LORD should submit themselves unto him: but their time should endure for ever.

17 He should feed them also with the fat of wheat: and with honey out of the rock should I satisfy thee. "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." *Deut.* xxxii. 13, 14.

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21 See note on verse 9.

PSALM LXXXII. *Deus stetit.*

God[1] standeth in the congregation of princes : he is a Judge among gods.

Verses 6, 8 L. 6, 7 LXXXIX. 8.

2 "How long will ye give wrong judgment : and accept the persons of the ungodly?

IV. 2 LVIII. 1, 2.

3 "Defend the poor and fatherless : see that such as are in need and necessity have right.

X. 13, 16, 19, 20 LXVIII. 5.

A Psalm of Asaph.

The Coming of God to the judgment-seats of men.

CHRIST THE RIGHTEOUS JUDGE. *Ps.* lxxii. 1–4.

1 God standeth in the congregation of God; he judgeth among the gods.[2]

God in His own high council stands,
A Judge of gods is He. — Keble.

"Jesus said, For judgment I am come into this world." *S. John* ix. 39.

His sentence.

2 How long will ye judge unjustly, and respect the persons of the wicked? Selah. "Consider what ye do: for ye judge not for man, but for the LORD; and he is with you in the judgment. Now therefore let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts." 2 *Chr.* xix. 6, 7. "Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's." *Deut.* i. 17. "I know how manifold are your transgressions and how mighty are your sins; ye that afflict the just, that take a bribe, and that turn aside the needy in the gate from their right." *Amos* v. 12. "Not this man, but Barabbas." *S. John* xviii. 40. *Acts* iii. 14.

3 Judge the weak and fatherless: do justice to the afflicted and destitute. "Rob not the poor, because he is poor: neither oppress the afflicted in the gate: for the LORD will plead their cause, and despoil of life those that despoiled them." *Prov.* xxii. 22, 23. "Deal courageously, and the LORD be with the good." 2 *Chr.* xix. 11. "With righteousness he shall judge the weak." *Is.* xi. 4 (i. 17). *Deut.* x. 17, 18.

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82 The psalm is naturally referred to the time of Jehoshaphat. 2 Chr. xix. 5–11; comp. next psalm. Title. Asaph; Ps. l. title, note. 1 Ps. xlvi. 1, note. 2 Heb. Elohim standeth in the congregation of El; He judgeth among elohim (gods, i. e. the judges of Israel who were regarded as sacred persons. Ex. xxi. 6, xxii. 8, 9, 28, 1 Sam. ii. 25). Seeking a decision at law is called 'inquiring of God' (Ex. xviii. 15). "In the Holy Eastern Church the Book of the Gospels is placed in the midst in the solemn assemblies as a symbol of the unseen presence of Christ." — Littledale.

4 "Deliver the outcast and poor: save them from the hand of the ungodly.[8]

5 "They will not be learned,[4] nor understand, but walk on still in darkness: all the foundations of the earth are out of course.[5]

II. 10 XI. 3.

6 "I have said, Ye are gods[6]: and ye are all the children of the Most Highest.[7]

7 "But ye shall die like men[8]: and fall like one of the princes."

XXXIX. 7 XLIX. 10, 12 LXXXIX. 47.

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4 Rescue the weak and needy. "The LORD will enter into judgment with the elders of his people, and the princes thereof: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses: what mean ye that ye crush my people, and grind the face of the poor? saith the Lord, the LORD of hosts." *Is.* iii. 14, 15. "Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart." 2 *Chr.* xix. 9.

5 They know not, neither do they understand; they walk to and fro in darkness: all the foundations of the earth are moved. "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 *S. John* ii. 11.

6 "Jesus answered them, Is it not written in your law, I SAID, YE ARE GODS? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" *S. John* x. 34–36.

'Yet sure as men ye fall,
As other chiefs in years gone by,
Death overtakes you all.' — Keble.

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3 "The prophets of God are the champions of the rights of all, but especially of the friendless and the distressed; oppression and injustice are denounced at least as often and as vehemently as sin directly against God Himself (Is. i. 17, iii. 13–15, Jer. xxi. 12, Amos v. 11, 12, 15). Note also the protestation of Job xxix. 11–17, xxxi. 16–21." — Bp. Barry. 4 Taught, instructed. 5 Cont. Ps. lxxxvii. 1, 5. 6 Our Lord's argument in S. John x. is based on the fact that the judges of Israel exercising a theocratic function in the Name of Jehovah were placed in living relation with the Most High and made organs of His influence. So they were precursors of One Who by His Incarnation was to abolish the separation between God and His creatures (Zech. xii. 8). The expression "The Scripture cannot be broken" shows the boundless confidence which Christ placed in Holy Scripture and in the dogmatic character and truth of the Psalter. The reasoning is that as Scripture calls the judges gods, it is not to be marvelled at that Jesus the Perfect Man, sanctified and sent into the world, should be the Son of God. — See Godet, quoted by Bp. Alexander. It is to be noticed that it is not Jehovah, the Name of *essence*, but Elohim, a Name of *office*, which is given to human beings. 7 Elyon; Divine Names (Introd.). 8 Heb. common men; Ps. cxliv. 4.

8 Arise, O God, and judge thou the earth : for thou[9] shalt take all heathen to thine inheritance.

II. 8 VII. 7, 8 LVIII 10 LXXXVI. 9.

Int. 4th Sun. Easter **Gk.** Easter Even. **Jewish** 3d Day Wk.; 5–8 last Day Tabernacles.

Prayer to God as Judge.

8 For thou shalt inherit all the nations. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." *S. John* x. 16.

Psalm LXXXIII. *Deus, quis similis?*[1]

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.[2]

XXVIII. 1 XXXV. 22 CIX. 1.

2 For lo, thine enemies make a murmuring[3] : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.[4]

XXVII. 5 XXXI. 22 LXXI. 9.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.[5]

A Song, a Psalm of Asaph.

The overthrow of the pride of the heathen.

Judgment upon the foes of Christ and His Church.

The confederacy of the nations against Israel.

1 O God, keep not thou silence: hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult.

3 They take crafty counsel against thy people, and consult together against thy hidden ones.

4 They have said, Come, and let us cut them off from being a nation.

9 Emphatic in Heb.

83 This psalm seems clearly to relate to the invasion of enemies in the reign of Jehoshaphat. See 2 Chr. xx., where in v. 14 one of the 'sons of Asaph' is named as receiving a special inspiration at that time. Title. Asaph, Ps. l. title, note. 1 For variation of heading from the English, see Ps. xxxvi. note. The Douay Bible (which follows the Vulgate) reads, "O God, who shall be like to thee?" 2 El; Divine Names (Introd.). 3 Lit. roar (like the waves of the sea). 4 'Treasured ones.'—Cheyne. 5 2 Chr. xx. 11, Jer. xlviii. 2.

5 For they have cast their heads together with one consent : and are confederate against thee ;

II. 2.

6 The tabernacles of the Edomites,[6] and the Ishmaelites[7] : the Moabites,[8] and Hagarenes ;[9]

7 Gebal,[10] and Ammon,[11] and Amalek[12] : the Philistines,[13] with them that dwell at Tyre.

8 Assur[15] also is joined with them : and have holpen the children[16] of Lot.

9 But do thou to them as unto the Madianites[17] : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;[18]

12 Who say, Let us take to ourselves : the houses[19] of God in possession.

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5 For they have consulted together with one consent; against thee do they make a covenant. "Satan shall come forth to deceive the nations . . . to gather them together to the war. . . . And they went up over the breadth of the earth, and compassed the camp of the saints about." *Rev.* xx. 7–9.

6 The tents of Edom and the Ishmaelites; Moab, and the Hagarenes (*or*, Hagrites).

7 Philistia with the inhabitants of Tyre.

8 Assyria also is joined with them; they have been an arm to the children of Lot. Selah.

Prayer for their overthrow.

9 Do thou unto them as unto Midian. "The river of Kishon swept them away, that ancient river, the river Kishon. O my soul thou hast trodden down strength." *Judg.* v. 21.

10 They became as dung for the earth.

11 Make their nobles like Oreb and Zeeb; yea, all their princes like Zebah and Zalmunna.

12 Who said, Let us take to ourselves in possession the habitations

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6 South of Palestine. 7 Between Egypt and the Persian Gulf. Gen. xxv. 18. In English Psalter, 'Ismaelites.' 8 South-east of Palestine. 2 Chr. xx. 1, 10. 9 East of Palestine in the land of Gilead. 1 Chr. v. 10, 19, 20. In English Psalter, 'Hagarens.' 10 A maritime town in Phœnicia. Ezek. xxvii. 9, Josh. xiii. 5. 11 East of Jordan. 12 Near Mt. Sinai. See 1 Chr. iv. 42, 43. 13 South-west of Palestine on the Mediterranean. 15 See 2 Chr. xx. 2 ("a great multitude from beyond the sea"). Assyria had evidently not yet become the great power in the east. 16 Moab and Ammon. 17 Arabians. Num. xxxi. 2, 7, Judg. iv. 15, 24. 18 Judg. vii. 25, viii. 11, 21, Is. x. 26. 19 The land of Israel, God's inheritance. 2 Chr. xx. 11.

13 O my God,[20] make them like unto a wheel : and as the stubble[21] before the wind ;[22]

I. 5 XXXV. 5.

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.[23]

15 Persecute[24] them even so with thy tempest : and make them afraid with thy storm.[25]

16 Make their faces ashamed, O LORD : that they may seek thy Name.

17 Let them be confounded and vexed[26] ever more and more : let them be put to shame, and perish.

II. 5–12.

18 And they shall know that thou, whose Name is JEHOVAH : art only the Most Highest[27] over all the earth.

LXXII. 17 LXXVII. 14 LXXXII. 8 LXXXVI. 10.

Rom. Missal 13, 18 Sexagesima.

(*or*, pastures) of God. "Didst not thou, O our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" 2 *Chr.* xx. 7.

13 O my God, make them like the whirling dust.

14 Lit. As the fire that burns the forest, and as the flame that licks bare the mountains.

15 So pursue them with thy tempest, and terrify them with thy storm.

16 Fill their faces with confusion; that they may seek thy name, O LORD.

17, 18 Let them be put to shame and dismayed for ever; yea, let them be confounded and perish: that they may know that thou alone, whose name is JEHOVAH (*or*, thou, whose name alone is JEHOVAH), art the Most High over all the earth. "O LORD, the God of our fathers, art not thou God in heaven? and art not thou ruler over all the kingdoms of the nations? and in thine hand is power and might, so that none is able to withstand thee." 2 *Chr.* xx. 6.

20 'My Elohim'; Ps. lix. 1, note. 21 "On the borders of the desert grows a grass which, when sere and withered with the heat, breaks off and mats and felts itself together. The prevailing wind blowing desertwards, sets these bundles in motion, and they gather and increase as they roll till some are even three feet in diameter; all finally get driven out on the fiery sea. General Gordon said that the idea of desolation was intensified when one met these weird families of rolling balls driven on night and day over the sand and stones unable to stop, to turn, or rest, and the full awfulness of the Psalmist's imprecation appeared to hover over them and compel them onwards." — The Guardian, Jan. 30, 1884. 22 Is. xvii. 13. 23 "Gideon fell upon the Arabian host. They had fled with a confusion which could only be compared to clouds of chaff and weeds flying before the blast of a furious hurricane, or the rapid spread of a conflagration where the flames leap from tree to tree and from hill to hill in the dry forests of the mountains." — Stanley, Hist. of the Jewish Church. 24 Ps. vii. 1, note. 25 Ps. xviii. 13, 14. 26 Ps. lxxxviii. 6, note. 27 Elyon; Divine Names (Introd.). Judith ix. 14.

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable[1] are thy dwellings[2]: thou LORD of hosts![3]

XXVI. 8 XXVII. 4.

2 My soul[4] hath a desire and longing to enter into the courts of the LORD: my heart and my flesh rejoice in the living God.[5]

Verse 10 XLII. 1, 2 XLIII. 3, 4 LXIII. 1, 3 XCII. 12 CXXII. 1, 2.

3 Yea, the sparrow hath found her an house,[6] and the swallow[7] a nest, where she may lay her young: even thy altars, O LORD of hosts,[3] my King and my God.[8]

XXVII. 5.

For the Chief Musician; set to the Gittith. A Psalm of the sons of Korah.

The Joy of God's House.

'THE FACE OF THINE ANOINTED.'

Blessedness of those whose house is the house of God:

2 My soul longeth, yea, even fainteth for the courts of the LORD; my heart and my flesh cry out unto the living God. "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 *Cor.* v. 2.

3 "One of them shall not fall on the ground without your Father." *S. Matt.* x. 29.

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84 Probably belongs to the time of Hezekiah. See Ps. lxxxv. Title. Set to the *Gittith;* Ps. viii. title, note, Ps. lxxxi. title. Korah; Ps. xlii. title, note. "Few psalms have found so many echoes in the best Christian hymns."—Von Gerlach. **1** This word has here its first meaning of 'lovely.' **2** Lit. tabernacles. "The plural 'tabernacles' points to the truth that the earthly House of God was a type of His more glorious dwelling-place in human nature by the Incarnation, the 'tabernacle' glowing with Divine Love. God also inhabiteth the praises of Israel (Ps. xxii. 3). The Psalter is a special dwelling-place of the Word."—R. M. Benson. See also Ps. xliii. 3, note. **3** Divine Names (Introd.). **4** There is in this verse the whole nature of man; comp. Ps. lxiii. 2. **5** El; Divine Names (Introd.). **6** "The bird which finds a home is the spiritual soul. It flies before the face of heaven and seeks a home. That home it finds, a house not made with hands, the Body of Christ. The Altar of the true sanctuary is the Person of Christ, Whose Body is found upon the Cross so that by the merits of His Passion He may sanctify all who take refuge in Him as the Tree of Life."—Benson. **7** "The swallow is the 'bird of liberty,' the liberty wherewith Christ makes us free, the freedom of the Holy Ghost."—Benson. **8** 'My Elohim'; Ps. lix. 1, note.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

XXIX. 8 LXV. 4 CXXXIV. 1–3 CXXXV. 1–3.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.[9]

Verse 13 I. 1, 2 XXVII. 1 XLII. 4 CXXXVIII. 3.

6 Who going through the vale of misery[10] use it for a well : and the pools are filled with water.[11]

XXX. 5 XCIV. 19 CXXVI. 6, 7.

7 They will go from strength to strength[12] : and unto the God of gods appeareth every one of them in Sion.

CXXII. 4.

8 O LORD God of hosts,[3] hear my prayer : hearken, O God of Jacob.

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4 They will be still praising thee. Selah. "She departed not from the temple." *S. Luke* ii. 37.

Who journey Sionwards.

5 In whose heart are the high ways to Zion.

6 Passing through the valley of Weeping they make it a place of springs; yea, the early rain covereth it with blessings. 2 *Cor.* vi. 4–10.

7 They go from strength to strength, every one of them appeareth before God in Zion. "The path of the righteous is as the shining light, that shineth more and more unto the perfect day." *Prov.* iv. 18. "They that wait upon the LORD shall renew their strength." *Is.* xl. 31. "They shall inquire concerning Zion with their faces thitherward." *Jer.* l. 5. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 *Cor.* iii. 18.

8 Give ear, O God of Jacob. Selah. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." *Gen.* xxxii. 28.

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9 "Verses 5–7 are perhaps a reply to pilgrims from those who dwell in God's house." — Cheyne. 10 Heb. Baca. "The Vale of Baca, so called probably from the balsam trees which wept their sweet oil upon the arid soil where they grow, a type of penitence whose fragrance is found amidst the tears of a deadened life." — Benson. 11 'And the pools are filled with water'; follows the Latin version of Münster; retained also in K. J. version. "The pilgrim band, rich in hope, forget the trials and difficulties of the way: hope changes the rugged and stony waste into living fountains. The vale blossoms as if the sweet rain of heaven had covered it with blessings." — Perowne. 12 Each difficulty overcome proves a fresh source of strength.

9 Behold, O God our defender[13] : and look upon the face of thine anointed.

III. 3 XXVIII. 8 CXIX. 114 CXXXII. 10.

10 For one day in thy courts : is better than a thousand.[14]

Verse 2.

11 I had rather be a door-keeper[15] in the house of my God[8] : than to dwell in the tents[16] of ungodliness.

12 For the LORD God is a light and defence[13] : the LORD will give grace and worship; and no good thing shall he withhold from them that live a godly life.

V. 13 XXVII. 1 XXXIV. 9, 10 LXXXI. 17 CXLVI. 4-9.

13 O LORD God[17] of hosts[3] : blessed is the man that putteth his trust in thee.

Verse 5.

Am. Prop. Ps. Purif. E. and Transfig. E., in Sel. 12 [Adopted 1889], Cons. Ch. (also **Irish, Sar., Rom.**). **Irish** Instit. Off. **Int.** 5th Sun. Easter. **Brev. Off.** 1, 2, 4 Anniv. Ded. Ch., 11 Monk. (Eng. ed. whole psalm) Prep. Holy Comm. **D. H.** 4 Ant. All Saints. **Liturg. S. James** 7 Post Comm.; **Rom. Missal** 1, 2 Transfig., 3, 4 3d Sun. Lent. **Sar.** All Saints. **Gk.** Bur. Priests. **Rom.** Transfig., Corp. Chris., Ded. Ch., Cons. Altar. **Jewish** 5 Daily. *See* Table Prop. Pss. note.

Rest in the presence of God.

9 Behold, O God our shield (*or*, behold our shield, O God).

11 I had rather stand at the threshold of the house of my God. 1 *Sam.* iii. 15.

12 For the LORD God is a sun and a shield:[18] the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. Comp. *Pss.* xv., cxxi. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." *Is.* lx. 19. "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." *Mal.* iv. 2. "Blessed are the pure in heart: for they shall see God." *S. Matt.* v. 8.

13 O LORD of hosts, blessed is the man that trusteth in thee.

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13 Ps. xviii. 30, note. 14 i. e. any number of days elsewhere. 15 "The meanest office in God's house is a happiness and an honour beyond all that the world has to offer." — Perowne. The Korahites (see title) were door-keepers in the Temple. 1 Chr. ix. 19, 23, xxvi. 12-19. 16 "So truly were these Korahites purged from the mutinous pride of their ancestor (Num. xvi. 26)." — Kay. 17 This word is not in the Heb. or any version. 18 Grace from God our Shield, and glory from Him as our Sun.

PSALM LXXXV. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

CXXVI.

2 Thou hast forgiven the offence of thy people : and covered all their sins.[1]

XXXII. 1, 6 LXXXVI. 5 CII. 16, 17.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

CIII. 3, 8, 9 CXLV. 8.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

LXXX. 3, 4 LXXIV. 1, 11 LXXIX. 5.

For the Chief Musician. A Psalm of the sons of Korah.

The Divine Righteousness of the Covenant People.

THE INCARNATION OF CHRIST, THE TRUE RETURNING OF THE CAPTIVITY OF GOD'S PEOPLE.

Thanksgiving for deliverance.

1 LORD, thou hast been favourable unto thy land : thou hast brought back the captivity of Jacob. "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." *Rom.* viii. 23–25.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath : thou hast turned thyself from the fierceness of thine anger.

Prayer for continuance of Divine Help.

4 Turn us, O God of our salvation, and cause thine indignation toward us to cease. *Neh.* i. 3.

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85 The historical reference in verse 1 may be either to the Babylonish Captivity, or to events in the reign of Hezekiah, who when he made proclamation to keep the Passover commanded "saying, Ye children of Israel, turn again unto the LORD, . . . that he may return to the remnant that are escaped of you out of the hand of the kings of Assyria." See 2 Chr. xxx. 1–9, 21. Title. Korah; Ps. xlii. title, note. Subjects of divisions as given by Kay, — vv. 1–3, grateful faith; vv. 4–7, penitent intercession; vv. 8–13, joyful hope. 1 Of the two terms for sin in this verse the first describes it as perversion or distortion, and the second as a missing of the right aim. In Ps. xxxii. 2 (see note) a third term is used. For the special terms for forgiveness, see Ps. xxxii. 1.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

XLIV. 24, 25 LXXVII. 9.

6 Wilt thou[2] not turn again, and quicken us: that thy people may rejoice in thee?

LXXX. 18 CXLIII. 11.

7 Show us thy mercy, O LORD: and grant us thy salvation.[3]

LXVII. 1 CVI. 4.

8 I will hearken what the LORD God[4] will say concerning me[5]: for he shall speak peace[6] unto his people, and to his saints, that they turn not again.

XXIX. 10 CXIX. 165.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

XXV. 11, 12 CXXVIII. 5 LXXXIX. 16–19.

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5 Wilt thou be angry with us for ever?
6 Wilt thou not quicken us again?

Art Thou not a God to turn,
Turn, and be our life again,
That Thy people's heart may burn
With the gladness of Thy reign?—Keble.

"As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." *S. John* v. 21.

7 "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." *S. Matt.* i. 21.

The Divine Promise.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly. "The Prince of Peace. Of the increase of his government and peace there shall be no end." *Is.* ix. 6, 7. "Glory to God in the highest, and on earth peace, good will toward men." *S. Luke* ii. 14. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *S. John* xiv. 27. "He is our peace." *Eph.* ii. 14. *Heb.* i. 1, 2. Cont. *Is.* xlviii. 22.

9 "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . For the law was given by Moses, but grace and truth came by Jesus Christ." *S. John* i. 14, 17.

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2 Emphatic in Heb. 3 Prayer for the Messiah's coming. 4 El Jehovah; Divine Names (Introd.). 5 'Concerning me'; from Gk. (Septuagint) through Lat. (Vulgate). 6 "Peace comprehends all God's favours; and we shall never be in perfect possession of it until we shall have arrived at the heavenly Jerusalem, which is interpreted the vision of peace."—Bellarmine.

10 Mercy and truth are met together[7] : righteousness and peace have kissed each other.

XXV. 9 LXXII. 3, 7 LXXXIX. 15.

11 Truth shall flourish out of the earth[8] : and righteousness hath looked down from heaven.

LXXXIX. 9.

12 Yea, the LORD shall show loving-kindness : and our land shall give her increase.[9]

LXV. 9–14 LXVII. 6 LXXXIV. 12 CVII. 37.

13 Righteousness shall go before him : and he shall direct his going in the way.

XXV. 3, 8, 11 LXVII. 2 LXXII. 1 LXXXVI. 11 LXXXIX. 15.

Prop. Ps. Christmas M. **Am.** in Sel. 13 [Adopted 1889]; 7 Suffrages **Daily**, and Visit. Pris. (also **Irish**). **Brev. Off. and D. H.** 6, 7 P. S. **C.**, 7 Adv. **Brev. Off.** 4 C., 9–12 Fest. B. V. M. (Eng. ed. whole psalm) Prep. Holy Comm. **Liturg. Moz.** 6, 7 at opening; **Rom. Missal** 1, 2 3d Sun. Adv., 6, 7 2d Sun. Adv., 7, 12 Adv. Sun. **Sar.** Ded Church. **Rom.** Christmas (11 Ant.); 7 Conf.

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10 "Judgment shall dwell in the wilderness, and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in sure dwellings, and in quiet resting places." *Is.* xxxii. 16–18. "Jerusalem shall be called The city of truth." *Zech.* viii. 3.

11 Truth springeth out of the earth.

Truth from earth is springing sweet,
Justice looks from her high place. — Keble.

"Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it." *Is.* xlv. 8.

12 Yea, the LORD shall give that which is good. "There shall be the seed of peace; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to inherit all these things." *Zech.* viii. 12. "All things work together for good to them that love God." *Rom.* viii. 28. *Lev.* xxvi. 3, 4.

13 And shall make his footsteps a way to walk in (*or*, and shall set us in the way of his steps). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." *S. John* xiv. 6. "Leaving us an example, that ye should follow his steps." 1 *S. Pet.* ii. 21.

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7 "Mercy and Truth met together indeed in the birth at Bethlehem of Him in Whose Person the grace and truth of God were fully revealed to men. And as in His birth of a mortal womb Truth sprang out of the earth, so in the free justification of man by God's grace through the redemption by His blood, Righteousness looked down from heaven." — Thrupp. 8 "Earth carpeted with truth and canopied with righteousness." 9 Comp. 'Thanksgiving for Plenty' in Prayer-book.

Psalm LXXXVI. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor,[1] and in misery.

Verse 6 xvii. 6 cii. 1, 2 cxxx. 2 lxx. 6.

2 Preserve thou my soul, for I am holy[2] : my God,[3] save thy servant that putteth his trust in thee.

iv. 3 xcvii. 10 cxix. 94.

3 Be merciful unto me, O Lord[4] : for I will call daily upon thee.

Verse 16 lvii. 1 lxvii. 1 lxxxv. 7 lv. 18.

4 Comfort the soul of thy servant : for unto thee, O Lord,[4] do I lift up my soul.

xxv. 1.

5 For thou, Lord,[4] art good and gracious : and of great mercy unto all them that call upon thee.

Verses 13, 15 lxxxv. 2, 12 ciii. 3 cxxx. 4 cxlv. 18.

A Prayer of David.

The servant of God prays for deliverance in his Divine Name.

Supplication of the 'Man of Sorrows,' anticipating the Resurrection.

1 Bow down thine ear, O Lord, and answer me; for I am poor and needy.

2 Preserve my soul; for I am godly: O thou my God, save thy servant that trusteth in thee. "He preserveth the way of his saints." *Prov.* ii. 8.

3 For unto thee do I cry all the day long.

4 Rejoice the soul of thy servant.

5 For thou, Lord, art good, and ready to forgive, and abundant in mercy unto all them that call upon thee. "Thou art a God ready to

86 Title. Prayer; Pss. xvii., xc., cii., cxlii. titles. This psalm (the only one in the Third Book ascribed to David) is named 'A Prayer' and every verse is a direct address to God. It has been thought to bear David's name because made up of thoughts and expressions taken from the earlier psalms. The following list (in which the verses of this psalm are designated by bold-face figures) shows the corresponding places in other psalms where similar expressions are found. **1.** Pss. xxxi. 2, xl. 20. **2.** xvi. 11 (holy), xxv. 19. **3.** lvi. 1, lv. 18. **4.** xxv. 1, 16. **5.** xxxiv. 8, xxv. 10, 17, xvii. 6. **6.** v. 2, xvii. 1, xxviii. 2. **7.** xvii. 6, xxi. 1. **8.** xviii. 31. **9.** xxii. 27. **10.** (lxxvii. 13, 14. Asaph.) **11.** xxv. 3, 4, xxvi. 3, xxvii. 13, lxi. 5, xxxiii. 8 (ciii. 1). **12.** ix. 1, 2, lxi. 8, lvii. 10. **13.** lvii. 11, xvi, 11, lvi. 13. **14.** xviii. 49, liv. 3. **15.** lvii. 11 (ciii. 8). **16.** xxv. 15, xxi. 1, xxxi. 18. **17.** (iv. 6–9, xxxv. 19, 26, 27, xxvii. 11, 16.) In vv. 2, 11, 17, however, are expressions not used elsewhere which impart a character of its own to the psalm. Notice the frequent use in the psalm of the term 'servant' (Ps. xviii. title, note), and of the corresponding Divine Name, Adonai (vv. 3, 4, 5, 8, 9, 12, 15). On this Name see Divine Names (Introd.). The Name, Jehovah, is found only at the beginning, vv. 6, 11 and at the end. See note on verse 15. **1** Lit. afflicted. **2** This word is generally rendered 'saint' in the Psalter (Ps. lxxxv. 8). It is often rendered 'merciful' (xviii. 25), and also 'gracious' (cxlv. 17, R. V.) and 'godly' (xxxii. 7, etc.). **3** 'My Elohim'; Ps. lix. 1, note. **4** Adonai.

6 Give ear, LORD, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me. L. 15 CXXX. 1 CXLV. 19.

8 Among the gods there is none like unto thee, O Lord[4] : there is not one that can do as thou doest.[5]

LXXI. 17 LXV. 5.

9 All nations whom thou hast made shall come and worship thee, O Lord[4] : and shall glorify thy Name.

LXV. 2 LXXII. 9-11 LXXXII. 8 LXXXVII. 3, 4.

10 For thou art great, and doest wondrous things : thou art God alone.

LXXII. 18 CXXXVI. 4 LXXXIII. 18.

11 Teach me thy way, O LORD, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name. LXXXV. 13 CXIX. 27, 33 XXVI. 3.

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pardon, gracious and merciful, slow to anger, and abundant in mercy." *Neh.* ix. 17 (27, 28, 31). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 *S. John* i. 9. *Ex.* xx. 6. *Num.* xiv. 18–20.

6 And hearken unto the voice of my supplications.

7 In the day of my trouble I will call upon thee; for thou wilt answer me. "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." *S. John* xii. 27, 28.

Power, Wisdom, and Love of God.

8 Neither are there any works like unto thy works. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him." 1 *Cor.* viii. 5, 6. "Thy name is great in might." *Jer.* x. 6.

9 Shall come and worship before thee. "Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for ALL THE NATIONS SHALL COME AND WORSHIP BEFORE THEE; for thy righteous acts have been made manifest." *Rev.* xv. 4. "Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to intreat the favour of the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." *Zech.* viii. 22, 23 (xiv. 9, 16). *Phil.* ii. 10.

11 Unite[6] my heart to fear thy name.

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5 Ex. xv. 11, Deut. iii. 24, 2 Kin. xix. 17–19. 6 Comp. 'all that is within me' (Ps. ciii. 1); concentrate my powers and affections in Thy service.

12 I will thank thee, O Lord[4] my God,[3] with all my heart : and will praise thy Name for evermore.

LXVIII. 4 CXLV. 21.

13 For great is thy mercy toward me ; and thou hast delivered my soul from the nethermost hell.[7]

Verse 5 CXVI. 8.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.[8]

LIX. 3 CXIX. 85.

15 But thou, O Lord God,[9] art full of compassion and mercy : long-suffering, plenteous in goodness and truth.[10]

Verse 5 CIII. 11, 13 CVIII. 4 CXLV. 8, 9.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.[11]

Verse 2 XXV. 6 LXIX. 17 CXVI. 14 CXIX. 132.

17 Show some token upon me for good ;[12] that they

12 I will praise thee, O Lord my God, with my whole heart; and I will glorify thy name for evermore.

13 And thou hast delivered my soul from the lowest pit. "He . . . spake of the resurrection of Christ, that his soul was not left in hell." *Acts* ii. 31.

God's Love and Power denied by the ungodly.

14 And the congregation of violent men have sought after my soul, and have not set thee before them.

15 But thou, O Lord, art a God full of compassion and gracious, slow to anger, and abundant in mercy and truth.

16 And save the son of thine handmaid. "Mary said, Behold the handmaid of the Lord." *S. Luke* i. 38.

17 Show me a token for good; that they which hate me may see it,

7 Heb. Sheol; Ps. vi. 5, note. 8 This verse is very similar to Ps. liv. 3. 9 Adonai El; Divine Names (Introd.). 10 Same words in Ex. xxxiv. 6 in Hebrew beginning with 'God.' "The terms of the proclamation in Horeb are echoed in the Psalms more frequently than those of any other Bible text." — Binnie. See Pss. ciii. 8, cxi. 4, cxii. 4, cxvi. 5, cxlv. 8. 11 "The appellation given to himself by the psalmist recurs in Ps. cxvi. 14 (cf. Wisd. ix. 5). He calls himself 'the son of Thine handmaid' as having been born into the relation to Him of servant; it is a relationship that has come to him by birth. How beautifully does the Adonai come in for the seventh time (v. 15)! He is even from his mother's womb the servant of the sovereign Lord, from Whose omnipotence he can therefore also look for a miraculous interposition on his behalf." — Delitzsch. 12 "Perhaps the 'token for good' means that spiritual joy which he asked for in the beginning of the psalm (v. 4)." — Bellarmine.

who hate me may see it, and be ashamed : because thou, LORD, hast holpen me, and comforted me.

CXXV. 4, 5.

2 Visit. Sick, Churching Off. and other Off. (also **Rom.**). **Am.** Prop. Ps. Purif. M. [Adopted 1889]. **Brev. Off.** 2 Off. Grad. and Pen. Pss., 12, 13 Matron, 17 Martyrs. (Eng. ed. whole psalm) Prep. Holy Comm., 15-17 Commend. Soul. **Rom.** Epiph.(9 Ant.), Visit. Sick; 7 Palm Sun., 9 2d Sun. Epiph. (Holy Name).

and be put to shame. "Remember me, O my God, for good." *Neh.* xiii. 31. "The hand of our God is upon all them that seek him, for good." *Ezra* viii. 22.

PSALM LXXXVII. *Fundamenta ejus.*

HER foundations are upon the holy hills[1] : the LORD loveth the gates of Sion more than all the dwellings of Jacob.

LXVIII. 16 CXVIII. 19 CXXV. 2 CXXXII. 14, 15.

2 Very excellent things are spoken of thee : thou city of God. XLV. 14 CXXII. 2–5.

A Psalm of the sons of Korah; a Song.

The Glory of Jerusalem, "The Mother of us all." *Gal.* iv. 26.

"NEITHER GREEK NOR JEW,—BARBARIAN, SCYTHIAN,—BUT CHRIST IS ALL, AND IN ALL." *Col.* iii. 11.

1 His foundation is in the holy mountains. "The mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob." *Is.* ii. 2, 3 (xiv. 32, lx. 11). "Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." *Eph.* ii. 19, 20. "The BELOVED city." *Rev.* xx. 9.

2 Glorious things are spoken of thee, O city of God. Selah. "I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." *Rev.* xxi. 2, 3. *Is.* xxxv.

87 This psalm is naturally placed in the reign of Hezekiah, for "Egypt was at this time united in its interests with Palestine (2 Kin. xviii. 21), both countries being endangered by the power and ambition of Assyria. Ethiopia was closely associated with Egypt, and Tirhakah king of the Ethiopians (Is. xxxvii. 9) was against Sennacherib. Moreover, after the destruction of Sennacherib's host, the princes of Babylon sent ambassadors to Hezekiah (2 Chr. xxxii. 31), and the king of Babylon sent a present to him on the occasion of his sickness (2 Kin. xx. 12)." —Jennings and Lowe. "As Isaiah had foretold (xiv. 29), Hezekiah subdued the Philistines (2 Kin. xviii. 8). This was a token that the Lord 'had founded Zion.'" —Plumptre. Title. Korah; Ps. xlii. title, note. 1 Pss. ii. 6, xliii. 3, xlviii. 1, 2.

3 "I will think upon Rahab[2] and Babylon : with them that know me.[3]

LXXXVI. 9.

4 "Behold, yea the Philistines also : and they of Tyre,[4] with the Morians;[5] lo, there was he born."

XLVII. 9.

5 And of Sion[6] it shall be reported that "he was born in her" : and the Most High[7] shall stablish her.

XLVIII. 7 LXIX. 37.

6 The LORD shall rehearse it, when he writeth up the people : that "he was born there."

II. 8 XXII. 27 LXVI. 3 LXXII. 9–11 LXXXII. 8.

The Church of Christ shall number the nations among her regenerate citizens.

3 I will make mention of Rahab and Babylon as among them that know me. "The LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day." *Is.* xix. 21. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." *Eph.* ii. 13. "The church that is at Babylon, elected together with you, saluteth you." 1 *S. Pet.* v. 13.

4 Behold Philistia, and Tyre, with Ethiopia; this one was born there.[8] "Thus saith the LORD, The labour of Egypt, and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine: . . . they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God." *Is.* xlv. 14. *Zeph.* iii. 10. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." *S. John* iii. 3.

5 Yea, of Zion it shall be said, This one and that one was born in her; and the Most High himself shall establish her. "One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel." *Is.* xliv. 5. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." *S. Matt.* xvi. 18.

6 The LORD shall count, when he writeth up the peoples, this one was born there. Selah. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd." *S. John* x. 16. "By one Spirit

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2 Lit. pride; a symbolic name for Egypt (Ps. lxxxix. 11, Is. li. 9, xxx. 7). Cp. Ps. xxxvi. 10. "Egypt, and the parts of Libya about Cyrene" (Acts ii. 10), prefigured by Rahab. "Parthians, and Medes, and Elamites" (Acts ii. 9) by Babylon. 3 "They whose king had said, 'I know not the LORD' (Ex. v. 2), are now become his liegemen." — Kay. 4 Acts xxi. 3, 4. 5 Heb. Cush, or Ethiopia. Ps. lxviii. 31, note; Acts viii. 27, 28. 6 The Gk. version here has 'Mother Sion.' 7 Elyon; Divine Names (Introd.). 8 "Not as a mass only, but individually . . . and since they were already Egyptians, etc., yet were born in Zion, what is this but that re-birth, at whose mystery Nicodemus marvelled." — Pusey quoted by Cheyne. The privileges of the City of God are only to be obtained by the New Birth.

7 The singers also and trumpeters[9] shall he rehearse:
"All my fresh springs shall be in thee."

CXLIX. 3, 4 CL. 6 XXXVI. 8, 9 XLVI. 4.

Am. Prop. Ps. Purif. M. [Adopted 1889]. **Brev. Off.** 1 Annunc. B. V. M. **D. H.** 6 Fest. B. V. M. **Rom. Missal** 1, 2, 5 Concep. B. V. M. **Gk.** Vig. Nativ. **Rom.** Circ. (5 Ant.), Epiph., 2d Sun. Epiph. (Holy Name), Fest. B. V. M., Transfig., Ded. Ch. *See* Table Prop. Pss. note.

are we all baptized into one body, whether we be Jews or Gentiles." 1 *Cor.* xii. 13. "Rejoice because your names are written in heaven." *S. Luke* x. 20. *Rev.* vii. 9.

7 They that sing as well as they that dance shall say, All my fountains are in thee.

Both they who sing and they who dance,
With sacred song are there;
In thee fresh brooks and soft streams glance,
And all my fountains clear. — Milton.

PSALM LXXXVIII. *Domine, Deus.*

O LORD God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling;

Verses 9, 13 XXII. 2 XXVII. 11 LXI. 1.

A Song, a Psalm of the sons of Korah; for the Chief Musician; set to a sad (melody), for affliction (*or*, for singing). A Song of Instruction of Heman the Ezrahite.

"MY SOUL IS EXCEEDING SORROWFUL EVEN UNTO DEATH."

1 Incline thine ear unto my cry.

9 'Trumpeters'; the version of Münster has *tibicines* (flute-players).

SS Title. The ascription of this psalm to the 'sons of Korah' (Ps. xlii. title, note), and also to 'Heman the Ezrahite,' may be explained by supposing that the former composed the melody, and the latter the words. Heman is mentioned in 1 Kin. iv. 31 in conjunction with Ethan the Ezrahite (Ps. lxxxix. title) as of the few wise men who could be compared with Solomon. As in 1 Chr. ii. 6, Heman and Ethan are stated to be 'sons of Zerah,' this is probably the signification of Ezrahite or son of Ezrah, in Hebrew almost the same as Zerah. He was of the tribe of Judah, and therefore this Heman is to be distinguished from the Heman of the sons of Korah of 1 Chr. xv. 19, xvi. 41, 42, xxv. 1. See Pss. xxxix., lxxxix. titles, notes. A sad (melody); Heb. *Mahalath*, i. e. sickness. Ps. liii. title. Affliction; Heb. *Leannoth*. Instruction; Heb. *Maschil*. Pss. xxxii., xlii., xliv., xlv., liii.–lv., lxxiv., lxxviii., lxxxix., cxlii. titles. "The psalm expressive of the deepest woe in the whole Psalter, the only psalm which ends in unmitigated woe." — Pusey. Compare and contrast this psalm of darkness with the psalm of light, *Dominus illuminatio* (xxvii.), which begins and ends with 'Jehovah,' while this psalm begins with 'Jehovah,' and ends with 'darkness.' It may have had a national as well as a personal application, and it is answered by the succeeding psalm (Introd. Book III., note, and verse 18, note). The verses 9, 13, 14, which like the first contain a direct appeal to Jehovah introduce a recurrence of similar thoughts in the same order.

2 For my soul is full of trouble : and my life draweth nigh unto hell.[2]

Verse 15 VI. 3 CXIX. 28, 109 XVIII. 4 CXVI. 3.

3 I am counted as one of them that go down into the pit[3] : and I have been even as a man that hath no strength.

XXII. 15.

4 Free[4] among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.[5]

Verse 12 VI. 5 XXXI. 14.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.[6]

CXXX. 1, 6 CXLIII. 3.

6 Thine indignation lieth hard upon me : and thou hast vexed[7] me with all thy storms.[8]

Verse 17 XXXII. 4 XXXVIII. 2 XLII. 9 LXIX. 2.

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2 For my soul is full of troubles, and my life draweth nigh unto the grave.

4 Cast off (*or*, cast away) among the dead, like the slain[9] that lie in the grave, whom thou rememberest no more; and they[10] are cut off from thy hand. "He was cut off out of the land of the living: for the transgression of my people was he stricken." *Is.* liii. 8. *Eccles.* ix. 5, 6, 10.

5 In dark places, in the deeps. "This is your hour, and the power of darkness." *S. Luke* xxii. 53.

6 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. "The LORD hath laid on him the iniquity of us all." *Is.* liii. 6. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." *Gal.* iii. 13.

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2 Heb. Sheol; Ps. vi. 5, note. Pss. xviii. 4, cxvi. 3. **3** Baruch iii. 11 is taken from the first half of this verse. **4** From Gk. (Septuagint) through Lat. (Vulgate); the same in the Latin version of Münster. **5** "This was the feeling of all the Old Testament saints in seasons of gloom and despondency. It could not be otherwise till the bright light of Christ's Resurrection was cast upon the grave and the world beyond."—Perowne. **6** "The mind can descend far lower than the body. For it there are bottomless pits. The flesh can bear only a certain number of wounds and no more, but the soul can bleed in ten thousand ways and die over and over again each hour."—Spurgeon. **7** This word, which now signifies to irritate by little provocations, had formerly a much stronger meaning. **8** 'Storms'; follows the Latin version of Münster. **9** "Like the slain in battle who lie shamefully in the grave one upon another (Is. xiv. 19, Ezek. xxxii. 24, 25)."—Cheyne. **10** Emphatic in Heb.

7 Thou hast put away mine acquaintance[11] far from me : and made me to be abhorred of them.

Verse 18 XXXI. 13 XXXVIII. 11 LXIX. 8, 21 LXXXIX. 40 CXLII. 4, 5.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth[12] for very trouble : LORD, I have called daily upon thee, I have stretched forth my hands unto thee.

Verse 1 LXXXVI. 3 LXXVII. 2 CXVI. 4 CXLIII. 6.

10 Dost thou show wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be showed in the grave : or thy faithfulness in destruction?

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7 Thou hast made me an abomination[13] unto them. "HIS ACQUAINTANCE stood afar off." *S. Luke* xxiii. 49. "All the disciples forsook him, and fled. . . . And again he denied with an oath, I do not know the man." *S. Matt.* xxvi. 56, 72. "He hath put my brethren far from me, and mine acquaintance are wholly estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me." *Job* xix. 13, 14.

8 I am shut up, and I cannot come forth. *Lam.* iii. 7. "He hath fenced up my ways that I cannot pass, and hath set darkness in my paths." *Job* xix. 8.

9 Mine eye wasteth away by reason of affliction.

10 Lit. Wilt thou show wonders to the dead? shall the shades[14] arise and praise thee?[15] Selah.

Wilt Thou beneath the tomb
Work out Thy wondrous ways?
Shall mighty ones from earth's dark womb
Stand up, and show Thy praise? — Keble.

"The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee." *Is.* xxxviii. 18, 19. "The dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness." *Baruch* ii. 17.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in Destruction?[16]

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11 Lit. my familiar friends. 12 Pss. xxxi. 10, xxxviii. 10, lxix. 3. 13 A strong word implying disgust and horror. 14 Heb. Rephaim, primarily one of the early giant races of Palestine. It became the title of the ungodly dead (Job xxvi. 5, Prov. ii. 18, ix. 18, Is. xiv. 9). Hence it is said of them that they shall not rise (Is. xxvi. 14). 15 "The dead, it is said, praise not God, (1) because in their state as dead they cannot praise Him with bodily organs, the mouth and tongue. (2) They do not praise God for new mercies received from Him day by day in wonderful deliverance from troubles as happens to the living. (3) They praise not God with such praise as the living praise Him withal, nor with such praise as the living can hear; wherefore *in respect of the living* there is from the dead no praise, even as there is no voice, no life" (Pss. xxx. 10, cxv. 17). — Cornelius a Lapide. "The dejected psalmist's thoughts do not mount to heaven but survey the gloomy grave. He stays on this side of eternity." — Spurgeon. "The idea is like that of the complaint of the Homeric Achilles, that it is better to be a thrall on earth, than a kingly shade among the dead." — Bp. Barry. 16 Heb. Abaddon.

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

Verse 4.

13 Unto thee have I cried, O LORD : and early shall my prayer come before thee.

Verse 1 v. 3 LXIII. 1.

14 LORD, why abhorrest thou my soul : and hidest thou thy face from me ?

XIII. 1 XXII. 1 XXVII. 10 XLIII. 2 LXXIV. 1 LXXXIX. 37, 45.

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.[17]

Verse 2 XXII. 15 LV. 4, 5.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

Verse 4 VI. 1.

17 They[18] came round about me daily like water : and compassed me together on every side.

Verse 6 XVIII. 3 4.

12 Shall thy wonders be known in the dark ? and thy righteousness in the land of forgetfulness ? "Before I go whence I shall not return, even to the land of darkness and of the shadow of death." *Job* x. 21. *Ecclus.* xvii. 27, 28.

13 Lit. But as for me,[19] unto thee, O LORD, do I cry; and in the morning doth my prayer go to meet thee.

14 LORD, why castest thou off my soul ? "Wherefore hidest thou thy face, and holdest me for thine enemy ?" *Job* xiii. 24. "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ?" *S. Matt.* xxvii. 46.

15 I am afflicted and ready to die from my youth up : while I suffer thy terrors I am distracted. "A man of sorrows, and acquainted with grief." *Is.* liii. 3.

16 Thy fierce wrath is gone over me ; thy terrors have cut me off.

"The angel of the abyss : his name in Hebrew is Abaddon." Rev. ix. 11. Job xxvi. 6, xxviii. 22. 17 'A troubled mind' ; follows the Latin version of Münster. 18 The 'terrors' of vv. 15, 16. 19 Emphatic — But I — (not therefore really among the dead).

18 My lovers and friends hast thou put away from me : and hid mine acquaintance[20] out of my sight.[21]

Verse 7.

Prop. Ps. Good Fri. E. **Am. and Irish** 6 Visit. Pris. **Int.** Easter Even. **Brev. Off. and D. H.** 13 Prime. **D. H.** 5 Ant. Easter Even. **Gk.** Dawn. **Rom.** Good Fri. (7, 8 pts. Ant.), Easter Even, Ded. Ch.

18 Lover and friend hast thou put far from me, and mine acquaintance are darkness.

Lover and friend are gone,
Thou driv'st them far and wide;
Where are the hearts I us'd to own? —
'Tis dark on every side. — Keble.

"I have trodden the winepress alone ; and of the peoples there was none with me." *Is.* lxiii. 3.

PSALM LXXXIX. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the LORD : with my mouth will I ever be showing thy truth from one generation to another.

Verses 18, 25, 29, 33, 36, 48 XXXI. 8 LIX. 16 CI. 1 CXVII. 2.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

Verses 5, 9, 35, 37 CXIX. 89.

A Song of Instruction of Ethan the Ezrahite.

The Messianic Covenant.

FULFILLED IN THE ONLY-BEGOTTEN SON OF GOD.

The Faithfulness[1] *of God.*

1 I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever; thy faithfulness

20 Lit. familiar friends. 21 "The very rhythm of the last line shows that the piece is not complete. The ear remains in suspense; until the majestic LXXXIXth shall burst upon it like a bright Resurrection morning." — Kay.

89 This psalm was probably written in the period preceding the Captivity. Title. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., cxlii. titles. Ethan the Ezrahite; one of the noted wise men mentioned in 1 Kin. iv. 31. Ps. lxxxviii. title, note. 'Ezrahite' distinguishes him from the son of Korah of the same name. 1 "In accordance with the double Amen in the Doxology denoting this to be the concluding psalm of the three Amen Books, expressive of Israel's faith in Jehovah as 'the Amen, faithful and true' (Rev. iii. 14), is the occurrence seven times repeated (vv. 1, 2, 5, 9, 25, 33, 49) in this psalm, of its cognate substantive *emunah* 'faithfulness' applied to God." — Forbes.

3 "I have made a covenant with my chosen : I have sworn unto David my servant;[2]

Verses 20, 21, 29, 34, 48 LXXVIII. 71 CXXXII. 11–13.

4 "Thy seed will I stablish for ever : and set up thy throne from one generation to another."

Verses 30, 34, 35 XVIII. 51 XXII. 31, 32 XLV. 7.

5 O LORD, the very heavens shall praise thy wondrous works[3] : and thy truth in the congregation of the saints.[4]

Verses 2, 12, 30, 36 XIX. 1 L. 6.

6 For who is he among the clouds : that shall be compared unto the LORD?

CXIII. 4, 5.

7 And what is he among the gods[5] : that shall be like unto the LORD?

LXXXVI. 8.

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shalt thou establish in the very heavens. "I will make an everlasting covenant with you, even the sure mercies of David." *Is.* lv. 3. "And as concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." *Acts* xiii. 34.

His Covenant.

3 "Thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people, over Israel." 2 *Sam.* vii. 8 (9–16).

4 And build up thy throne to all generations. Selah. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." *S. Luke* i. 32, 33. "Hath not the scripture said that the Christ cometh of THE SEED OF DAVID?" *S. John* vii. 42. *Is.* ix. 7.

The Greatness of God.

5 And the heavens shall praise thy wonders, O LORD; thy faithfulness also in the assembly of the holy ones.

6 For who in the skies can be compared unto the LORD?

7, 8 Who among the sons of the mighty (*or*, sons of God) is like unto the LORD, a God very terrible in the council of the holy ones, and to be feared above all them that are round about him? "When he shall come to be GLORIFIED IN HIS SAINTS." 2 *Thess.* i. 10. "I

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2 Ps. xviii. title, note. 3 Lit wonder. "Not 'Thy wondrous works,' but Thy wonderful mysterious nature and being, as separate and distinct from that of all created beings. The word occurs in Is. ix. 6, as one of the names of the Messiah." — Perowne. "The 'wondrous work,' by which the promise to David was fulfilled, was the Mystery of the Incarnation." — Kay. 4 The angels. 5 The angels; see R. V., and Ps. xxix. 1.

8 God[6] is very greatly to be feared in the council of the saints[4]: and to be had in reverence of all them that are round about him.

LXVIII. 17 LXXVI. 7–12 XCVI. 4.

9 O LORD God of hosts, who is like unto thee: thy truth, most mighty LORD, is on every side.

Verse 2 XVIII. 31.

10 Thou[7] rulest the raging of the sea: thou stillest the waves thereof when they arise.[8]

XLVI. 1–3 LXV. 7 XCIII. 4, 5 CVII. 29.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.[9]

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world,[10] and all that therein is.

Verse 5 XXIV. 1, 2 XCV. 4, 5 CXIX. 90, 91.

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heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing." *Rev.* v. 11, 12.

God the Conqueror, Creator, Ruler.

9 O LORD God of hosts,[11] who is a mighty one, like unto thee, O JAH?[12] and thy faithfulness is round about thee. "Which keepeth truth for ever." *Ps.* cxlvi. 5.

10 Thou rulest the pride of the sea. "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." *Job* xxxviii. 11. *Jer.* v. 22. "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." *S. Mark* iv. 39.

11 Thou hast broken Rahab[13] in pieces, as one that is slain; thou hast scattered thine enemies with the arm of thy strength. "He hath showed strength WITH HIS ARM; he hath SCATTERED THE PROUD in the imagination of their hearts." *S. Luke* i. 51.

12 The world and the fulness thereof, thou hast founded them. "Behold, unto the LORD thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is." *Deut.* x. 14.

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6 El; Divine Names (Introd.). 7 Emphatic in Heb. in vv. 10–13, except the second 'thou' in v. 11. 8 On figurative use of natural phenomena, see Ps. xlii. 9, note. 9 Ex. xv. 6. 10 *Orbis terrarum* (Vulgate). 11 Divine Names (Introd.). 12 Ex. xv. 2, 11. 13 Pss. lxxxvii. 3, note, lxxiv. 14, 15, lxviii. 14.

13 Thou hast made the north and the south : Tabor[14] and Hermon[15] shall rejoice in thy Name.

XCVIII. 9.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

Verse 22 XCVIII. 2 CXVIII. 16 CXXXVI. 12.

15 Righteousness and equity are the habitation of thy seat[16] : mercy and truth shall go before thy face.

XXXIII. 5 LXXII. 1–14 XXV. 9 LXXXV. 10.

16 Blessed[17] is the people, O LORD, that can rejoice in thee : they shall walk in the light of thy countenance.

XXXIII. 12 XCV. 1 XCVIII. 6 IV. 7.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

XXXIII. 1, 20 LXVIII. 3 XCVII. 12 CV. 3.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.[18]

Verse 1 LXII. 6, 7.

19 For the LORD is our defence : the Holy One of Israel[19] is our King.

XLVII. 9.

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15 Righteousness and justice are the foundation of thy throne. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." *Is.* ix. 7.

16 Blessed is the people that know the joyful sound[20] (*or*, trumpet sound) : they walk, O LORD, in the light of thy countenance.

17 In thy name do they rejoice all the day : and in thy righteousness are they exalted.

18 And in thy favour our horn shall be exalted.

19 For our shield[21] belongeth unto the LORD; and our king to the Holy One of Israel.

For look who dwells in Heaven alone,
Th' Upholder of our shield is He;
Look up to Israel's Holy One,
We are all His, our King and we. — Keble.

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14 Near Nazareth. 15 Ps. xxix. 6, note. 16 First clause almost identical with Ps. xcvii. 2, second clause. 17 This (as in Pss. i. 1, cxix. 1, etc.) is the adjective blessèd (two syllables); see Ps. i. 1, note. Lit. Oh! the blessednesses of the people, etc. 18 Comp. Pss. lxxv. 12, xcii. 9, 1 Sam. ii. 1, S. Luke i. 69. 19 Ps. lxxi. 20, note. 20 The loud music of trumpets at festivals; Ps. lxxxi. 3, notes, Lev. xxiii. 24, xxv. 9. 21 The king.

20 Thou spakest sometime[22] in visions unto thy saints,[23] and saidst: "I have laid help upon one that is mighty, I have exalted one chosen out of the people.

Verses 3, 28 LXXVIII. 71.

21 "I have found David my servant[24]: with my holy oil[25] have I anointed[26] him.

XVIII. 51 XLV. 8 XCII. 9.

22 "My hand shall hold him fast: and my arm shall strengthen him.

Verse 14 XVIII. 35 LXXX. 17.

23 "The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

CXLIV. 10.

24 "I will smite down his foes before his face: and plague[27] them that hate him.

25 "My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

Verse 1.

The terms of the Covenant.

20 "A son of Jesse, the Bethlehemite, . . . a mighty man of valour." 1 *Sam.* xvi. 18. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles." *S. Matt.* xii. 18.

21 "The spirit of the LORD came mightily upon David from that day forward." 1 *Sam.* xvi. 13. "God anointed Jesus of Nazareth with the Holy Ghost and with power." *Acts* x. 38. "He raised up unto them David to be their king; to whom also he gave testimony, and said, I HAVE FOUND DAVID the son of Jesse, a man after mine own heart which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." *Acts* xiii. 22, 23.

22 With whom my hand shall be established.

23 The enemy shall not exact upon him;[28] nor the son of wickedness afflict him. 2 *Sam.* vii. 8–11.

24 And I will beat down his adversaries before him, and smite them that hate him. "I will cause thee to rest from all thine enemies." 2 *Sam.* vii. 11.

25 But my faithfulness and my mercy shall be with him.

22 i. e. at a certain time. 23 God spoke through Nathan the prophet to David, and thus to the nation at large. 24 See verse 3. 25 1 Sam. xvi. 1, 12, 13. This oil was so called "by reason of the set directions given to Moses in the Law for its composition and hallowing (Ex. xxx. 30)." — Littledale. Ps. cxxxiii. 2. 26 Vv. 37, 50. David was anointed three times; 1 Sam. xvi. 13, 2 Sam. ii. 4, v. 3. 27 This word has lost its original strong significance except when as a noun it is used of a violent pestilence. 28 Come upon him as an exacting creditor.

26 "I will set his dominion[29] also in the sea[30]: and his right hand in the floods.

II. 8 LXXII. 8 LXXX. 11.

27 "He[31] shall call me, Thou[31] art my Father: my God,[32] and my strong salvation.[33]

XVIII. 47 XCV. 1.

28 "And I will make him my first-born: higher than the kings of the earth.

Verse 20 II. 7 LXXII. 10, 11 CII. 15 CX.

29 "My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

Verses 1, 2, 3.

30 "His seed also will I make to endure for ever: and his throne as the days of heaven.

Verse 4 LXXII. 5, 7, 17.

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26 I will set his hand also on the sea, and his right hand on the rivers.[34]

27 He shall cry unto me, Thou art my father, my God, and the rock of my salvation. "I will be his father, and he shall be my son." "I will make thee a great name, like unto the name of the great ones that are in the earth." 2 *Sam.* vii. 14, 9.

28 Lit. I[31] also will appoint him to be firstborn,[35] the Most High[36] to the kings of the earth. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." *S. Matt.* iii. 17. "Who is the image of the invisible God, the firstborn of every creature. . . . And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." *Col.* i. 15, 18. "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" *Heb.* i. 5. "The firstborn of the dead, and the ruler of the KINGS OF THE EARTH." *Rev.* i. 5. "He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." *Rev.* xix. 16.

29 "My mercy shall not depart away from him, as I took it from Saul." 2 *Sam.* vii. 15.

30 "Thine house and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever." 2 *Sam.* vii. 16. "There was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlast-

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29 'Dominion'; follows the Latin version of Münster. 30 The Mediterranean. 31 Emphatic in Heb. 32 'My El'; Divine Names (Introd.), Ps. lix. 1, note. 33 'Strong salvation'; follows Münster. 34 The Euphrates and its canals. 35 Priest as well as Prince. 36 "The Messianic king is made an *elyon* to the kings of the earth, as Moses was made an Elohim (God) to Aaron, Ex. iv. 16." — Briggs, Messianic Prophecy.

31 "But if his children forsake my law: and walk not in my judgments;

XLIV. 21 CVI. 39.

32 "If they break[37] my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

LXXVIII. 33.

33 "Nevertheless, my loving-kindness[38] will I not utterly take from him: nor suffer my truth to fail.

Verses 1, 2 XCIV. 14 CVI. 44.

34 "My covenant will I not break,[37] nor alter the thing that is gone out of my lips: I have sworn once[39] by my holiness, that I will not fail David.

Verse 3 LX. 6.

35 "His seed shall endure for ever: and his seat is like as the sun before me.

Verses 4, 30 CXXXII. 12, 13.

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ing dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Dan.* vii. 14. "He hath made with me an everlasting covenant, ordered in all things, and sure." 2 *Sam.* xxiii. 5. "David shall never want a man to sit upon the throne of the house of Israel." *Jer.* xxxiii. 17. "As the days of the heavens above the earth." *Deut.* xi. 21.

The Covenant sure even in chastisements for disobedience.

31 "When Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him." 2 *Chr.* xii. 1.

32 "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men." 2 *Sam.* vii. 14.

33 Nor suffer my faithfulness to fail. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 *Cor.* xi. 32.

34 Once (*or*, one thing) have I sworn by my holiness; I will not lie unto David. "O LORD, the God of Israel, there is no God like thee, in the heaven, or in the earth; who keepest covenant and mercy with thy servants, that walk before thee with all their heart." 2 *Chr.* vi. 14.

35 And his throne as the sun before me. "Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, so that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." *Jer.* xxxiii. 20, 21.

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37 Heb. profane. 38 "All God's loving-kindness to His people is centred in Christ. 'If they transgress, I will punish *them*; but my loving-kindness will I not take from *Him*'—in Whom alone they find it, and in union with Whom alone they enjoy it."—Capel Molyneux. 39 i. e. once for all.

36 "He shall stand fast for evermore as the moon : and as the faithful witness in heaven."

Verse 1 CII. 28.

37 But thou hast abhorred and forsaken thine anointed : and art displeased at him.

Verse 21 XXII. 1 XLIV. 10 LX. 1.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strongholds.

LXXX. 12, 15, 16.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

XLIV. 11, 14, 15.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword . and givest him not victory in the battle.

XLIV. 10.

43 Thou hast put out his glory : and cast his throne down to the ground.

Verse 38.

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36 Lit. As the moon, it shall be steadfast for ever; and there is a faithful Witness in the sky. Selah. "My witness is in heaven." *Job* xvi. 19. "Jesus Christ, who is the faithful witness." *Rev.* i. 5. "These things saith the Amen, the faithful and true witness." *Rev.* iii. 14.

Appeal of the people under chastisement.

37 But thou hast cast off and rejected, thou hast been wroth with thine anointed. 'I pleased the LORD to bruise him; he hath put him to grief. *Is.* liii. 10

38 Thou hast abhorred the covenant of thy servant: thou hast profaned his crown ever to the ground.

39 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. *Is.* v 5

40 All that pass by the way spoil him.

41 Thou hast exalted the right hand of his adversaries.

42 Yea, thou turnest back the edge of his sword, and hast not made him to stand in the battle.

43 Thou hast made his brightness to cease.

44 The days of his youth hast thou shortened[40] :
and covered him with dishonour.

CII. 23 XLIV. 25.

45 LORD, how long wilt thou hide thyself, for
ever : and shall thy wrath burn like fire?

XIII. 1, 2 XXXII. XXVII. 10 XXX. 7 XLIV. 24 LXXXVIII. 14 XC. 7.

46 O remember how short my time is : wherefore
hast thou made all men for nought?[41]

XXXIX. 6, 14 LXXVIII. 40 CIII. 14–16 CXLIV. 4.

47 What man is he that liveth, and shall not see
death[42] : and shall he deliver his soul from the hand
of hell?[43]

XLIX. 7, 9, 10, 12, 19 LXXII. 7.

48 Lord,[44] where are thy old loving-kindnesses :
which thou swarest unto David in thy truth?

Verses 1, 2, 3 LXXVII. 9.

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44 Thou hast covered my face with shame. Selah. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." *Is.* l. 6.

They plead the shortness of the time.

45 How long, O LORD, wilt thou hide thyself for ever?[45] how long shall thy wrath burn like fire?[46] "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." *Is.* xlv. 15.

46 For what vanity hast thou created all the children of men!

47 What man is he that shall live and not see death, that shall deliver his soul from the power of the grave? Selah. "And the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher; all is vanity." *Eccles.* xii. 7, 8.

Pleading the sure mercies of the Covenant.

48 Lord, where are the former mercies, which thou swarest unto David in thy faithfulness? "The LORD, the God of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people, and on his dwelling place." 2 *Chr.* xxxvi. 15. "O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant." 2 *Chr.* vi. 42.

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40 "Our kings have not reigned half their days, nor lived out half their lives." The last four kings of Judah reigned but a short time, and either died by the sword or in captivity. For Jehoahaz, see 2 Chr. xxxvi. 2; Jehoiakim, 2 Chr. xxxvi. 6; Jehoiachin, 2 Chr. xxxvi. 9, 10; Zedekiah, 2 Kin. xxv. 7. 41 "If so brief, do not make it altogether bitter." — Spurgeon. 42 Ps. vi. 5, note. 43 Heb. Sheol; Ps. vi. 5, note. As to vv. 45–47, it may be said that "An eye bleared with present sorrow sees not so far, nor comprehends so much at one view, as it would at another time, or as it doth presently when the tear is wiped out and its own beams have cleared it up." — John Howe quoted by Binnie. Ps. lxxxviii. 10, note. 44 Adonai; Divine Names (Introd.). See Ps. lxxxvi. 45 Ps. xiii. 1, note. 46 Ps. lxxix. 5.

49 Remember, Lord,[44] the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people ;[47]

LXIX. 7, 9, 20 LXXIX. 4 LXXX. 6.

50 Wherewith thine enemies have blasphemed[48] thee, and slandered the footsteps[49] of thine anointed[50] : Praised be the LORD for evermore. Amen, and Amen.[51]

Prop. Ps. Christmas E. **Am.** Prop. Ps. Annunc. M. [Adopted 1889], 23 Visit. Sick (also **Rom.**). **Brev. Off. and D. H.** 27 (28 Ant.) Christmas, Circ. **Brev. Off.** 16, 17 Transfig., 20 Bp. and Confessor. **D. H.** 16 Ant. S. Mark, 21 S. Patrick. **Rom. Missal** 12, 15 Christmas 3d Celeb., Circ., 5 SS. Philip and James, 21–23, 25, 34–36 Martyr Bp. **Rom.** Christmas (27 Ant.), Transfig. (13 Ant.), 16, 17 2d Sun. Epiph. (Holy Name). *See* Table Prop. Pss. note.

49, 50 Remember, Lord, the reproach of thy servants ; how I do bear in my bosom the reproach of all the mighty (*or*, many) peoples ; wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footsteps of thine anointed. Blessed be the LORD for evermore. Amen, and Amen.

O think upon the shame Thy servants prove,
The many nations in my bosom borne,
The burden of Thy tribes, and how Thy foes,
Have slander'd, Lord, have slander'd o'er and o'er,
His lingering footsteps, whom Thy mercy chose,
Whose Name, with Thine, is blest for evermore. — Keble.

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47 Lit. "Bear in my bosom all the mighty peoples." Allusion perhaps to high priest's breastplate. "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart . . . for a memorial before the LORD." Ex. xxviii. 29. 48 Ps. iv. 2, note. 49 Pss. lvi. 6, lvii. 7. 50 Lit. "The heels of Thy Christ." Comp. Gen. iii. 15. The Chaldee has, "They have scoffed at the tardiness of Thy Messiah's footsteps." (So Keble.) 51 Closing Doxology of the Book. The Fourth and Fifth Books end with Hallelujah ; the first three with Amen. See note second of this psalm.

BOOK IV.

Psalms XC.–CVI.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." *Is.* xliv. 6.

The Psalms of this Book celebrate the Divine Sovereignty in the Covenant. During the Captivity and the period of the Restoration, the people's minds were turned back to the deliverance from Egypt and the temptations and sufferings of the Wilderness, and accordingly this Book begins with the Psalm of Moses and ends with a recounting of the trials of the Exodus. Their loss of national independence and the cessation of their line of kings opened the minds of the people to the recognition of Jehovah as their Monarch, and to faith in an approaching Messiah. The Name Jehovah occurs far more frequently (112 times) than the Name Elohim (19 times). See Divine Names (Introd.).

Psalm XC. bears the name of Moses, and Psalms CI., CIII. the name of David. The other Psalms are probably from the Choir of Asaph. (See Psalm L., note on Title.)

Of the familiar Psalter Canticles of the Church's Daily Offices, all but one are taken from this Book.

XC.–XCII. The Power, Wisdom, and Love of God in His Care of His People.

XCIII.–CI. Psalms to Jehovah our King.

The New Song of the Regenerate (XCVI.–C.), introduced by Venite, Exultemus (XCV.), with Cantate Domino, and Dominus Regnavit, each repeated, and closed by Jubilate Deo. The Kingly Pattern (CI.).

CII.–CVI. A Series of Blessing, Praise and Hallelujah Psalms, beginning and closing with a Penitential Psalm.

Blessings to the LORD from the Church (CII.), the Soul (CIII.), and the World (CIV.), and Praise from the Chosen People (CV., CVI.). 'Benedic' and 'Confitemini' are each repeated.

PSALM XC. *Domine, refugium.*

LORD,[1] thou[2] hast been our refuge : from one generation to another.

LXXI. 2 XCI. 1, 9.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou[2] art God[3] from everlasting,[4] and world without end.

CII. 24–27.

BOOK IV. (XC.–CVI.)

A Prayer of Moses the man of God.

The strength of the Eternal and the weakness of the Creature.

"JESUS SAID UNTO THEM, VERILY, VERILY, I SAY UNTO YOU, BEFORE ABRAHAM WAS, I AM." *S. John* viii. 58.

1 Lord, thou hast been our dwelling place in all generations. "The eternal God is thy dwelling place, and underneath are the everlasting arms." *Deut.* xxxiii. 27. "He that keepeth his commandments dwelleth in him." 1 *S. John* iii. 24.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

O Lord, Thou art our home, to Whom we fly,
And so hast always been from age to age:
Before the hills did intercept the eye,
Or that the frame was up of earthly stage,
One God Thou wert and art, and still shall be;
The line of Time, it doth not measure Thee.
Lord Bacon.

90 Title. Prayer; Pss. xvii., lxxxvi., cii., cxlii. titles. "There is hardly a literary monument of antiquity, which can so brilliantly justify the traditional testimony to its origin as this psalm. Not only in respect of its contents, but also in respect of its literary form, it is thoroughly appropriate to Moses."—Delitzsch. "Moses, the earliest writer of Holy Scripture, was also the first of the psalmists; and it was long ere another stone was built on the foundation he laid. For nearly four hundred years, his prayer stood alone, of its kind. During the times of Joshua and the Judges, the harp of *prophecy* was not altogether mute; but those stormy centuries bequeathed to us no psalm. Moses remained the only psalmist till David."—Binnie. "This psalm bears in every line the impress of the weary wilderness and the law of death."—Maclaren. 'The man of God'; Deut. xxxiii. 1, Josh. xiv. 6, 1 Chr. xxiii. 14, Ezra iii. 2; comp. Pss. xcix. 6, cv. 26. 1 Adonai; Divine Names (Introd.). The word is thus printed here (although at the beginning of a psalm) as elsewhere in the Psalter, to distinguish it from Jehovah (LORD). See also Ps. xlvi. 1, note. "Awful reverence predominates at the beginning (hence 'Adonai') clinging love at the close of his strain (hence 'Jehovah' vv. 13, 17)."—Cheyne. "God is designedly appealed to by the Name, Adonai, which frequently occurs in the mouth of Moses in the middle books of the Pentateuch, and also in the Song at the Sea (Ex. xv. 17), and in Deut. iii. 24. He is so named as the Lord ruling over human history with an exaltation ever the same." 2 Emphatic in Heb. 3 El; Divine Names (Introd.). 4 There is a reference in this verse to the Divine Name El Olam or Everlasting

3 Thou turnest man[5] to destruction[6] : again thou sayest, Come again, ye children of men.

CIV. 29 CXLVI. 3.

4 For a thousand years[7] in thy sight are but as yesterday : seeing that is past as a watch[8] in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

LXXXIX. 46 CXLIV. 4.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up,[9] and withered.

CII. 11 CIII. 15, 16.

Before the hills were born, and the world was:
from age to age Thou art God. — Newman.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." *S. John* i. 1–3. "I was set up from everlasting, from the beginning, or ever the earth was. . . . Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, . . . nor the beginning of the dust of the world." *Prov.* viii. 23, 25, 26. *Job* xxvi. 26. "Bethlehem . . . out of thee, shall one come forth unto me, whose goings forth are from of old, from everlasting." *Micah* v. 2.

3 Thou turnest man to destruction (*or*, dust); and sayest, Return, ye children of men. "Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." *Gen.* iii. 19. "One generation goeth, and another generation cometh." *Eccles.* i. 4.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. "One day is WITH THE LORD as a thousand years, and a THOUSAND YEARS AS ONE DAY." 2 *S. Pet.* iii. 8.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass that groweth up. 1 *S. Pet.* i. 24.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. "Man that is born of a woman is of few

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God (Gen. xxi. 33), the God of the Ages in Messianic dispensations. See The Names of God (Jukes). 5 The Heb. speaks of man in his frailty. 6 The Psalmist has in mind here his own doom (Deut. xxxii. 50). 7 "From Joshua's full occupation of Canaan (Josh. xi. 23) B. C. 1445, to Nehemiah's re-occupation of Jerusalem, B. C. 445, was exactly 1,000 years. Also from the Dedication of Solomon's Temple, B. C. 1004, to the year of the Nativity, B. C. 4, was 1,000 years." — Kay. 8 Before the Captivity the Jews divided the night into three watches. Lam. ii. 19, Judg. vii. 19, Ex. xiv. 24. "A watch in the night has no duration at all to the unconscious sleeper; so time is neither short nor long to the Absolute." — Cheyne. "In Moses' time nearly 3,000 years had passed since the utterance of the doom that man should return to the earth. It was as a long night while mankind was waiting for the glorious day to dawn. Each thousand years is to God only as the brief watch, the third part of the night. He knows the Morning is coming (v. 14, R. V.)." — R. M. Benson. 9 'Dried up'; from Gk. (Septuagint) through Lat. (Vulgate).

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Verse 11 XXXVIII. 3 LXXVI. 7 LXXVIII. 33 LXXXIX. 45.

8 Thou hast set our misdeeds before thee : and our secret sins in the light[10] of thy countenance.

XIX. 12 XLIV. 21 CXXX. 3.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

XXXIX. 6, 7 LXXVIII. 40.

10 The days of our age are threescore years and ten ;[11] and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.[12]

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days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." *Job* xiv. 1, 2. "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the breath of the LORD bloweth upon it: surely the people is grass." *Is.* xl. 6, 7.

Man's sin, and God's wrath.

7 For we are consumed in thine anger, and in thy wrath are we troubled. *Num.* xiv. *Deut.* ix. 19.

8 Thou hast set our iniquities before thee. "Come, see a man, which told me all things that ever I did; can this be the Christ?" *S. John* iv. 29. "He knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin. Therefore hath the Lord exactly searched out all your works, and he will put you all to shame." 2 *Esdras* xvi. 63, 64. "All things are naked and opened unto the eyes of him with whom we have to do." *Heb.* iv. 13.

9 For all our days are passed away in thy wrath: we bring our years to an end as a sigh.[13] "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." *S. Jas.* iv. 14.

10 The days of our years are threescore years and ten, or even by reason of strength fourscore years; yet is their pride but labour and

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10 In the Heb. the same word used by Moses in Gen. i. 14 of the heavenly bodies. It signifies here a revealing light. 11 "Moses himself lived to the age of one hundred and twenty, and was then in full vigour (Deut. xxxii. 7). But the forty years which Israel spent in the wilderness appears to have been the extreme limit of a generation: and we may therefore conclude that 'threescore years and ten' was the average age of mankind even in the time of Moses, and that his case was of an exceptional, perhaps miraculous, character." — Blunt.

12 Our noisy years seem moments in the being
Of the eternal Silence. — Wordsworth.

13 "Each life is a sigh between two eternities." — Bp. Alexander.

11 But who regardeth the power of thy wrath[14] : for even thereafter as a man feareth, so is thy displeasure.[15]

Verse 7.

12 O teach us to number our days : that we may apply our hearts unto wisdom.

CXIX. 54-60.

13 Turn thee again, O LORD, at the last : and be gracious unto thy servants.

VI. 3, 4 XIII. LXXX. 3 CVI. 44.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

XXX. 5 XLVI. 5 LXVII. 1 LXIX. 17 LXXXIX. 1 CXLIII. 8.

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sorrow; for it is soon gone, and we fly away. "Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." *Gen.* xlvii. 9.

11 Who knoweth the power of thine anger, and thy wrath according to the fear that is due unto thee?

But who Thine ire discerns,
How dread, how deep Thy fear should be,
Deep as Thine anger burns? — Keble.

"A fire is kindled in mine anger, and burneth unto the lowest pit, and devoureth the earth with her increase, and setteth on fire the foundations of the mountains." *Deut.* xxxii. 22.

12 That we may get us an heart of wisdom. "To know thee is perfect righteousness: yea, to know thy power is the root of immortality." *Wisd.* xv. 3.

Prayer for the return of God's favour.

13 Return, O LORD; how long? and let it repent thee concerning thy servants. "The LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone." *Deut.* xxxii. 36. *Ex.* xxxii. 12. "Underneath the altar the souls of them that had been slain . . . cried with a great voice, saying, How long, O Master, the holy and true." *Rev.* vi. 9, 10.

14 O satisfy us in the morning with thy mercy; that we may rejoice and be glad all our days.

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14 "None reflects that the diminution of man's life is a result of his sin, or lays to heart the consequent duty of fearing God." — Jennings and Lowe. 15 The second half of the Psalter version of this verse seems to follow the Latin version of Münster.

15 Comfort us again now after[19] the time that thou hast plagued[20] us : and for the years wherein we have suffered adversity.

LXXI. 18.

16 Show thy servants thy work[21] : and their children thy glory.

LXXVIII. 4–7 XCII. 4.

17 And the glorious majesty of the LORD our God be upon us : prosper thou the work of our hands[22] upon us ; O prosper thou our handy-work.[23]

LXXX. 17 CXXVIII. 1, 2.

Am. Prop. Ps. Circ. M. [Adopted 1889]. **Eng.** (**Am.** 1–10, 12) Bur. Off. **Brev. Off. and D. H.** Lauds (Thur.); 1 Lent, 13 Petit. (ferial). **Brev. Off.** (Eng. ed.) 13 Prep. Holy Comm. **Rom.** Maun. Thur.

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15 Make us glad according to the days[24] wherein thou hast afflicted us, and the years[24] wherein we have seen evil. "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." *Deut.* viii. 2.

16 Let thy work appear unto thy servants, and thy glory upon their children.

17 And let the favour[25] (*or*, beauty) of the LORD our God be upon us : and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it. "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 *Cor.* xv. 58.

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19 i. e. in proportion to; see Pss. ciii. 10, cxix. 85. 20 Ps. lxxxix. 24, note. 21 "His work is perfect." Deut. xxxii. 4. The earliest occurrence of the word in Scripture. "Our righteousness is God's work, fashioning us after His own likeness. God's work shall be seen in the individual glory of each of His saints. The comeliness of the Master, even of our God, shall be upon us when we wake up in His likeness, in the brightness of the glory of His communicated life. This glory is God's work, and yet the work of our own hands. It is the outcome of that which we have done in the body. Our works follow us. God's grace does not supersede our efforts whereby we have used that grace. We receive our reward, stablished for eternity." — Benson. This verse and the following are said by Jewish tradition to have been the blessing of Moses on the work of making the Tabernacle and its ornaments. 22 'Work of our own hands'; a common Deuteronomic phrase (ii. 7, xvi. 15, xxiv. 19, xxviii. 12, xxx. 9). 23 Collect for Twenty-fifth Sunday after Trinity. 24 These Heb. forms for 'days' and 'years' only occur elsewhere in Deut. xxxii. 7. 25 His tender friendship; 'softness' is the root-meaning (Cheyne).

PSALM XCI. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High[1]: shall abide under the shadow[2] of the Almighty.[1]

XXV. 12-14 XXVII. 5 XXXI. 22 XXXII. 8 XC. 1.

2 I will say unto the LORD,[1] Thou art my hope,[3] and my stronghold: my God,[1] in him will I trust.

Verse 9 XVIII. 1 LIX. 9, 16, 17 LXI. 3 LXXI. 2.

3 For he[4] shall deliver thee from the snare of the hunter: and from the noisome[5] pestilence.

CXXIV. 5, 6.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness[6] and truth shall be thy shield[7] and buckler.

XVII. 8 XXXVI. 7 LVII. 1, 4 LXI. 4 XLIII. 3 LXIX. 14 LXXXIX. 25.

The strength of the Incarnate and the triumph of protecting Grace.

THE FATHER'S PROMISE TO HIS BELOVED SON.

First Voice.

1 He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

Second Voice.

2 I will say of the LORD, He is my refuge and my fortress; my God, in whom I trust.

First Voice.

3 For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. *Job* v. 17-23.

4 He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and a buckler. "A full reward be given thee of the LORD, the God of Israel, under whose wings thou art come to take refuge." *Ruth* ii. 12.

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91 The Jews ascribed this and the eight succeeding psalms to Moses, but the Greek version says, 'Praise of a Song of David,' giving also the same superscription to Ps. xcv. It seems at least "modelled after Ps. xc., so as to carry out the same idea. The imagery is that of the Exodus."—Forbes. See verse 10 (R. V.). **1** In the first and second verses we find four Names of God,—Elyon, Shaddai, Jehovah, Elohim; Divine Names (Introd.), Pss. lxviii. 14, lxxvii. 7-11, 13, notes. 'My Elohim'; Ps. lix. 1, note. **2** "As God's guest, loving faith on man's part shall be met by faithful love on God's part."—Kay. **3** Pss. xlvi. 1, xxii. 4, notes. **4** Emphatic in Heb. **5** Hurtful, noxious, injurious. **6** This word is not found in the Heb. or any version. It may have been suggested by Münster's use of *fiduciam* in the preceding clause, or was inserted to give the full meaning of the Heb. word for 'truth.' See Ps. lxxxix., note 2. **7** Ps. v. 13, note.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day;

III. 5 IV. 9 CXII. 7 CXXI. 6.

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

CXVIII. 6 CXXI. 5.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

XXXVII. 35 LIV. 7 LIX. 10 XCII. 10 CXII. 8 CXVIII. 7.

9 "For thou, LORD, art my hope"[8] : thou hast set thine house of defence very high.

Verses 1, 2.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

CXXI. 7.

11 For he shall give his angels[8] charge over thee : to keep thee in all thy ways.[9]

XXXIV. 7 CXXI. 8.

5 "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." *Prov.* iii. 24.

6 Nor for the destruction that wasteth at noonday.

8 Only with thine eyes shalt thou behold. "Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore." *Ex.* xiv. 30.

Second Voice (first part of v. 9) *and First Voice.*

9 Lit. For thou, O LORD, art my refuge! thou hast made the Most High[10] thy dwelling-place. "I am in the Father, and the Father in me." *S. John* xiv. 11 (xvii. 21).

10 Neither shall any plague come nigh thy tent. *Ex.* xii. 23. "There shall no mischief happen to the righteous." *Prov.* xii. 21.

11, 12 "For it is written, HE SHALL GIVE HIS ANGELS CHARGE

8 "Whether one's particular guardian is for life attached to every man, or many guardians at once, or different guardians in succession and in bands, any of which would fit the language of the Bible — it is indubitable that men who are endeavouring to rise to the God-given dignity of human nature are special objects of the uninterrupted care of angels." — Canon Mason.

They for us fight, they watch and duly ward,
And their bright squadrons round about us plant. — Spenser.

9 "As Satan distorted God's command to our first parents, so he omitted 'in all Thy ways,' — the ways of Christ's work and duty, — in quoting these verses." — Blunt. With the exception of the omitted words, the Greek version is literally followed in S. Luke iv. 10, 11. 10 Elyon; Divine Names (Introd.).

12 They shall bear thee in their hands : that thou hurt[11] not thy foot against a stone.[12]

XXXVII. 24 CXXI. 3.

13 Thou shalt go upon the lion and adder[13] : the young lion and the dragon shalt thou tread under thy feet.

LVII. 4, 5 LX. 12.

14 "Because he hath set his love upon me, therefore

OVER THEE, TO KEEP THEE: AND IN THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY TIME THOU DASH THY FOOT AGAINST A STONE." *S. Luke* iv. 10, 11. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, . . . for I will not leave thee." *Gen.* xxviii. 12, 15. "He will keep the feet of his holy ones." 1 *Sam.* ii. 9. "Blessed be the God . . . who hath sent his angel, and delivered his servants that trusted in him." *Dan.* iii. 28. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." *Dan.* vi. 22. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" *Heb.* i. 14.

13 Thou shalt tread upon the lion and adder: the young lion and the serpent shalt thou trample under feet. "I will give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." *S. Luke* x. 19. "The God of peace shall bruise Satan under your feet shortly." *Rom.* xvi. 20. *Gen.* iii. 15. *S. Matt.* iv. 1–11. *S. Mark* xvi. 18. *Acts* xxviii. 3. "The great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." *Rev.* xii. 9–11.

The Divine Voice.[14]

14 I will set him on high, because he hath known my name. *Phil.* ii. 9. "Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there." *Gen.* xxxii. 29. "I know mine own, and mine own know me." *S. John* x. 14 (R. V.). Cont. 2 *Thess.* i. 7, 8.

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11 Heb. strike, dash. 12 "It can be no easy thing, this keeping the foot from being hurt against a stone, seeing that the highest of created beings are commissioned to effect it. The difficulty in religion is the taking up of the cross 'daily.'" —Henry Melville. 13 Probably the cobra (Ps. lviii. 4). This and the 'dragon' (any large powerful reptile) are both mentioned in Deut. xxxii. 33. See also Ex. vii. 9. "Lion for overt wrath; dragon for covert lurking."—S. Augustine. 14 By a sudden transition Jehovah becomes the Speaker (comp. Pss. xlvi. 10, lxxv. 3).

will I deliver him : I will set him up, because he hath known my Name.[15]

XVIII. 49 LXIX. 30 XC. 17 CXLV. 14 IX. 10.

15 "He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

XVIII. 6 XXII. 24 XXXIV. 4–6, 15–20, 22 L. 15.

16 "With long life[16] will I satisfy him : and show him my salvation."

XXI. 4–6 L. 23 LXXXIX. 35, 36 XCII. 13 CXVIII. 14, 21.

Am. Prop. Ps. Michaelmas M., and in Sel. 1 and 2 [Adopted 1889]. **Brev. Off. and D. H.** Compline; 2–5, 11 Lent. **Brev. Off.** 10–12 Holy Guardian Angels, 2 Abbot and Monk. (Eng. ed. whole psalm) Commend. Soul, 11 Itinerary. **Rom. Missal** 1–7, 11–16 1st Sun. Lent, 11–13 Journey. **Sar.** All Saints. **Gk.** Compline. **Armenian** Bapt. (bef. 'Renunciation'). **Rom.** Visit. Sick, Ded. Ch. ; 1 Cons. Altar, 3–5, 11 4th Sun. Lent. *See* Table Prop. Pss. note.

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15 "Their cry came up unto God . . . and God heard their groaning, and God remembered his covenant." *Ex.* ii. 23, 24. "Father, I thank thee that thou hast heard me." *S. John* xi. 41, 42. "If any man serve me, him will my Father honour." *S. John* xii. 26.

16 "As the Father hath life in himself; so hath he given to the Son to have life in himself." *S. John* v. 26. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." *Rev.* i. 18. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." *Deut.* xxxii. 46, 47. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. . . . The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him a habitation; my father's God, and I will exalt him." *Ex.* xiv. 13, xv. 2. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." *S. John* xvii. 3.

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15 In vain I have not wept and strove;
Thy nature and Thy name is Love.—C. Wesley.

16 He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.—Bonar.

PSALM XCII. *Bonum est confiteri.*

IT is a good thing to give thanks unto the LORD : and to sing praises unto thy Name, O Most Highest;[1]

LXXV. 1 LXXIX. 14 CV. 1 CXLVII. 1.

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

V. 3 XXXIV. 1 LIX. 16 LXIII. 1, 7 CXXXIV. 1, 2.

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument,[2] and upon the harp.[3]

LVII. 9 CVIII. 2 CL.

4 For thou, LORD, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

LXXXVI. 10 CXLIII. 5.

5 O LORD, how glorious are thy works : thy thoughts are very deep.

XXXVI. 6 XL. 6 CXXXIX. 17.

A Psalm, a Song for the Sabbath Day.

God's righteous government of the world.

"THE DIVINE LIFE SPRINGING UP IN THE WILDERNESS FROM THE GRAVE OF CHRIST."—R. M. Benson.

The joy of thanksgiving.

1 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." *Eph.* v. 19.
2 And thy faithfulness every night.
3 With a solemn sound[4] upon the harp.
4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
5 How great are thy works, O LORD! "O the depth of the riches

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92 In this the Seventh Day Psalm, the Name Jehovah occurs seven times (also in Ps. xix.). The psalm consists of twice seven verses, the central line being the last clause of verse 7 of the Psalter. The Vulgate begins verse 5, *Quia delectasti me*, and Dante in *Purgatorio*, xxviii. 80, calls the psalm, *il Salmo Delectasti*. **1** Elyon; Divine Names (Introd.). **2** 'Upon a loud instrument'; follows the Latin version of Münster. **3** The Instrumental Acompaniment (Introd.). "Those who have no skill in music may still make a harmony of their own; if their hands are ready to do good works, if their temper is peaceful, their words reverent, they also bring their melody, which is pleasing to the ear of God. 'Non clamans sed amans cantat in aure Dei.'"—Practical Reflections on the Psalms. **4** Heb. Higgaion; Ps. ix. 16, note.

6 An unwise man doth not well consider this : and a fool doth not understand it.

XCIV. 8.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, LORD, art the most Highest[5] for evermore.

Verse 11 XXXVII. 1, 2, 20, 36, 37 LXXIII. 16–19 XXIX. 9.

8 For lo, thine enemies, O LORD, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

I. 5–7 XXXIV. 16, 21 XXXVII. 29, 39 CXII. 10.

9 But my horn[6] shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.[7]

CXLVIII. 13 XXIII. 5 XLV. 8 LXXXIX. 18, 21, 25.

10 Mine eye also shall see his[8] lust of[9] mine enemies :

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both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" *Rom.* xi. 33.

The errors of the wicked.

6 A brutish man knoweth not. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 *Cor.* ii. 14.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: but thou, O LORD, art on high for evermore. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Is.* lvii. 15.

8 All the workers of iniquity shall be scattered.

The rewards of the righteous.

9 But my horn hast thou exalted like the horn of the wild-ox.

10 Mine eye also hath seen my desire on mine enemies, mine ears have heard my desire of the evil-doers that rise up against me.

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5 Lit. height. The last clause of this verse stands midway between the first seven and the last seven verses and is the climax of the whole. See note on title, and Ps. xciii. 5. 6 Pss. lxxv. 12, lxxxix. 18, 25. 7 It is said of Christ's members, "Ye have an unction from the Holy One." 1 S. John ii. 20. "From the custom of discontinuing the use of oil in times of sorrow or disaster, to be anointed with oil comes to signify metaphorically, to be in the enjoyment of success or prosperity (comp. Eccles. ix. 8, Is. lxi. 3)."—Smith, Dict. of the Bible. Oil was used by the Jews to give to the skin and hair a smooth and comely appearance. It was the symbol of fruitfulness and richness; cp. Judg. ix. 8, 9, Ps. civ. 15. 8 'His' for 'its,' which in the 16th century had not come into use. 9 i. e. desire

and mine ear shall hear his[8] desire of the wicked that arise up against me. XCI. 8.

11 The righteous shall flourish like a palm-tree[10]: and shall spread abroad like a cedar[11] in Libanus.

Verse 7 LII. 9 LXXII. 7.

12 Such as are planted in the house of the LORD: shall flourish in the courts of the house[12] of our God.

I. 1–3.

13 They also shall bring forth more fruit in their age: and shall be fat and well-liking;[13]

XCI. 16.

14 That they may show how true the LORD my strength is: and that there is no unrighteousness in him. XVIII. 1 XXV. 9.

Am. 1–4 Cant. E., 4 3d Cant. Prayers at Sea. **Brev. Off. and D. H.** Lauds (Sat.); 11 S. Stephen. **Brev. Off.** 12, 14 Monk. **D. H.** 11 S. John Bapt. **Liturg. S. James (Syr.)** 'Lavabo'; **Rom. Missal** 1, 11 S. John Baptist, S. John Ev., 1 Sept., 2, 12 Ap. **Rom.** Cons. Altar; 11, 12 Martyrs, 11 S. Stephen. **Jewish** Sabbath. *See* Table Prop. Pss. note.

11 He shall grow like a cedar in Lebanon. "I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." *Hos.* xiv. 5, 6. "They shall not labour in vain, nor bring forth for calamity; for they are the seed of the blessed of the LORD, and their offspring with them." *Is.* lxv. 23.

12 They are planted in the house of the LORD, they shall flourish in the courts of our God. "Every plant, which my heavenly Father hath not planted, shall be rooted up." *S. Matt.* xv. 13.

13, 14 They shall still bring forth fruit in old age; they shall be full of sap and green: to show that the LORD is upright; he is my rock, and there is no unrighteousness in him. "The Rock, his work is perfect: for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he." *Deut.* xxxii. 4.

concerning. **10** "The palm grows in the Desert, in places where no other tree is found; and bears there most bounteous crops of fruit; — a symbol of Life triumphing over Death." — Kay. "Well is the life of the righteous likened to a palm, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit, fair even to the eye; below, it is compressed by the enfoldings of its bark; above, it is spread out in amplitude of beautiful greenness. For so is the life of the elect, despised below, beautiful above. Down below it is, as it were, enfolded in many barks, in that it is straitened by innumerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding." — S. Gregory. **11** "The longevity of the cedar and the antiseptic quality of its wood fit it to stand as a symbol of immortality." — Kay. "The palm-tree and cedar are selected to contrast with the lowly herbage (v. 7)." — Cheyne. Ecclus. l. 12. **12** 'Of the house'; from the Lat. (Vulgate). **13** i. e. well-pleasing.

PSALM XCIII. *Dominus regnavit*

(*decorem indutus est*[1]).

THE LORD is King,[2] and hath put on glorious apparel[3]: the LORD hath put on his apparel, and girded himself with strength.

XXIV. 7–10 XLVII. 2, 9 CIV. 1 LXV. 6.

SEVEN ROYAL PSALMS, FOLLOWED BY THE DOXOLOGY, THE ONE HUNDREDTH.

The Majesty of God.

THE DIVINE GLORY OF THE RESURRECTION.

God's Majesty in Creation.

1 The LORD reigneth;[4] he is clothed with majesty; the LORD is clothed with strength; he hath girded himself therewith.

God the Lord a King remaineth,
Rob'd in His own glorious light,
God hath rob'd Him, and He reigneth
He hath girded Him with might. —
Hallelujah!
God is King in depth and height. — Keble.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength?" *Is.* lxiii. 1. "Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old." *Is.* li. 9. "The LORD shall reign for ever and ever." *Ex.* xv. 18. "The LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." *Is.* xxiv. 23. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" *Is.* lii. 7. *Jer.* x. 7, 10. "Jesus spake, . . . saying, All power is given unto me in heaven and in earth." *S. Matt.* xxviii. 18. "We give thee thanks, O Lord God, the

93 This psalm to Jehovah has much in common with Pss. xcvi., xcvii., xcviii., xcix., and with the later prophecies of Isaiah, and is assigned by most authorities to the period following the Captivity. The Greek version entitles it, "For the day of the pro-sabbath (the Preparation), when the earth was inhabited. Praise of a Song of David." "It is a hymn — perhaps, with all its brevity, the noblest, poetically, in the Psalter — glorifying God as the sure Lord of Nature. It would seem that it was sung in the Synagogue on Friday as a memorial of the Creation, especially of man. But in the Christian Church, this psalm has been very widely used for the early morning of the Lord's Day, because Christ completed the new Creation by His Resurrection, and clothed Himself with Majesty and Strength." — Bp. Alexander. 1 Added to distinguish this psalm from Pss. xcvii., xcix. 2 Pss. xcv. 3, xcvi. 10, xcvii. 1, xcviii. 7, xcix. 1, 4; Ps. xlvii. note. 3 Collect for the Transfiguration. 4 "'Jehovah reigneth.' I would not exchange the assurance which these two words convey, for all the wisdom, combined with all the power, of this world. Received into my heart, they are the solution of every difficulty, the end of all perplexity." — Edersheim.

2 He hath made the round world[5] so sure : that it cannot be moved.

CIV. 5 CXIX. 90.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

IX. 7 XLV. 7 LXXXIX. 30, 35 XC. 2.

4 The floods[6] are risen, O LORD, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the LORD, who dwelleth on high, is mightier.

XXIX. 3, 4 XLVI. 1–3 XCII. 8 CIV. 9 CVII. 29.

Almighty . . . because thou hast taken thy great power, and didst reign." *Rev.* xi. 17. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for THE LORD our God, the Almighty, REIGNETH." *Rev.* xix. 6.

2 The world also is stablished, that it cannot be moved.

3 Thy throne is established of old. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." *S. John* viii. 58.

In her everlasting station
Earth is pois'd, to swerve no more;
Thou hast laid Thy throne's foundation,
From all time where thought can soar.
Hallelujah!
Lord, Thou art from evermore. — Keble.

God's Majesty in Sovereignty.

4 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves (*or*, roaring).

Lord, the water-floods have lifted,
Ocean-floods have lift their roar,
Now they pause where they have drifted,
Now they burst upon the shore.
Hallelujah!
For the Ocean's sounding store. — Keble.

5 Above the voices of many waters, the mighty breakers of the sea, the LORD on high is mighty.

Grand majestic voices of the manifold
Waters! tumbling breakers of the sea!
Grander, more majestic, on those old
Eternal heights, the Lord, than even ye.
Bp. Alexander.

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5 *Orbis terrarum* (Vulgate). 6 Ps. xlii. 9, note. Comp. S. Luke xxi. 25, "The sea and the waves roaring;" and Pss. lxv. 7, lxxxix. 10, 11.

6 Thy testimonies, O LORD, are very sure : holiness becometh thine house[7] for ever.

XIX. 7 CXIX. 129, 130 LXV. 4.

Am. Prop. Ps. Trin. E., Transfig. M., and in Sel. 13 [Adopted 1889]. **Int.** Jun. af. Asc. **Brev. Off. and D. H.** Lauds (Sun. and Fest. exc. in Lent), P. (Sun. in Lent). **Brev. Off.** 1 L. (Sun.), 6 Anniv. Ded. Ch. **Liturg. Armenian** Prep. Elements; 1, 2, 6 in many Liturgies, Int. and Preparatory; **Rom. Missal** 1–3 Christmas 2d Celeb.; **Sar. Missal** 1–3 Circum. **Gk.** Vig. Nativ. **Jewish** 6th Day Wk. *See* Table Prop. Pss. note.

God's Majesty in Revelation.

6 Thy testimonies are very sure: holiness becometh thine house, O LORD, for evermore.

Lord, the words Thy lips are telling
Are the perfect verity;
Of Thine high eternal dwelling
Holiness shall inmate be.
Hallelujah!
Pure is all that lives with Thee. — Keble.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 *S. Pet.* ii. 9.

PSALM XCIV. *Deus ultionum.*

O LORD God,[1] to whom vengeance belongeth : thou God,[1] to whom vengeance belongeth, show thyself.

IX. 12 LVIII. 9 L. 2.

The righteous Ruler of the world; the Comforter and the Judge of men.

"THE FATHER HATH COMMITTED ALL JUDGMENT UNTO THE SON." *S. John* v. 22.

An appeal to God.

1 Lit. O God of vengeances, the LORD; O God of vengeances, shine forth. "Vengeance is mine; I will repay, saith the Lord." *Rom.* xii. 19. "The Lord is the avenger of all such." 1 *Thess.* iv. 6. *Is.* xxxv. 4, lix. 18.

7 "Thy holy temple — a conscience that is pure." — Thomas a Kempis.

94 For historical connection comp. Is. i., iii. 12, 15, ix. 13, x. 1, 2. The title in the Greek version is, "A Psalm of David for the Fourth Day of the Week." This was the Jewish Use and it seems prophetic of the Betrayal (v. 21). 1 El; Divine Names (Introd.).

2 Arise, thou Judge of the world : and reward the proud after their deserving.

VII. 6 IX. 7, 8 LIX. 5 LXXVI. 8, 9 CXIX. 21 CXXXVIII. 6.

3 LORD, how long shall the ungodly : how long shall the ungodly triumph?

XIII. 2.

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

XXXI. 20 LXXIII. 9.

5 They smite down thy people, O LORD : and trouble thine heritage.

X. 2.

6 They murder the widow[2] and the stranger[3] : and put the fatherless to death.

X. 8–11 LXVIII. 5.

7 And yet they say, Tush, the LORD[4] shall not see : neither shall the God of Jacob regard it.

X. 4, 6, 12, 14 XIV. 1 XXXVI. 1 LXXIII. 11.

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2 Lift up thyself, thou judge of the earth: render to the proud their desert. "Now will I arise, saith the LORD; now will I lift up myself; now will I be exalted." *Is.* xxxiii. 10.

Present triumph of the wicked.

3 "They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" *Rev.* vi. 10.

4 Lit. They belch[5] out, they utter arrogancy, they carry themselves proudly, all the workers of iniquity. "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 *S. Pet.* iii. 3, 4.

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 "Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." *Ex.* xxii. 22–24.

7 And they say, The LORD shall not see, neither shall the God of Jacob consider. "I will punish the men . . . that say in their heart, The LORD will not do good, neither will he do evil." *Zeph.* i. 12. *Is.* xxix. 15.

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2 Any neglect or oppression of widows was strongly reprobated under the Mosaic dispensation (Ex. xxii. 22–24, Job xxii. 9, xxiv. 21, Is. x. 2, Mal. iii. 5, Ecclus. xxxv. 14, 15, Baruch vi. 38). Comp. S. Matt. xxiii. 14. 3 Lit. sojourner; Ps. lxi. 4, note. 4 Jah. 5 In Ps. lix. 7 the Heb. is the same.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

XCII. 6.

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

CXXXIX. 1.

10 Or he that nurtureth[6] the heathen : it is he that teacheth man knowledge; shall not he punish?

XXV. 8 CXIX. 97–104.

11 The LORD knoweth the thoughts of man : that they are but vain.

CXLVI. 3.

12 Blessed is the man whom thou chastenest, O LORD[4] : and teachest him in thy law;

XVI. 8 CXIX. 71.

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

XL. 1.

God marks all wickedness.

8 Consider, ye brutish among the people: and ye fools, when will ye be wise?

9 He that formed the eye, shall he not see? "Woe unto him that striveth with his Maker!" *Is.* xlv. 9.

10 He that chastiseth (*or*, instructeth) the nations, shall not he correct, even he that teacheth man knowledge? "He will teach us of his ways." *Is.* ii. 3. "The Comforter shall teach you all things." *S. John* xiv. 26.

11 That they are vanity (*or*, for they are a breath). "THE LORD KNOWETH THE THOUGHTS OF the wise, THAT THEY ARE VAIN." 1*Cor.* iii. 20. *Wisd.* ix. 14.

"*Whom the Lord loveth He chasteneth.*" *Heb.* xii. 6.

12 And teachest out of thy law. "Happy is the man whom God correcteth." *Job* v. 17. "As many as I love, I reprove and chasten." *Rev.* iii. 19. "The Lord doth scourge them that come near unto him, to admonish them." *Judith* viii. 27.

13 That thou mayest give him rest from the days of adversity. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 *Thess.* i. 7, 8.

6 Instructeth; 'nurture' once had the idea of discipline or correction.

14 For the LORD will not fail his people : neither will he forsake his inheritance.

IX. 10 XXVIII. 10 XXXVII. 28.

15 Until righteousness turn again unto judgment[7] : all such as are true in heart shall follow it.[8]

XXXIII. 5 LVIII. 10 VII. 11 XCVII. 11.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers?

CXLII. 4, 5.

17 If the LORD had not helped me : it had not failed,[9] but my soul had been put to silence.

XCIII. 1, 5 CXXIV.

18 But when I said, My foot hath slipt : thy mercy, O LORD, held me up.

XVIII. 36 LXXIII. 2.

Man's Judge is the Helper of the believing and trustful.

14 For the LORD will not cast off his people. "I say then, Hath GOD CAST AWAY HIS PEOPLE?" *Rom.* xi. 1. "For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. "1 *Sam.* xii. 22. "The LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us." *Is.* XXXIII. 22.

15 For judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil-doers? who will stand up for me against the workers of iniquity?

17 Unless the LORD had been my help, my soul had soon dwelt in silence.

Except JEHOVAH were mine aid,
One moment — and my heart
In silence and in deadly shade
Had found her hopeless part. — Keble.

"The Lord stood with me, and strengthened me." 2 *Tim.* iv. 17.

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7 "Judgment now so much abused by those who are charged with it, must turn again and join itself to that principle of righteousness which by leavening judicial forms produces justice." — Cheyne. Ps. lxxxv. 10-13. 8 "Vv. 14, 15 are a reply to doubts so often recurring in Book III." — Kay. 9 'It had not failed'; follows the Latin version of Münster.

19 In the multitude of the sorrows that I had in my heart[10] : thy comforts have refreshed my soul.

CXIX. 76.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

L. 16.

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

II. 2 XXII. 16 XXXVIII. 12.

22 But the LORD is my refuge : and my God[11] is the strength of my confidence.

IX. 9 LIX. 9, 17 LXII. 2, 6 XVIII. 1 XCV. 1.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the LORD our God shall destroy them.

V. 11 VII. 16, 17 IX. 15, 16 XXXV. 8.

Brev. Off. and D. H. 1, 2 S. Andrew. **Brev. Off.** 19 S. Mary Magd. **D. H.** 22 S. Marg. (Queen.) **Rom.** Good Fri. (21 Ant.). **Jewish** 4th Day Wk.; 8–23 5th Day Tabernacles, 16–23 4th Day Tabernacles.

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19 In the multitude of my thoughts (*or*, doubts) within me thy comforts delight my soul. "As ye are partakers of the sufferings, so shall ye be also of the consolation." *2 Cor.* i. 7.

20 Shall the throne[12] of wickedness have fellowship with thee, which frameth mischief by statute? *Is.* x. 1.

21 "When the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance." *S. Matt.* xxi. 38.

22 But the LORD hath been my high tower; and my God the rock of my refuge.

23 And he hath brought upon them their own iniquity, and shall cut them off in their own evil; the LORD our God shall cut them off. "His own iniquities shall take the wicked, and he shall be holden with the cords of his sin." *Prov.* v. 22. "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen." *S. Matt.* xxi. 41.

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10 'In my heart'; from Gk. (Septuagint) through Lat. (Vulgate). 11 'My Elohim;' Ps. lix. 1, note. 12 Here applied to the elevated seat occupied by a judge.

PSALM XCV. *Venite, exultemus.*

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

Verse 6 XLVII. 1, 6 LXVI. 1, 3 XVIII. 1 LXXXIX. 27 XCIV. 22.

2 Let us come before his presence with thanksgiving[1]: and show ourselves glad in him with psalms.

LXXXI. 2 XCVIII. 6 CV. 2 CXXII. 1.

3 For the LORD is a great God[2]: and a great King above all gods.[3]

XVIII. 31 XLVII. 2 LXXI. 17 LXXVII. 13.

4 In his hand are all the corners[4] of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

CIV. 5, 6 CXXXVI. 4–6 CXLVI. 4, 5.

Exhortation to the Praise and Fear of God.

"THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST." *Titus* ii. 13 (verse 3). "ALL THINGS WERE MADE BY HIM." *S. John* i. 3 (verse 5). "I AM THE GOOD SHEPHERD." *S. John* x. 11 (verse 7).

A call to worship.

1 Let us make a joyful noise to the rock of our salvation. "Blessed be my rock; and exalted be the God of the rock of my salvation." 2 *Sam.* xxii. 47.

2 Let us make a joyful noise unto him with psalms.

The greatness of God.[5]

4 In his hand are the deep places of the earth; the heights of the mountains are his also. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" *Is.* xl. 12.

5 And his hands formed the dry land. "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." *Acts* iv. 24.

95 This psalm has two distinct parts, the second beginning with verse 6. This latter portion may be compared with *Exultate Deo* (Ps. lxxxi.), which begins with a summons to festal joy followed by an 'oracle' referring to the desert wanderings. There are indications that this and some of the following psalms were adapted to, if not composed for, the Restoration of Public Worship in the second Temple. See verse 2, and xcvi. 10, xcviii. 6, 7, c. 1. The Greek version has as title, "Praise of a Song of David." 1 Reference to the sacrifice of Thanksgiving, one form of the Peace-Offering. Pss. l. 14, cxvi. 15, Lev. vii. 12. 2 El; Divine Names (Introd.). 3 Ex. xviii. 11, Mal. i. 14. 4 'Corners' is probably from *penetralia* in the version of Münster. 5 Division begins with verse 3.

6 O come, let us worship and fall down[6]: and kneel before the LORD our Maker.

Verse 1 XCVI. 9 XCIX. 5 C. 2 CXXXII. 7 CXLIX. 2.

7 For he is the Lord[7] our God: and we are the people of his pasture, and the sheep of his hand.[8]

XXIII. 1, 2 LXXIX. 14 XXXVII. 24 LXIII. 9.

8 To-day if ye will hear his voice,[9] "harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

XXXIV. 18.

Call to worship repeated.

6 "The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created." *Rev.* iv. 10, 11. "God that gave thee birth." *Deut.* xxxii. 18. *Is.* xliii. 21.

7 For he is our God. *Ezek.* xxxiv. 31. *Zech.* ix. 16. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . . They shall never perish, neither shall any man pluck them out of my hand." *S. John* x. 9, 28.

Warning against unbelief.

8 To-day, Oh that ye would hear his voice! Harden not your heart, as at Meribah, as in the day of Massah in the wilderness.[10] "Wherefore as the Holy Ghost saith, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION, IN THE DAY OF TEMPTATION IN THE WILDERNESS: WHEN YOUR FATHERS TEMPTED ME, PROVED ME, AND SAW MY WORKS FORTY YEARS. Wherefore I WAS GRIEVED WITH THAT GENERATION, AND SAID, THEY DO ALWAY ERR IN THEIR HEART; AND THEY HAVE NOT KNOWN MY WAYS. SO I SWARE IN MY WRATH, THEY SHALL NOT ENTER INTO MY REST." *Heb.* iii. 7–11 (15). "Exhort one another daily, while it is called TO DAY; lest any of you be HARDENED through the deceitfulness of sin. . . . Some when they had heard, did PROVOKE: howbeit not all that came out of Egypt by Moses." *Heb.* iii. 13, 16. "Again he limited a certain day, saying in David, TO DAY, after so long a time." *Heb.* iv. 7.

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6 Standing was the usual posture for prayer. Kneeling marked the prayer as one of special solemnity. 1 Kin. viii. 54, Ezra ix. 5. 7 From Lat. (Vulgate). 8 Compare the Psalms of the Shepherd of Israel, lxxvii.–lxxx. 9 God speaks. 10 "Whom thou didst prove at Massah, with whom thou didst strive at the waters of Meribah." Deut. xxxiii. 8. Ex. xvii. 7, Num. xx. 13, Ps. cvi. 32.

9 "When your fathers tempted me : proved me, and saw my works.

LXIV. 9.

10 "Forty years[11] long was I grieved with this generation, and said : It is a people that do err in their hearts, for they[12] have not known my ways :

CXIX. 37.

11 "Unto whom I sware in my wrath : that they should not enter into my rest."

CXVIII. 20.

From primitive times the Invitatory Psalm at the beginning of Public Worship, but **Ant.** omits 8–11 and substitutes Ps. xcvi. 9, 13. **Liturg. S. James** (Syr.) 1–7 Preparatory Censing. **Rom.** Epiphany. **Jewish** bef. Sabbath Psalms.

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9 Lit. Where your fathers tried me, proved me, but also saw my work.[13]

10 "With whom was he GRIEVED FORTY YEARS? was it not with them that had sinned, whose carcases fell in the wilderness." *Heb.* iii. 17.

11 Wherefore I sware in my wrath. "Let us therefore fear, lest, a promise being left us of ENTERING INTO HIS REST, any of you should seem to come short of it. . . . For we which have believed do ENTER INTO REST, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: although the works were finished from the foundation of the world. . . . Seeing therefore it remaineth that some must ENTER therein, and they to whom it was first preached ENTERED not in because of unbelief. . . . For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is ENTERED INTO his REST, he also hath ceased from his works, as God did from his. Let us labour therefore to ENTER INTO that REST, lest any man fall after the same example of unbelief. For the word of God is quick and powerful." *Heb.* iv. 1, 3 (5), 6, 8–12 (iii. 18, 19). "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. . . . Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." *Num.* xiv. 22, 23, 28–30.

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11 In the Epistle to the Hebrews the Greek version is not followed in connecting 'forty years' with verse 9, but probably an older Hebrew text. 12 Emphatic in Heb. 13 Is. xxviii. 21.

PSALM XCVI. *Cantate Domino*

(*canticum novum cantate*[1]).

O SING unto the LORD a new song[2] : sing unto the LORD, all the whole earth.[3]

XXXIII. 3 XCVIII. 1 CXLIV. 9 LXVI. 1, 3 XCV. 1 CXLIX. 1.

2 Sing unto the LORD, and praise his Name[4] : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

LXVI. 2, 4 LXXII. 18 LXXVIII. 4 CV. 1, 2, 5 CXLV. 5, 6.

A Missionary Hymn for all Ages. Universal call to praise the Triune God.

CHRIST THE KING OF GLORY AND THE JUDGE OF THE WORLD.

1 "Sing unto the LORD a new song, and his praise from the end of the earth." *Is.* xlii. 10. "They sing as it were a new song before the throne, . . . and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth." *Rev.* xiv. 3.

2 Sing unto the LORD, bless his name; show forth his salvation from day to day. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" *Is.* lii. 7.

3 Declare his glory among the nations, his marvellous works among all the peoples. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." *Acts* xxviii. 28.

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96 This psalm is found (with few variations) in 1 Chr. xvi. together with the words of Pss. cv. 1–15, cvi. 1, 45, 46, in the account of the bringing up of the Ark to Zion from the house of Obed-edom. It was adapted with some additions, for use apparently in the Second Temple. In the Greek version, the title is, "When the House [i. e. the Temple] was built after the Captivity; a Song of David." See Ps. lxxviii. 62, note. "The complement of xcv. In v. 10 it strikes the key-note of xcvii." — Cheyne. "xcvi. follows as the ode of praise to which xcv. was an invitation. Similarly xcviii. is a sequel to xcvii., and c. to xcix." — Kay. **1** Added to distinguish this psalm from Pss. xcviii., cxlix. **2** "The term is strikingly appropriate both to this psalm and to Ps. xcviii. For here are set forth expectations strange to the Jewish creed of former days, and God's intention 'that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise,' begins to dawn upon the exclusive nation." — Jennings and Lowe. Ps. xxxiii. 3, note. This opening sentence is not in 1 Chr. xvi. 23, but the identical words are found in Is. xlii. 10. See above. Same words also in Pss. xcviii. 1, cxlix. 1. **3** Note how mention of worship from Gentiles (though such a remarkable feature of this group of psalms) is not introduced until this point, — immediately after a rejection of Israel had been mentioned (xcv. 11). **4** First half of the verse not in 1 Chr.

4 For the LORD is great,[5] and cannot worthily be praised[6] : he is more to be feared than all gods.

LXVIII. 35 XCV. 3 XCVII. 9 XLVII. 2 LXVII. 7.

5 As for all the gods of the heathen, they are but idols[7] : but it is the LORD that made the heavens.

XXXIII. 6 CXLVIII. 5.

6 Glory and worship are before him : power and honour are in his sanctuary.[8]

XXIX. 2, 8 LXIII. 3 LXVIII. 24.

7 Ascribe unto the LORD, O ye kindreds of the people : ascribe unto the LORD worship and power.

XXIX. 1.

8 Ascribe unto the LORD the honour due unto his Name[9] : bring presents,[10] and come into his courts.[11]

LXXII. 17–19 LXXVI. 11.

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4 For great is the LORD, and highly to be praised : he is to be feared above all gods.

5 For all the gods of the peoples are idols : but the LORD made the heavens. *Is.* xlii. 8. 1 *Cor.* viii. 4.

6 Honour and majesty are before him : strength and beauty[12] are in his sanctuary. 1 *Chr.* xxix. 11. 1 *Tim.* i. 17. *Rev.* v. 13.

7 Give unto the LORD, ye kindreds of the peoples, give unto the LORD glory and strength. "The time cometh, that I will gather all nations and tongues." *Is.* lxvi. 18.

8 Give unto the LORD the glory due unto his name : bring an offering, and come into his courts. "And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD." *Is.* lxvi. 20.

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5 "O Lord, Thou art not only He than Whom no greater can be the object of thought, but Thou art something which is greater than any thought." — S. Anselm. 6 The first half of the verse is identical with the beginning of Pss. xlviii. 1, cxlv. 3. 'Cannot worthily'; Vulgate, laudabilis nimis. Comp. Ecclus. xliii. 28–31. 7 Lit. nothings; so also 'idols' in Ps. xcvii. 7 (Psalter, 'vain gods'). "Quorum etsi Deitas negatur non ideo entitas." — Crusius quoted by Kurtz. 8 'Place' in 1 Chr., for then there was no fixed Temple. 9 First part of verse identical with part of Ps. xxix. 2. 10 Heb. *minchah*. When used of offerings to God, it signifies an unbloody sacrifice, — the shew-bread, sheaves of wheat, or wheaten cakes. Hence typical of the Eucharist. Mal. i. 11, 1 S. Pet. ii. 5. 11 In 1 Chr. it is, 'come before him.' 12 'Gladness' in 1 Chr. for beauty of "outward ornamentation, the shrine of Jehovah having at that time but little material adornment." — Jennings and Lowe.

9 O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him.

XXIX. 2 XCV. 6 C. 3 CX. 3 XCVII. 4.

10 Tell it out among the heathen, that "the LORD is King"[13]: and that it is he who hath made the round world[14] so fast that it cannot be moved; and how that he shall judge the people righteously.[15]

XXIX. 9 XCIII. 1, 2 IX. 7, 8 L. 6 LXVII. 4 LXXII. 1, 2.

11 Let the heavens rejoice, and let the earth be glad: let the sea make a noise, and all that therein is.

LXIX. 35 XCVIII. 8, 9 CXLVIII. 1–10.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the LORD.

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9 Lit. Worship the LORD in holy vestments;[16] tremble before him, all the earth. "When the high priest put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable." *Ecclus.* l. 11. "Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure." *Rev.* xix. 7, 8. *Hab.* ii. 20.

10 Say among the nations, the LORD reigneth: the world also is stablished that it cannot be moved: he shall judge the peoples with equity.

11 Let the sea roar, and the fulness thereof.

12 "Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and will glorify himself in Israel." *Is.* xliv. 23. "Ye shall go out with joy, and be led forth with peace: the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands." *Is.* lv. 12.

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13 Lat. regnavit, to which in early Christian times "a bold addition was made, so that it read 'hath reigned from the tree,' words which Fortunatus employs splendidly in the hymn *Vexilla Regis.*"—Cheyne. This hymn is sung daily in the Roman Church in Passion-tide except in the last three days of Holy Week. "In the *Psalterium Veronense* with the addition *apo xylu*, Latinizing ἀπὸ τοῦ ξύλου; in the Latin Psalters (with the exception of the Vulgate) *a ligno*, an addition by an early Christian hand, to which great value is attached by Justin and all the early Latin Fathers."—Delitzsch. 14 *Orbis terrarum* (Vulgate). 15 A part of this verse is transferred to v. 11 in 1 Chr., and the last clause omitted. 16 R. V. marg., 'in holy array.' The Gk. version renders, "Worship the Lord in His holy hall" (so also in *Ps.* xxix. 2).

13 For he cometh,[17] for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.[18]

Verse 10 XCVIII. 10.

Am. Prop. Ps Adv. Sun. E., and in Sel. 9; 9 Opening Sentence E. [Adopted 1889]; 9–13 in the 'Venite' (see Ps. xcv.). **Scotch** 8 Offertory Sentence. **Int.** Epiphany. **Brev. Off. and D. H.** 9 Epiph., 10 Exalt. and Invent. of Cross [Italic version). **Brev. Off.** 8, 9 Ant. Transfig., 10 Gradual, Fri. af. Easter. **D. H.** 3 S. John Ev. **Rom. Missal** 11, 13 Christmas 1st Celeb., 1 5th Sun. Easter. **Rom.** Christmas, Circ., Epiph., 2d Sun. Epiph. (Holy Name), Trin., Transfig., Fest. B. V. M., Michaelmas, Exalt. Cross, Ded. Ch. *See* Table Prop. Pss. note.

13 He shall judge the world with righteousness,[19] and the peoples in his faithfulness. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." *Is.* xi. 5. "He hath appointed a day, in the which HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom he hath ordained." *Acts* xvii. 31. *S. John* v. 22, 27. "The Lord cometh with ten thousands of his saints, to execute judgment upon all." *S. Jude* 14, 15. "IN RIGHTEOUSNESS HE DOTH JUDGE." *Rev.* xix. 11.

PSALM XCVII. *Dominus regnavit* (*exultet terra*[1]).

THE LORD is King, the earth may be glad thereof: yea, the multitude of the isles[2] may be glad thereof.

LXXII. 10 XCIII. 1 XCVI. 10, 11 XCIX. 1.

God's glorious and awful Sovereignty.

"BEHOLD, HE COMETH WITH THE CLOUDS; AND EVERY EYE SHALL SEE HIM." *Rev.* i. 7.

1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad. "Let them give glory unto the LORD, and declare his praise in the islands." *Is.* xlii. 12.

17 "No Christian can doubt that the proper response to the announcement is that furnished by the last words of the Revelation, 'Amen. Even so, come, Lord Jesus.'"—Binnie. 18 The verse in 1 Chr. is quite different. 19 This clause is identical in the Heb. with the first half of Pss. ix. 8, xciii. 10.

97 This psalm like the preceding psalms was probably adapted for public use after the Captivity and the restoration of the Temple worship. In the Greek version, the title is, "Of David, when his land was settled." 1 Added to distinguish this psalm from Pss. xciii., xcix. 2 'Multitude of the isles' is synonymous with the Gentile world. Ezek. xxxix. 6. Comp. Is. xlii. 4 with S. Matt. xii. 21.

2 Clouds and darkness are round about him[8]: righteousness and judgment are the habitation of his seat.[4]

XVIII. 9, 11 IX. 4 XXXIII. 5 LXXXIX. 15.

3 There shall go a fire[5] before him: and burn up his enemies on every side.

XVIII. 8, 12, 13 XXI. 9 L. 3 CVI. 18.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

XVIII. 14 LXXVII. 17, 18 XCVI. 9 CIV. 32.

5 The hills melted like wax[6] at the presence of the LORD: at the presence of the Lord[7] of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

XIX. 1 L. 6 XCVI. 3 XCVIII. 3.

7 Confounded be all they that worship carved images, and that delight in vain gods[8]: worship him, all ye gods.[9]

CXXXV. 18.

The signs of His power in the heavens and on earth.

2 Righteousness and justice are the foundation of his throne.

3 A fire goeth before him, and burneth up his adversaries round about. "The LORD will come with fire, and his chariots shall be like the whirlwind; to render his anger with fury, and his rebuke with flames of fire." *Is.* lxvi. 15. "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them." *S. Matt.* xiii. 30. "Our God is a consuming fire." *Heb.* xii. 29.

4 His lightnings lightened the world: the earth saw, and trembled.

5 "The mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire." *Mic.* i. 4. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 *S. Pet.* iii. 10.

6 "I will gather all nations and tongues; and they shall come, and see my glory." *Is.* lxvi. 18.

God's power displayed before all the nations.

7 Put to shame be all they that serve graven images, that boast them-

3 Ex. xix. 9, 16, xx. 21, Deut. iv. 11, v. 22. 4 This second clause is almost identical with Ps. lxxxix. 15, first clause. 5 Deut. xxxii. 22, Ezek. xxxix. 6, 2 Thess. i. 8. 6 Ex. xix. 18, Ps. lxviii. 2, Is. lxiv. 3, Amos ix. 5, Mic. i. 4, Judith xvi. 15. Under material imagery the overthrow of human pride is described; see Ps. xlii. 9, note. 7 Adon; Divine Names (Introd.). 8 'Vain gods'; follows the Latin version of Münster. The Bible version, 'idols' (so also Ps. xcvi. 5, where see note) is lit. nothings. 9 "Bel boweth down, Nebo stoopeth." Is. xlvi. 1. A passage similar to the last clause of this verse is interpolated in the Greek version of Deut. xxxii. 43, and quoted in Heb. i. 6. Gods (elohim) is translated 'angels' in the Greek and Latin versions. In Ps. viii. 5 this is an accepted

8 Sion heard of it, and rejoiced : and the daughters of Judah[10] were glad, because of thy judgments, O LORD.

9 For thou, LORD, art higher than all that are in the earth : thou art exalted far above all gods.

XLVII. 2, 9 LXXXIII. 18 LXXXIX. 28 XCII. 1, 7 XCV. 3.

10 O ye that love the LORD, see that ye hate the thing which is evil : the Lord[11] preserveth the souls of his saints ; [12] he shall deliver them from the hand of the ungodly.

CXIX. 104 XXXI. 22 XXXVII. 28, 40, 41 CXLV. 20.

11 There is sprung up[11] a light for the righteous : and joyful gladness for such as are true-hearted.

CXII. 4.

12 Rejoice in the LORD, ye righteous : and give thanks for a remembrance of his holiness.

XXXII. 12 XXXIII. 1, 20 XLIV. 9 LXVIII. 3 LXXXIX. 17.

Am. Prop. Ps. Adv. Sun. E., Trin. E., and in Sel. 13 [Adopted 1889]. **Brev. Off. and D. H.** 7 (2d pt.) Epiph. **Brev. Off.** 10 many Martyrs. **D. H.** 9 Ant. Asc., All Saints. **Rom. Missal** 1, 7, 8 3d–6th Sun. Epiph. **Sar.** Ded. Church. **Rom.** Circ., Epiph., 2d Sun. Epiph. (Holy Name), Asc. (9 Ant.), Trin., Transfig. (11 Ant.), Fest. B. V. M., Michaelmas, All Saints, Exalt. Cross, Ap. and Ev. **Jewish** bef. Sabbath Psalms. *See* Table Prop. Pss. note.

selves of idols. "They shall be greatly put to shame, that trust in graven images, that say unto molten images, Ye are our gods." *Is.* xlii. 17 (ii. 18–21). *Jer.* x. 14. "Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon." *Wisd.* xv. 6 (13). *Baruch* vi. 39.

8 "When these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh." *S. Luke* xxi. 28.

9 For thou, LORD, art most high[13] above all the earth.

God's power shown in His saints.

10 O ye that love the LORD, hate evil : he preserveth the souls of his saints. "Abhor that which is evil." *Rom.* xii. 9 (viii. 28).

11 Light is sown for the righteous, and gladness for the upright in heart. "The path of the righteous is as the shining light, that shineth more and more unto the perfect day." *Prov.* iv. 18. "He that soweth righteousness hath a sure reward." *Prov.* xi. 18. "O house of Jacob, come ye, and let us walk in the light of the LORD." *Is.* ii. 5. "He that soweth to the Spirit shall of the Spirit reap life everlasting." *Gal.* vi. 8. "The fruit of righteousness is sown in peace of them that make peace." *S. Jas.* iii. 18.

12 And give thanks to his holy name.[14]

meaning ; see Heb. ii. 9. 10 Ps. xlviii. 10, note. 11 'Lord,' 'sprung up' ; from Gk. (Septuagint) through Lat. (Vulgate). 12 Ps. lxxxvi. 2, note. 13 Elyon ; Divine Names (Introd.). Ps. lxxxix. 28, note. 14 Heb. memorial ; Ps. xxx. 4.

PSALM XCVIII. *Cantate Domino*

(*canticum novum : quia*[1]).

O SING unto the LORD a new song[2] : for he hath done marvellous things.

XCVI. 1, 3 LXXVII. 14 LXXXVI. 10.

2 With his own right hand, and with his holy arm[3] : hath he gotten himself the victory.

LXVIII. 20 LXXIV. 13 LXXXIX. 14 CXVIII. 15, 16.

3 The LORD declared his salvation : his righteousness hath he openly showed in the sight of the heathen.

CXXVI. 3, 4 LXXI. 13, 14, 17 XCVII. 6.

4 He hath remembered his mercy and truth[4] toward the house of Israel : and all the ends of the world have seen the salvation of our God.[5]

CVI. 44 LXVII. 2.

A Psalm.

Song to the King, the Saviour of the world.

CHRIST, THE CAPTAIN OF OUR SALVATION (*Heb.* ii. 10).

1 "Sing unto the LORD; for he hath done excellent things: let this be known in all the earth." *Is.* xii. 5. *S. Luke* i. 49.

2 His right hand, and his holy arm, hath wrought salvation for him. "His own arm brought salvation unto him; and his righteousness, it upheld him." *Is.* lix. 16. "The LORD hath made bare his holy arm in the eyes of all the nations." *Is.* lii. 10 (lxiii. 5). *S. Luke* i. 51, 52.

3 The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the nations. "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people." *S. Luke* ii. 30, 31 (i. 50).

4 "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." *Is.* xlix. 6 (lxiii. 7). "He

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98 From its association with psalms of the period after the Captivity, it seems probable that this psalm is a national thanksgiving for the restoration of the people to their own land (v. 4). There are many resemblances, as will be seen in the references, to the prophecies of Isaiah, and also to the *Magnificat*. The title in the Greek version is, "A Psalm of David." "The psalm may be divided into three parts, the first showing *why*, the second *how*, Jehovah is to be praised, and the third *who* are to praise Him."—F. Fysh. **1** Added to distinguish this psalm from Pss. xcvi., cxlix. **2** This first clause is found in Pss. xcvi. 1 (where see note), and cxlix. 1. On 'new song,' see Ps. xxxiii. 3, note. **3** The phrase 'holy arm' occurs only here and in Is. lii. 10. **4** Heb. faithfulness; Ps. lxxx. 2, note. Mic. vii. 20. **5** The second part of the verse is identical in Heb. with the last part of Is. lii. 10.

5 Show yourselves joyful unto the LORD, all ye lands: sing, rejoice, and give thanks.

XLVII. 1 LXVI. 1, 3, 7 LXVII. 3, 5 LXXXI. 1.

6 Praise the LORD upon the harp[6]: sing to the harp with a psalm of thanksgiving.

CV. 2 CXLIX. 3.

7 With trumpets also and shawms[6]: O show yourselves joyful before the LORD, the King.

XLVII. 5–7 LXXXIX. 16 CL. 3.

8 Let the sea make a noise, and all that therein is: the round world,[7] and they that dwell therein.

LXIX. 35 XCVI. 11.

9 Let the floods clap their hands, and let the hills be joyful together before the LORD: for he is come[8] to judge the earth.

LXXXIX. 13.

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hath holpen his servant Israel, IN REMEMBRANCE OF HIS MERCY; as he spake to our fathers, to Abraham, and to his seed for ever." *S. Luke* i. 54, 55. "All flesh shall see the salvation of God." *S. Luke* iii. 6. "And when the Gentiles heard this, they were glad, and glorified the word of the LORD." *Acts* xiii. 48.

5 Make a joyful noise unto the LORD, all the earth: break forth and sing for joy, yea, sing praises.

6 With the harp and the voice of melody.[9] "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne." *Rev.* xiv. 2, 3.

7 With trumpets and sound of cornet make a joyful noise before the King, the LORD.

8 Let the sea roar, and the fulness thereof. "Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." *Is.* xlii. 10 (xxxiv. 1).

9 "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." *Is.* lv. 12 (xliv. 23).

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6 The Instrumental Accompaniment (Introd.). 7 *Orbis terrarum* (Vulgate). The Heb. word here for world is found more frequently than elsewhere in this series of Psalms and in Isaiah. 8 In the Evensong Canticle it reads, 'He cometh.' 9 Is. li. 3.

10 With righteousness shall he judge the world[10]: and the people with equity.

IX. 7, 8 L. 6 LXVII. 4 XCVI. 10, 13 XCIX. 4.

Cant. Evensong. **Int.** Christmas 1st Celeb. **Brev. Off. and D. H.** 3 Christmas. **Rom. Missal** 1, 3–5 Christmas 3d Celeb., 3–5 Circ., 1–3 4th Sun. Easter. **Rom.** Christmas, Circ., 2d Sun. Epiph. (Holy Name), Trin., Fest. B. V. M. **Jewish** bef. Sabbath Psalms.

10 "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." *Is.* xi. 4. "He hath appointed a day, in the which HE WILL JUDGE THE WORLD IN RIGHTEOUSNESS by that man whom he hath ordained." *Acts* xvii. 31. *S. Luke* i. 52.

Let ocean with his fulness swing
In restless unison:

Earth's round and all the dwellers there,
The mighty floods the burthen bear,
And clap the hand: in choral air
Join every mountain lone.

Tell out before the Lord, that He
Is come, the Judge of earth to be,
To judge the world in equity,
Do right to realm and throne. — Keble.

PSALM XCIX. *Dominus regnavit*

(*irascuntur populi*[1]).

THE LORD is King, be the people never so impatient: he sitteth between the Cherubim,[2] be the earth never so unquiet.

XCIII. 1, 3 XLVII. 8 LXXX. 1.

An earthly echo of the heavenly Thrice-Holy (*Is.* vi. 3).

"HOLY, HOLY, HOLY, IS THE LORD GOD, THE ALMIGHTY, WHICH WAS AND IS AND WHICH IS TO COME." *Rev.* iv. 8.

The Holy Father, Creator, Governor.

1 The LORD reigneth; let the peoples tremble: he sitteth upon (*or*, dwelleth between) the cherubim; let the earth be moved.

10 This clause is identical in the Heb. with Pss. ix. 8 (first part), xcvi. 13 (middle). On this verse compare also Ps. xcvi. 13 (first note), and Ps. xcix. 4, psalm references.

99 This psalm probably belongs to the same period as the preceding. The title in the Greek version is, "A Psalm of David." The Holy Trinity is shadowed forth in the three-fold division; see Ps. lxvii. note. **1** Added to distinguish this psalm from Pss. xciii., xcvii. **2** In English Psalter, 'Cherubims.' Ps. xviii. 10, note. The cherubim covered with their wings the mercy-seat in the ark (Ex. xxv. 18–22). See vv. 5, 9.

2 The LORD is great in Sion[3] : and high above all people.

XLVIII. 2 XCVII. 9.

3 *They shall give thanks unto thy Name : which is great, wonderful, and holy.*

LXXI. 20–22 LXXXIX. 19 CXI. 9.

4 The King's power loveth judgment; thou[4] hast prepared equity : thou[4] hast executed judgment and righteousness in Jacob.

XI. 8 XXXIII. 5 XXXVII. 28 XLV. 7, 8 XCVIII. 10.

5 *O magnify the LORD our God : and fall down before his footstool;*[5] *for he is holy.*

XXX. 1 XXXIV 3 CXXXII. 7 XCV. 6 XCVI. 9.

6 Moses and Aaron among his priests, and Samuel[6] among such as call upon his Name : these called upon the LORD, and he heard them.

CVI. 23 CXLV. 18, 19.

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2 And he is high above all the peoples.

3 Let them praise thy great and terrible name: holy[7] is he. "The LORD your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible." *Deut.* x. 17. *Ex.* xv. 11.

The Holy Saviour and Judge.

4 The king's strength also loveth justice; thou dost establish equity, thou executest justice and righteousness in Jacob. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." *Jer.* xxxiii. 5, 6. "I the LORD love justice." *Is.* lxi. 8 (xxxiii. 5, 22).

5 Exalt ye the LORD our God, and worship at his footstool: holy is he.

The Holy Ghost, Inspirer and Comforter.

6 They called upon the LORD, and he answered them. "And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines. . . .

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3 Is. lii. 7. 4 Emphatic in Heb. 5 Name given to the Ark of the Covenant. See verse 1 and 1 Chr. xxviii. 2. 6 The great religious reformer and organizer of the prophetical order, as Moses was the great legislator and founder of the priestly rule. 7 "A proper Name as it were. Comp. Ps. xxii. 3." — Cheyne.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou[4] heardest them, O LORD our God: thou forgavest them, O God,[8] and punishedst their own inventions.[9]

LXXXVI. 5 XCIV. 1 CVI. 32, 33.

9 *O magnify the* LORD *our God, and worship him upon his holy hill: for the* LORD *our God is holy.*

XXVIII. 2 CXXXVIII. 2.

Am. Prop. Ps Transfig. E. [Adopted 1889]. **Liturg. S. James (Gk.)** 1 (pt.) Pref. to 'Our Father.' **Rom.** Circ., Asc. (2 Ant.), Ap. and Ev., Ded. Ch.; 3 2d Sun. Epiph. (Holy Name). **Jewish** bef. Sabbath Psalms. *See* Table Prop. Pss. note.

And Samuel cried unto the LORD for Israel; and the LORD answered him." 1 *Sam.* vii. 8, 9 (xii. 17, 18, 23).

7 "When Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and the LORD spake with Moses." *Ex.* xxxiii. 9. "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. . . . At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses." *Num.* ix. 15, 23. "And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth." *Num.* xii. 5. *S. Matt.* xvii. 5.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance[10] of their doings. "And the LORD said, I have pardoned according to thy word: but in very deed, as I live, . . . surely they shall not see the land which I sware unto their fathers, neither shall any of them that despised me see it." *Num.* xiv. 20, 23.

9 Exalt ye the LORD our God, and worship at his holy hill; for the LORD our God is holy. "Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest." *Rev.* xv. 4.

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8 El; Divine Names (Introd.). 9 From the Vulgate, *adinventiones;* Ps. xxviii. 4, note. 10 "This general revelation of God's holy severity (Ex. xxxiv. 7) applied even to Moses, Aaron and Samuel. Moses and Aaron were expressly excluded from the land of promise: — and even Samuel's deposal seems to have been *occasioned* by his falling into Eli's fault of over-leniency to his sons." — **Kay.**

PSALM C. *Jubilate Deo*

(*omnis terra : servite*[1]).

O BE joyful in the LORD, all ye lands[3] : serve the LORD with gladness, and come before his presence with a song.

LXVI. 1 XCVI. 1 XCVIII. 5, 7 II. 11.

2 Be ye sure that the LORD he is God; it is he[4] that hath made us, and not we ourselves[5] : we are his people, and the sheep[6] of his pasture.

XLVI. 10 XXXIII. 12 XCV. 6, 7 CXIX. 73 CXXXIX. 4, 14–16 CXLIX. 2 XXIII. 1, 2.

3 O go your way into his gates with thanksgiving,[7] and into his courts with praise : be thankful unto him, and speak good of his Name.

XCV. 2 CXVI. 15 CXLVII. 1 VIII. 1 LXXII. 17, 19 CL.

A Psalm of thanksgiving (*or*, for the thank-offering).

Invitation to the nations to praise God.

"GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD AND THE FATHER IN THE NAME OF OUR LORD JESUS CHRIST." *Eph.* v. 20.

1 Make a joyful noise unto the LORD, all the earth.

2 Know ye that the LORD he is God: it is he that hath made us, and we are his. "Thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine." *Is.* xliii. 1 (lxiv. 8). "They, even the house of Israel are my people, saith the Lord GOD. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord GOD." *Ezek.* xxxiv. 30, 31. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." *Eph.* ii. 10. "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." *Rev.* xxi. 3. *S. John* x. 4, 9.

3 Give thanks unto him, and bless his name. "Many people shall go and say, Come ye, and let us go up . . . to the house of the God of Jacob." *Is.* ii. 3.

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100 This psalm like the preceding belongs apparently to the period after the Captivity. "'Let us sing the Old Hundredth' is one of the everyday expressions of the Christian Church."—Spurgeon. 1 Added to distinguish this psalm from Ps. lxvi. 3 The opening words are an echo of Ps. xcviii. 5. 4 Emphatic in Heb. 5 The musical colon comes at this place (and not after the word 'God') in Pickering's Reprint of 1662, his Book of 1844, and the fac-simile of Book of 1636. 6 Comp. Pss. lxxvii.–lxxx. 7 'Thank-offering' (R. V. Marg.); also title. Ps. xcv. 2, note. "Rabbi Menachen remarks: All sacrifices will be abolished; but the sacrifice of thanksgiving will remain."—Geo. Phillips quoted by Spurgeon. The Eucharist (Thanksgiving) is the highest Christian Act of Worship.

4 For the LORD is gracious, his mercy is everlasting : and his truth endureth from generation to generation.[8]

XXV. 7 XXXIV. 8 LXXXVI. 5 CXVIII. 1 CXIX. 90.

Cant. Matins, Cons. Ch. **Int.** Whitsun. Mon. **Brev. Off. and D. H.** Lauds (Fest. and Sun. exc. in Lent). **Liturg. Armenian** Prep.; **Rom. Missal** 1, 2 1st Sun. Epiph., Quin. **Jewish** bef. Sabbath Psalms.

4 For the LORD is good; his mercy endureth for ever; and his faithfulness unto all generations. "The good shepherd giveth his life for the sheep." *S. John* x. 11. "With everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer." *Is.* liv. 8. "Lo, I am with you alway, even unto the end of the world." *S. Matt.* xxviii. 20.

PSALM CI. *Misericordiam et judicium.*

MY song shall be of mercy and judgment[1] : unto thee, O LORD, will I sing.

XXX. 4 LIX. 16, 17 LXXXIX. 1, 15.

2 O let me have understanding : in the way of godliness!

XV. 2 CXIX. 98–100.

A Psalm of David.

"The godly purposes and resolves of a king."

"HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS." *Heb.* vii. 26.

1 I will sing of mercy and justice: unto thee, O LORD, will I sing praises. "It is an abomination to kings to commit wickedness: for the throne is established by righteousness." *Prov.* xvi. 12. "Mercy and truth preserve the king: and his throne is upholden by mercy." *Prov.* xx. 28. "One that ruleth over men righteously, that ruleth in the fear of God, he shall be as the light of the morning, when the sun riseth." 2 *Sam.* xxiii. 3, 4. "He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" *Mic.* vi. 8. *Pss.* xv., xxvi., cxii. Cont. *S. Jas.* ii. 13.

2 I will behave myself wisely in a perfect way (*or*, give heed unto the perfect way).

8 "It has been suggested that the former part of this psalm may have been chanted by the precentor when the peace-offering was brought to the altar, and this last verse may have been the response when the fire was applied."—D. Cresswell.

101 This psalm seems to be historically connected with the establishment of the Ark in Jerusalem, making it the 'city of Jehovah' (v. 11). 2 Sam. vi. 9. "This psalm takes up and applies that part of the Doxology (Ps. c.) which celebrated the present manifestation of the 'King in His beauty.'"—Edersheim.

1 "The two mutually complementary qualities so necessary in a ruler are the subject of his song."—Jennings and Lowe.

3 When wilt thou come unto me : I will walk in my house with a perfect[2] heart.

CXIX. 3.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

CXIX. 104, 115.

5 A froward heart shall depart from me : I will not know[3] a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

XV. 3.

7 Whoso hath also a proud look and high stomach[4] : I will not suffer him.

XVIII. 27 CXIX. 21 CXXXI. 1 CXXXVIII. 6.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

XXXI. 26 XXXIV. 15 CXII. 2.

9 Whoso leadeth a godly life : he[5] shall be my servant.

I. 1 CXII. 6 CXIX. 1.

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3 "David said, How shall the ark of the LORD come to me?" 2 *Sam.* vi. 9. "Jesus said, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." *S. John* xiv. 23. "As he which hath called you is holy, so be ye holy in all manner of conversation." 1 *S. Pet.* i. 15. 1 *Kin.* ix. 4. 2 *Kin.* xx. 3. *Prov.* iv. 23.

4 I will set no base thing before mine eyes: I hate the work of them that turn aside (*or*, the doing of unfaithfulness); it shall not cleave unto me.

5 "The ungodly shall be all of them as thorns to be thrust away." 2 *Sam.* xxiii. 6. "They that are of a froward heart are an abomination to the LORD." *Prov.* xi. 20.

7 Him that hath an high look and a proud heart will I not suffer. "Every one that is proud in heart is an abomination to the LORD." *Prov.* xvi. 5. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." *S. Matt.* xviii. 3.

9 He that walketh in a perfect way, he shall minister unto me.

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2 Comp. verse 9. The R. V. marg. is, 'In the integrity of my heart.' "It is easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families."—A. Clarke. 3 i. e. favour; Pss. i. 7, xxxvii. 18, S. Matt. vii. 23. 4 Equivalent to S. Jerome's *altum corde*, 'with an arrogant spirit.' 5 Emphatic in Heb.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

XV. 1 XXIV. 4 XL. 5 CXIX. 128.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the LORD.

VI. 8 XXXVII. 29, 39 CXIX. 119.

Eng. Prop. Ps. Sovereign's Accession. **Int.** Whitsun. Tues. **Brev. Off.** 8 Confessor if Priest.

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10 He that worketh deceit shall not dwell within my house: he that speaketh falsehood shall not be established before mine eyes. "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie." *Rev.* xxi. 27 (xxii. 15).

11 Morning by morning[6] will I destroy all the wicked of the land; to cut off all the workers of iniquity from the city of the LORD. "The time is come that judgment must begin at the house of God." 1 *S. Pet.* iv. 17.

PSALM CII. *Domine, exaudi*
(*— et clamor*[1]).

HEAR my prayer, O LORD : and let my crying come unto thee.[2]

LXI. 1, 2 LXXVII. 1–3 CXLIII. 1.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right soon.

XLIV. 24–26 LXXXVI. 1, 7 LXXXVIII. 1, 2 CXXX. 1.

A Prayer of the afflicted, when he is overwhelmed (*or*, fainteth), and poureth out his complaint before the LORD.

CHRIST WEEPING OVER JERUSALEM, AND SUFFERING FOR AND IN THE MEMBERS OF HIS CHURCH.

The Complaint.

2 Hide not thy face from me in the day of my distress: incline thine ear unto me; in the day when I call answer me speedily.

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6 Allusion to Eastern custom of holding courts of law early in the day.

102 Fifth of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). This psalm may have been written by Nehemiah (comp. Neh. ii. 11–20). Title. Prayer; Pss. xvii., lxxxvi., xc., cxlii. titles. 1 Added to distinguish this psalm from Ps. cxliii. 2 The answer to the prayer is found in Ps. cxlvii. 1–7, 12, 13.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

Verses 11, 24 xxii. 15.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce[3] cleave to my flesh.[4]

6 I am become like a pelican[5] in the wilderness : and like an owl that is in the desert.[6]

7 I have watched, and am even as it were a sparrow[7] : that sitteth[8] alone upon the house-top.

lxxvii. 4 cxxx. 5, 6.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

xxii. 6, 7 lxix. 7–12 cix. 24.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping;

xlii. 3 lxxx. 5.

4, 5 My heart is smitten like grass, and withered; for I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my flesh.

7 I watch, and am become like a sparrow that is alone upon the housetop.

8 Mine enemies reproach me all the day; they that are mad against me do curse[9] by me.

My foes revile me all day long,
In cursing and in scorn
My name by all the frantic throng
On angry lips is borne. — Keble.

"They that passed by reviled him." *S. Matt.* xxvii. 39.

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3 This word has no authority except that of the English translators and gives the opposite of the true meaning. 4 Job xix. 20. 5 "A bird of the wilderness. It sits motionless for hours, its head sunk on its shoulders, and its bill resting on its breast." — J. G. Wood. 6 Lit. owl of the ruins. "The owl is called in Arabic, 'mother of the ruins.'" — Perowne. It is described as being seen on the spray-beaten fragments of Tyre "where his low wailing note is sure to be heard at sunset." — Spurgeon. Comp. Job xxx. 29. 7 The melancholy sparrow of Scripture is in reality the blue thrush. "Its habits exactly correspond with the idea of solitude and melancholy. It is fond of sitting on the tops of houses, uttering its note, which, however agreeable to itself is monotonous and melancholy to a human ear." — Wood. 8 'Sitteth'; follows the Latin version of Münster. 9 An explanation of this will be found in Jer. xxix. 22. Comp. Neh. ii. 19.

10 And that, because of thine indignation and wrath: for thou hast taken me up, and cast me down.

XXX. 6, 7 XXXVIII. 1 LXXXIX. 45 XC. 7.

11 My days are gone like a shadow[10]: and I am withered like grass.

XC. 6 CIX. 22.

12 But thou,[11] O LORD, shalt endure for ever: and thy remembrance throughout all generations.

Verses 26, 27 XXIX. 9 LXXXIX. 2–5 C. 4 CXXXV. 13 CXLV. 13.

13 Thou[11] shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

CIII. 13.

14 And why?[12] thy servants think upon her stones[13]: and it pitieth them to see her in the dust.

LXXIX. 1 CXXXVII. 5, 6.

15 The heathen shall fear thy Name, O LORD[14]: and all the kings of the earth thy majesty;

Verse 22 XCVI. 3, 10 XCIX. 3 CXXXVIII. 4, 5.

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10 Thou lift'st me high, on earth to cast. — Keble.

11 My days are like a shadow that declineth.

The Consolation of the Church of Christ.

12 Lit. But thou, O LORD, thou sittest (throned) for ever, and thy memorial name is from generation to generation. "Thou, O LORD, abidest for ever; thy throne is from generation to generation. Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old. But thou hast utterly rejected us, thou art very wroth against us." *Lam.* v. 19–22.

13 For it is time to have pity upon her, yea, the set time[15] is come. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." *Gal.* iv. 4, 5.

14, 15 For thy servants take pleasure in her stones, and have pity upon her dust. So the nations shall fear the name of the LORD, and all the kings of the earth thy glory.

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10 Comp. Job xiv. 1, 2. 11 Emphatic in Heb. 12 Pss. xvi. 11, lxix. 7, notes. 13 Comp. Dan. ix. 17. 14 'Thy Name, O LORD'; follows the Gk. (Septuagint) and Lat. (Vulgate). 15 The expression 'set time' is a favourite one of Daniel (viii. 19, xi. 27, 29, 35).

16 When the LORD shall build up Sion : and when his glory shall appear;

Verse 21 L. 2 CXXXII. 14.

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

XXXIV. 15, 17 LXV. 2 LXVIII. 5, 10.

18 This shall be written for those that come after : and the people[16] which shall be born shall praise the LORD.[17]

Verse 28 XXII. 31, 32 LXXVIII. 6, 7 LXXXVII. 3, 6.

19 For he hath looked down from his sanctuary : out of the heaven did the LORD behold the earth;

XVIII. 6 XXXIII. 13, 18.

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death;

LXVIII. 6, 20 LXXIX. 12 CVII. 10, 14, 16 CXLVI. 7.

21 That they may declare the Name of the LORD in Sion : and his worship at Jerusalem;

XXII. 22.

22 When the people are gathered together : and the kingdoms also, to serve the LORD.

XXII. 27 LXVIII. 32.

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16 For the LORD hath built up Zion, he hath appeared in his glory. "The LORD shall arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, . . . I will glorify the house of my glory." *Is.* lx. 2, 3, 7. "The latter glory of this house shall be greater than the former, saith the LORD of hosts." *Hagg.* ii. 9.

17 Lit. He has turned toward the prayer of the destitute, and not despised their prayer.

18 This shall be written for the generation to come: and a people which shall be created shall praise the LORD. "This people have I formed for myself; they shall show forth my praise." *Is.* xliii. 21. "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." *Is.* lxv. 18.

19, 20 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; to hear the sighing of the prisoner; to loose the children of death.

21 And his praise in Jerusalem.

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16 Christ's people,—of the New Birth. 17 Jah. 'Praise the LORD'; Heb. Hillel-jah. "The first time the combination has occurred. Preparation is here made for Ps. civ., which terminates with Hallelujah."—Kay.

23 He brought down my strength in my journey: and shortened my days.

Verse 27 LXXXIX. 44.

24 But I said, O my God,[19] take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

Verse 3 XXXIX. 6 LXXI. 16 XC. 2.

25 Thou, Lord,[20] in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

XCV. 5 CIV. 2, 5 CXIX. 90, 91 XXXIII. 6 CXLVIII. 5.

26 They[11] shall perish, but thou[11] shalt endure: they all shall wax old as doth a garment;[21]

Verse 12.

27 And as a vesture shalt thou change them, and

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23 He weakened my strength in the way.

"*Behold, I am alive for evermore.*" *Rev.* i. 18.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25–27 "But unto the Son he saith, . . .[22] THOU, LORD, IN THE BEGINNING HAST LAID THE FOUNDATION OF THE EARTH; AND THE HEAVENS ARE THE WORKS OF THINE HANDS: THEY SHALL PERISH; BUT THOU REMAINEST; AND THEY ALL SHALL WAX OLD AS DOTH A GARMENT; AND AS A VESTURE SHALT THOU FOLD THEM UP, AND THEY SHALL BE CHANGED: BUT THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL." *Heb.* i. 8, 10–12.

25 Of old hast thou laid the foundation of the earth. "Yea, mine hand hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I call unto them, they stand up together." *Is.* xlviii. 13. "In the beginning was the Word. . . . All things were made by him." *S. John* i. 1, 3.

26 "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 *S. Pet.* iii. 10. "Heaven and earth shall pass away, but my words shall not pass away." *S. Matt.* xxiv. 35.

27 Lit. But Thou art HE, and thy years shall have no end. "I am he; I am the first, I also am the last." *Is.* xlviii. 12. *Deut.* xxxii. 40. "Jesus Christ the same yesterday, and to day, and for ever." *Heb.* xiii. 8.

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19 The word for God is El [Divine Names (Introd.)], which is used of the Messiah in Is. vii. 14, ix. 6, x. 21, and this change marks the beginning of the Messianic portion of the psalm. — Thrupp. On '*my* El' see Ps. lix. 1, note.
20 From Gk. (Septuagint) through Lat. (Vulgate). 21 Comp. Is. l. 9, li. 6.
22 The Epistle to the Hebrews follows exactly the Greek version with the exception of a slight change in the order of the words in verse 25.

they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.[28]

Verse 18 XXXVII. 30 LXIX. 37 LXXXIX. 4, 35, 36.

Prop. Ps. Ash Wed. E.; 1 Visit. Sick, Cons. Bishops and in many Anglican and Roman Offices, 17 3d Cant. Prayers at Sea. **Am.** Sel. 14 [Adopted 1889]. **Brev. Off. and D. H.** Nones (Lent); 1 Petit. all Hour Off. (ferial), 13, 15 Adv. **Brev. Off.** 13 Annunc. (Eng. ed. whole psalm) Prep. Holy Comm., Commend. Soul, Itinerary. **Rom. Missal** 15, 16 3d-6th Sun. Epiph., 1-4, 10, 11, 13 Wed. Holy Wk., 1 for Sick. **Sar. and Gk.** Off. Dead.

"The stars of the heaven fell unto the earth. . . . And the heaven was removed as a scroll when it is rolled up." *Rev.* vi. 13, 14.

28 And their seed shall be established before thee.

Their colours as a garment flee,
Thou fold'st them like a robe decay'd,
And they are chang'd, but Thou art He,
Thy countless years shall never fade.

Thy servants' seed, Thy chosen race,
An endless tabernacle find,
And fix'd in Thine own glorious place
Before Thee dwells the holy kind. — Keble.

PSALM CIII. *Benedic, anima mea*

(*Domino : et omnia*[1]).

PRAISE the LORD, O my soul : and all that is within me, praise his holy Name.

Verse 22 XXXIV. 1-3 XXXV. 9 CXLV. 1, 2 CXLVI. 1.

(A Psalm) of David.

Praise for God's Mercy and Grace.

"THE LORD IS VERY PITIFUL, AND OF TENDER MERCY." *S. Jas.* v. 11. "THE SON OF MAN HATH POWER ON EARTH TO FORGIVE SINS." *S. Matt.* ix. 6.

The soul's praise.

1 Bless the LORD, O my soul; and all that is within me, bless his holy name. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." *Eph.* i. 3. *S. Matt.* xxii. 37.

23 Gen. xvii. 7, Jer. xxx. 20. Comp. 1 Kin. ix. 7.

103 This psalm was probably one of the latest of David's and is apparently placed in this book because of its suitableness for public use after the return from Babylon. The contrast between this psalm and the preceding, like an absolution and benediction after contrition and confession, is very marked. 1 Added to distinguish this psalm from Ps. civ.

2 Praise the LORD, O my soul : and forget not all his benefits :

XCII. 2 CV. 2.

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

Verses 10, 12 LXXXV. 2 LXXXVI. 5 CXXX. 4, 7 XXX. 2 XLI. 3, 4.

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness ;

XXXIV. 22 LVI. 13 LIX. 17 LXXI. 21 LXIII. 4.

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

LXIII. 6 CVII. 9 CXLV. 16.

6 The LORD executeth righteousness and judgment : for all them that are oppressed with wrong.[2]

CII. 20 CVII. 10, 14, 16 CXLVI. 7 CXLVII. 6.

7 He showed his ways unto Moses : his works unto the children of Israel.

CXLVII. 19 LXXVIII. 12 XCVIII. 4.

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2 Bless the LORD, O my soul.

3, 4 Who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction (*or*, the pit) ; who crowneth thee with lovingkindness and tender mercies. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins." *Is.* xliv. 22. "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." *Mal.* iv. 2. "The Son of man came . . . to give his life a ransom for many." *S. Matt.* xx. 28.

5 Who satisfieth thy desire with good things ; so that thy youth is renewed like the eagle.

> Who nurtures thee with fulness of all good,
> Till in fresh youth thou dare the deep above,
> Rise eagle-like, and feel thee all renew'd. — Keble.

"Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst." *S. John* vi. 35. "They that wait upon the LORD shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; they shall walk, and not faint." *Is.* xl. 31.

6, 7 The LORD executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. "If I have found grace in thy sight, show me now thy way, that I may know thee." *Ex.* xxxiii. 13 (xxxiv. 10). *Ecclus.* xlv. 5.

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2 'Wrong' ; follows the Latin version of Munster.

8 The LORD is full of compassion and mercy : long-suffering, and of great goodness.

Verses 11, 17 LXXVIII. 38 LXXXVI. 15 CVI. 44 CXLV. 8, 9.

9 He will not alway be chiding[3] : neither keepeth he his anger for ever. XXX. 5.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.[4]

CXIX. 124 CXXX. 3.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

XXXVI. 5 LVII. 11 CVIII. 4 CXIX. 156.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

Verse 3.

13 Yea, like as a father pitieth his own children : even so is the LORD merciful unto them that fear him.

LXXVIII. 39 CII. 13 CXVII. 2.

The forgiveness of sins.

8 The LORD is full of compassion and gracious, slow to anger, and abundant in mercy. "The LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and abundant in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." *Ex.* xxxiv. 6, 7. *Neh.* ix. 31.

9 "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." *Is.* lvii. 16. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." *Mic.* vii. 18.

11 For as the heaven is high above the earth. "May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." *Eph.* iii. 18, 19.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

Far as the west from where the bright stars dawn,
Our sins from us th' Almighty hath withdrawn. — Keble.

"Thou hast cast all my sins behind thy back." *Is.* xxxviii. 17.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him. "He arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." *S. Luke* xv. 20.

3 Lit. be contending; Job x. 2, Is. xlix. 25. 4 Ezra ix. 13.

14 For he[5] knoweth whereof we are made : he remembereth that we[5] are but dust.

CXIX. 73 CXXXIX. 14–16 LXXVIII. 40.

15 The days of man are but as grass : for he flourisheth as a flower of the field.[6]

XXXIX. 6 LXXXIX. 46 XC. 5, 6, 9 CII. 11, 23.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.[7]

CXLIV. 4.

17 But the merciful goodness of the LORD endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;[8]

Verse 8 XXIII. 6 XXV. 4–9, 13 C. 4.

18 Even upon such as keep his covenant : and think upon his commandments to do them.

CXII. 1.

19 The LORD hath prepared his seat in heaven : and his kingdom ruleth over all.[9]

XI. 4 XLV. 7 XCIII. 1–3 XCIX. 1 CX. 1.

" *Touched with the feeling of our infirmities.*" *Heb.* iv. 15.

14 For he knoweth our frame.

15 Lit. As for mortal man, his days are as grass. *Job* xiv. 1, 2.

17, 18 But the mercy of the LORD is from everlasting to everlasting. "His mercy is on them that fear him from generation to generation." *S. Luke* i. 50. "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." *Deut.* vii. 9. *Ex.* xx. 6. "If any man will do his will, he shall know of the doctrine." *S. John* vii. 17.

19 The LORD hath established his throne in the heavens.

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5 'He' at the beginning and 'we' at the close of this verse are emphatic and contrasted.

6 And what's a life? the flourishing array
Of the proud summer meadow, which to-day
Wears her green blush, and is to-morrow hay. — Quarles.

7 The second part of this verse is identical in Heb. with Job vii. 10 (pt.). 8 When Ps. cxviii. 25–29 was sung at the welcoming of festival pilgrims to Jerusalem, this verse was added by way of conclusion. (Edersheim.) See Ps. cxviii. 25, note. 9 1 Chr. xxix. 11, 12, Rev. v. 11–13.

20 O praise the LORD, ye angels of his, ye that excel in strength : ye that fulfil his commandment,[10] and hearken unto the voice of his words.

XXIX. 1, 2.

21 O praise the LORD, all ye his hosts[12] : ye servants of his that do his pleasure.

22 O speak good of the LORD, all ye works[13] of his, in all places of his dominion : praise thou the LORD, O my soul.[14]

Verse 1 CXLV. 10 CXLVIII. 5.

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10 in Litany, 10, 11 3d Cant. Prayers at Sea. **Am.** Prop. Ps. Circ. E., Michaelmas M., and in Sel. 3 [Adopted 1889]; 1–4, 20–22 Cant. E. Until Gen. Conv. [1889] Prop. Ps. Asc. E. **Irish** Thanksgiving for Harvest. **Eng.** in 1559 to be said on Rogation Days in Perambulation of Parishes. **Brev. Off. and D. H.** 10 Mem. Penit. in Lent. **Brev. Off.** 1 Holy Name, 2–5 P. (ferial), 20 Holy Guardian Angels. **Liturg.** frequent Int.; **S. James (Gk. and Syr.)** 10 Great Oblation; **Rom. Missal** 10 Ash Wed. **Sar.** All Saints. **Gk.** Dawn. **Rom.** Asc. (19 Ant.), Whitsun., Michaelmas; 5 Martyrs.

The praise of angels and all created things.

20, 21 Bless the LORD, ye angels of his: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the LORD, all ye his hosts; ye ministers of his, that do his pleasure. "Thy will be done in earth, as it is in heaven." *S. Matt.* vi. 10. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." *Dan.* vii. 10. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." *S. Luke* i. 19. "And the angel said unto them, Fear not: for, behold, I bring you good tiding of great joy, which shall be to all people." *S. Luke* ii. 10. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" *Heb.* i. 14.

22 Bless the LORD, all ye his works, in all places of his dominion: bless the LORD, O my soul. "Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created." *Rev.* iv. 11.

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10 "Here is the only living source of lasting strength and power. They who do the will of God faithfully and obediently have God for them; and then what can be against them? Not Might is Right, but Right is Might."—J. C. Hare. 12 "Probably include not only the angels, but the forces of nature (Ps. civ. 4) and the stars so closely related in the Heb. mind to the angelic beings, and so frequently called the 'host of heaven.'"—Cheyne. 13 Comp. Benedicite. 14 The next psalm begins as this begins and ends.

PSALM CIV. *Benedic, anima mea* (*Domino : Domine*[1]).

PRAISE the LORD, O my soul[2] : O LORD my God,[3] thou art become exceeding glorious; thou art clothed with majesty and honour.

Verses 33, 35 CV. 2 XCIII. 1.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.[4]

CXLVIII. 3, 5 XXXIII. 6 CII. 25 CXXXVI. 5.

3 Who layeth the beams of his chambers in the waters[5] : and maketh the clouds his chariot, and walketh upon the wings of the wind.

XVIII. 9, 10 LXVIII. 34.

Hymn of Praise to the Creator.

"BEHOLD, I MAKE ALL THINGS NEW." *Rev.* xxi. 5.

Creation of Light and the Heavens. The First and Second Days.

1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2, 3 Thou coverest thyself with light as with a garment; who stretchest out the heavens like a curtain. "The spirit of God moved upon the face of the waters. And God said, Let there be light." *Gen.* i. 2, 3. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 *S. Tim.* vi. 16.

He Who archeth and layeth the beams
Of His lofty chamber of Presence
On the floor of the waters above.
— Who setteth the clouds
Thick-encompassing, dense,
For the battle-car of His march.
— Who walketh on wings of the wind.
Bp. Alexander.

104 This psalm is ascribed to David in the Greek version. It stands in this Book as a summons to all created things to rejoice in the restoration to the Promised Land, an image of the new heavens and new earth of the Resurrection. The preceding psalm (vv. 19-22) forms an introduction to it. Comp. Job xxxviii., xxxix. The Lights of Creation, Redemption, and Sanctification are all from the same Source (vv. 1-4). Hence the use of this psalm on Whitsunday; see also v. 30. 1 Added to distinguish this psalm from Ps. ciii. 2 Comp. Ps. ciii. 1, 22. 3 'My Elohim'; Ps. lix. 1, note. 4 Is. xl. 22, li. 13. 5 "These heavenly waterchambers are the material types of those inexhaustible treasures of spiritual grace which God is continually pouring down for the sustenance and renewal of His Church." — Thrupp. Gen. i. 7.

4 He maketh his angels[6] spirits : and his ministers a flaming fire.

XCI. 11, 12 CIII. 20 CXIX. 91 CXXXV. 7 CXLVIII. 8.

5 He laid the foundations of the earth : that it never should move at any time.

XXIV. 2 XXXIII. 9 CII. 25 CXIX. 90 CXXXVI. 6.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.[7]

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

XXXIII. 7 XCIII. 4, 5.

4 Who maketh winds his messengers; flames of fire his ministers. "And of the angels he saith, WHO MAKETH HIS ANGELS SPIRITS, AND HIS MINISTERS A FLAME OF FIRE." *Heb.* i. 7. "Canst thou send forth lightnings, that they may go, and say unto thee, Here we are." *Job* xxxviii. 35.

"*Let the dry land appear.*" *Gen.* i. 9. *Third Day.*

5 "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" *Job* xxxviii. 4, 7.

6 The waters stood above the mountains. "By the word of God the heavens were of old, and the earth standing out of the water and in the water." 2 *S. Pet.* iii. 5.

7, 8 At thy rebuke they fled; at the voice of thy thunder they hasted away; (the mountains rose, the valleys sank;) unto the place which thou hadst founded for them. "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." *Gen.* i. 9.

9 "Who shut up the sea with doors? . . . And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?"

6 Ps. xxxv. 5, 2 Esd. viii. 20–22. "But how do the wind and water, earth and fire move? Now, here Scripture interposes, and seems to tell us that all this wonderful harmony is the work of Angels. Those events which we ascribe to chance as the weather, or to nature as the seasons, are duties done to that God who maketh His Angels to be winds, and His Ministers a flame of fire. . . . Thus, whenever we look abroad we are reminded of those most gracious and holy Beings, the servants of the Holiest, who deign to minister to the heirs of salvation. Every breath of air, and ray of light and heat, every beautiful prospect is, as it were, the skirts of their garments, the waving of the robes of those whose faces see God in heaven."—Newman. 7 'They are afraid'; from Gk. (Septuagint) through Lat. (Vulgate).

10 He sendeth the springs into the rivers : which run among the hills.

LXV. 11, 13, 14.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.[9]

LXXII. 6 CXLVII. 8 LXV. 9, 10.

14 He bringeth forth grass for the cattle : and green herb for the service of men;

Verses 27, 28 L. 10 CXLVII. 9.

Job xxxviii. 8, 11. "Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it? and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" *Jer.* v. 22. *Prov.* viii. 29. *Is.* liv. 9.

The Creation of Life. Third, Fourth, Fifth and Sixth Days.

10, 11 He sendeth forth springs into the valleys; they run among the mountains: they give drink to every beast of the field.

Thou sendest in freedom away
The bright springs into the river;
In the glens, the mountains between,
They walk for ever and aye.
Bp. Alexander.

13 He watereth the mountains from his chambers: the earth is satisfied[10] with the fruit of thy works.

By the fruitful issue that comes
Of Thy works, the earth shall be filled.
Bp. Alexander.

"He . . . gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts* xiv. 17. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." *Heb.* vi. 7.

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9 "All that live form one great family, and God, as Herder says is the 'Hausvater' who is continually working ['My Father worketh hitherto, and I work,' S. John v. 17] and giving directions for 'His earth' (Prov. viii. 30, 31), that it may 'have its fill' with the 'fruit' or varied produce of the heaven-sent bounty." — Cheyne. 10 Comp. vv. 16, 28.

15 That he may bring food[11] out of the earth, and wine that maketh glad the heart of man[12]: and oil[13] to make him a cheerful countenance,[14] and bread[15] to strengthen man's[12] heart.

IV. 8 LXV. 14 CXLVII. 14.

16 The trees of the LORD also are full of sap: even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon[16] for certain seasons: and the sun knoweth his going down.

VIII. 3 XIX. 1 CXXXVI. 7–9.

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15 And oil to make his face to shine.

So might earth her store impart,
The new wine cheer man's sinking heart;
So with oil his brow might brighten,
Bread his drooping spirit lighten. — Keble.

"They shall come and sing in the height of Zion, and shall flow together unto the goodness of the LORD, to the wheat, and to the wine, and to the oil, . . . and their soul shall be as a watered garden." *Jer.* xxxi. 12.

16 The trees of the LORD are filled with moisture; the cedars of Lebanon, which he hath planted.

17 As for the stork, the fir trees are her house.

18 The high mountains are for the wild goats; the rocks are a refuge for the conies.

19 "He made the moon also to serve in her season for a declaration of times, and a sign of the world. From the moon is the sign of feasts. . . . The month is called after her name, increasing wonderfully in her

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11 Heb. bread, i. e. bread-corn. Wheat, wine, and oil were the three great products of the soil of Palestine. Deut. xii. 17, Ps. xcii. 9, note. 12 Heb. frail man. 13 Oil symbolizes the gifts of the Holy Spirit.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Anoint and cheer our soiled face
With the abundance of Thy grace.
(*Veni, Creator Spiritus.*)

14 'To make him a chèerful countenance'; from Gk. (Septuagint) through Lat. (Vulgate). 15 "Bread and wine appear as the natural and mystical crown of the vegetable creation." — Bp. Alexander. 16 "To a religious Hebrew it was rather the moon than the sun which marked the seasons, as the Calendar of the Church was regulated by it." — Bp. Alexander. Ps. lxxxi. 3, notes, Lev. xxiii. 2, 4.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

LXXIV. 17.

21 The lions, roaring after their prey : do seek their meat from God.[17]

Verse 27.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work,[18] and to his labour : until the evening.

CXXVIII. 1, 2.

24 O LORD, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.[19]

XXIV. 1 XXXIII. 5 CXIX. 164.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

CXLVI. 5.

26 There go the ships,[20] and there is that leviathan[21] : whom thou hast made to take his pastime therein.

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changing, being an instrument of the armies above, shining in the firmament of heaven." *Ecclus.* xliii. 6–8.

20 Thou makest darkness, and it is night; wherein all the beasts of the forest do creep forth.

21 "Wilt thou hunt the prey for the lioness? or satisfy the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait?" *Job* xxxviii. 39, 40.

"*The heaven and the earth were finished, and all the host of them.*" *Gen.* ii. 1. *The Seventh Day.*

23 "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." *S. John* ix. 4.

24 "The Lord looked upon the earth, and filled it with his blessings." *Ecclus.* xvi. 29. *Prov.* viii. 1, 23–29.

25 Yonder is the sea, great and wide.

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17 El; Divine Names (Introd.). 18 "Pindar said: 'Before all things work: —*work is the light of life.*' And *human work* is introduced into the great picture given by the Psalmist of God's providential arrangements for our world." — Bp. Jacobson quoted by Dr. Kay. 19 R. V. (marg.) 'creatures.' 20 "It is likely that the Psalmist thinks of the ships simply as moving, like living creatures over the sea." — Bp. Barry. 21 The Greek and Latin versions have 'dragon.' Comp. Ps. lxxiv. 14, 15. The reference here, however, must be to sea-monsters, not the crocodile of Job xli.

27 These wait all upon thee : that thou mayest give them meat in due season.

Verses 14, 21 CXXXVI. 25 CXLV. 15.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

CXLV. 16.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

XC. 3 CXLVI. 3.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious majesty of the LORD shall endure for ever : the LORD shall rejoice in his works.

C. 4 CII. 12, 26, 27.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.[22]

XVIII. 7 LXVIII. 8 LXXVII. 18 XCVII. 4.

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27 "The beasts of the field pant unto thee." *Joel* i. 20.

29 Thou takest away (*or*, gatherest in) their breath, they die, and return to their dust. "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." *Job* xxxiv. 14, 15.

The Resurrection.

30 Thou sendest forth thy spirit, they are created; and thou renewest the face of the ground.

— The work of creation will grow,
And Thou wilt make young and renew
The sorrow-worn face of the earth.
Bp. Alexander.

"Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." *Is.* xxxii. 15.

31, 32 Let the glory of the LORD endure for ever; let the LORD rejoice in his works: who looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke. "And God saw every thing that he had made, and, behold, it was very good." *Gen.* i. 31. "Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." *Prov.* viii. 30, 31.

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22 Ps. lxxvii. 18, note; Ex. xix. 18.

33 I will sing unto the LORD as long as I live : I will praise my God[8] while I have my being.

LXIII. 5 CXLVII. 1.

34 And so shall my words please him : my joy shall be in the LORD.

LXXVII. 12 CXLIII. 5.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : Praise thou the LORD, O my soul. Praise the LORD.

XXXVII. 29, 39.

Prop. Ps. Whitsun. E. **Irish** Thanksgiving for Harvest. **Eng. in 1559** Rog. Days (ciii.). **Brev. Off. and D. H.** 30 Whitsun. **Brev. Off.** 1, 2 Transfig., 1, 4 Holy Guardian Angels, 15 Off. Blessed Sacrament. **Liturg. Gk.** Presanctified; **Malabar** 2 Offertory; **S. Mark** 30 Great Intercess., 32 Prayer for Energumens; **Rom. Missal** 30 Pent. **Gk.** 1st Ps. of Wk. at V. **Rom. Pent.** (30 Ant.), Transfig. (2 Ant.), 15 Corp. Chris. **Jewish** Sabbaths between Tabernacles and Passover; New Moon.

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34 Let my meditations be sweet unto him: I[23] will rejoice in the LORD.

35 Let sinners be consumed out of the earth, and let the wicked be no more. Bless the LORD, O my soul. Praise ye the LORD.[24]

From this fair earth the sinner shall cease,
And yet in the space of the year
The wicked shall not be there.
Bless the Lord, O my soul!
Hallelujah. — Bp. Alexander.

"I heard as it were a great voice of a great multitude in heaven, saying, HALLELUJAH; Salvation, and glory, and power, belong to our God. . . . And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as the voice of mighty thunders, saying, HALLELUJAH: for the Lord our God, the Almighty, reigneth." *Rev.* xix. 1, 6.

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23 Emphatic in Heb. 24 Heb. Hallelujah, i. e. Praise ye Jah; first Hallelujah in Psalter. It occurs for the first time after mention is made of the extinction of sin. "The Name Jah itself was first used after the annihilation of Pharaoh's power (Ex. xv. 2). So in Rev. xix. 1, 3, 4, 6, the heavenly alleluia is raised after the destruction of the Corrupt City." — Kay. Of the use of the word 'Hallelujah' in the Psalms, it may be noted that the Pss. beginning (only) with this word are cxi., cxii.; ending (only) civ. (first use in Psalter), cv., cxv.–cxvii.; beginning and ending, cvi., cxiii., cxlvi.–cl., in all of which (except civ., cxv.–cxvii.) the Psalter version omits the word. The Septuagint and Vulgate use this word as a title at the beginning of the psalms above mentioned (except that the 'Hallelujah' at end of civ. is transferred to cv. as title). The Lat. version omits it at the close of psalms (except cxlvii.–cl.), and the Gk. version only uses it at the end of cl. These versions also employ this word as a title of cvii., cxiv., cxvi. 10 (*Credidi*), cxviii., cxix., cxxxvi., cxlvii. 12 (*Lauda Hierusalem*).

PSALM CV. *Confitemini Domino* (*et invocate*[1]).

O GIVE thanks[2] unto the LORD, and call upon his Name : tell the people what things he hath done.[3]

LVII. 10 LXV. 1 LXXIII. 27 LXXVIII. 4.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

XCVIII. 1 CVI. 2, 12 CXI. 2–4 LXXVII. 11, 12, 14.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the LORD.

XXXIII. 1, 20 LXVIII. 3 LXXXIX. 17 CXLIX. 2.

4 Seek[4] the LORD and his strength : seek his face evermore.

XVIII. 31 XXIV. 6 XXVII. 9 LXII. 2 LXIII. 1.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth;

Verse 27 LXV. 5 LXVI. 2, 4 LXXVIII. 4, 12 CXIX. 13, 27, 52.

6 O ye seed of Abraham[5] his servant : ye children of Jacob his chosen.

Praise for God's unfailing Mercy to Israel.

"OUT OF EGYPT HAVE I CALLED MY SON." *S. Matt.* i. 15.

1 Make known his doings among the peoples.
2 Sing unto him, sing praises unto him.
3 Glory ye in his holy name.

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105 This psalm opens with a part of the hymn sung at the bringing up of the Ark to Jerusalem, as recorded in 1 Chr. xvi. The remainder probably belongs to the period after the Captivity. Joseph, who was 'separate from his brethren' is a type of Christ. Verses 1–15 are found (with few variations) in 1 Chr. xvi. together with the words of Pss. xcvi., cvi. 1, 45, 46. It seems probable that this and the following psalm were designed to have forty-four verses each (double the number of letters in the Heb. alphabet). cv. 1 may have formed an introduction, and cvi. 45 a conclusion; — cvi. 46 ending the Book. Comp. Pss. lxxviii., cvi., the two other historical psalms. **1** Added to distinguish this psalm from Pss. cvi., cvii., cxviii. **2** The other psalms beginning with these words are cvii., cxviii., cxxxvi. **3** The Heb. of Is. xii. 4 is identical with this verse. **4** Is. lv. 6. "O Lord my God, my one Hope, hearken unto me, lest I should be too weary to seek Thee, but let me seek Thy face with fervour evermore. Thou, Who hast made Thyself capable of being found, and hast more and more bestowed the hope of finding Thee, give me strength to find Thee." — S. Augustine. "Console-toi: tu ne me chercherais pas, si tu ne m'avais trouvé." — Pascal, Pensées, Ch. xxii. **5** It is "seed of Israel" in 1 Chr. xvi. 13.

7 He[6] is the LORD our God : his judgments are in all the world.

L. 1, 4, 6 XCVIII. 3, 4.

8 He hath been alway mindful[7] of his covenant and promise : that he made to a thousand generations ;

Verse 41 LXXVIII. 5 LXXXIX. 3, 29, 34 CVI. 44 CXI. 5, 7–9.

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, "Unto thee[8] will I give the land of Canaan : the lot[9] of your inheritance : "

Verse 43 XLIV. 1–3 LXXVIII. 56 CXXXV. 11, 12.

12 When there were yet but a few[10] of them : and they strangers in the land ;[11]

God's Covenant with the fathers.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations. "To perform the mercy promised to our fathers, and to REMEMBER HIS holy COVENANT ; the oath which he sware to our father Abraham." *S. Luke* i. 72, 73.

9 *Gen.* xv. 18, xvii. 7, 8, xxii. 15–18, xxvi. 3. "Thou art the LORD the God, who didst choose Abram, . . . and gavest him the name of Abraham ; and foundest his heart faithful before thee, and madest a covenant with him, . . . and hast performed thy words ; for thou art righteous." *Neh.* ix. 7, 8. "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." *Heb.* vi. 17.

10 And confirmed the same unto Jacob for a statute, and to Israel for an everlasting covenant. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob ?" *S. Matt.* xxii. 31, 32. "I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." *S. Matt.* viii. 11.

11 *Gen.* xii. 1, 7, xiii. 14–17, xxviii. 13, 14, xxxv. 12.

12 When they were but a few men in number ; yea, very few, and sojourners in it. "Ye were the fewest of all peoples." *Deut.* vii. 7. "Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom." *S. Luke* xii. 32.

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6 Emphatic in Heb. *He*, Jehovah, is our God. 7 1 Chr. xvi. 15 reads, "Be ye mindful." 8 *Thee ;*—Covenant first made with Abraham. *Your ;*—afterwards with Isaac and Jacob. 9 Heb. line, i. e. the measuring line. 10 "When ye were but few." 1 Chr. xvi. 19. 11 'In the land' ; follows the Latin version of Münster.

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 "Touch not mine anointed[12] : and do my prophets[13] no harm."

16 Moreover, he called for a dearth[14] upon the land : and destroyed all the provision of bread.[15]

17 But he had sent a man before them[16] : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks[17] : the iron entered into his soul ;[18]

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13 *Gen.* xii. 1, 9, xiii. 1, 18, xx. 1. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise : for he looked for a city which hath foundations, whose builder and maker is God." *Heb.* xi. 8–10.

14 *Gen.* xii. 17, xx. 3, xxvi. 6–11, xxxv. 5.

15 Touch not mine anointed ones.

> 'Spare ye My prophets on their road,
> Nor touch th' anointed ones of God.'—Keble.

"Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of." *Gen.* xxviii. 15. "I will make an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." *Gen.* xxxv. 3. "And Israel said unto Joseph, . . . God shall be with you, and bring you again unto the land of your fathers." *Gen.* xlviii. 21 (xlix. 10, 24).

Joseph sold in order to be a deliverer.

16 And he called for a famine upon the land ; he brake the whole staff of bread. *Gen.* xli. 54.

17–22 "Wisdom delivered from pain those that attended upon her. . . . When the righteous was sold, she forsook him not, but delivered him from sin : she went down with him into the pit, and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him." *Wisd.* x. 9, 13, 14.

17 Joseph was sold for a servant. *Gen.* xlv. 5.

18 His feet they hurt with fetters ; he was laid in chains of iron.

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12 "All through the many years in which the three great fathers dwelt in Canaan, no man was able to injure them ; they were not able to defend themselves by force of arms, but the eternal God was their refuge."—Spurgeon. 13 Gen. xx. 7, xxvi. 11, xli. 38. 14 Comp. 2 Kin. viii. 1, Hagg. i. 11. 15 Cont. Ezek. xxxvi. 29. 16 'Sent *before* them' ; comp. 'Captain' (Heb. ii. 10). 17 Gen. xxxix. 20, xl. 15, Ps. cvii. 20. 18 The second part of this verse seems to follow

19 Until the time came that his cause was known[19] :
the word of the LORD tried[20] him.

CXIX. 140.

20 The king sent, and delivered him : the prince of
the people let him go free.

LXVIII. 6.

21 He made him lord also of his house : and ruler
of all his substance ;[21]

22 That he might inform[22] his princes after his will :
and teach his senators[23] wisdom.[24]

CXLIX. 8.

23 Israel also came into Egypt : and Jacob was a
stranger in the land of Ham.

24 And he increased[25] his people exceedingly : and
made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people :
and dealt untruly[26] with his servants.

26 Then sent he Moses his servant[27] : and Aaron
whom he had chosen.

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19 Lit. Until the time that his word came to pass; the promise of the LORD tried him. "Can we find such a one as this is, a man in whom the spirit of God is?" *Gen.* xli. 38.

20 The king sent and loosed him; even the ruler of peoples, and let him go free.

21 "And they cried before him, Bow the knee: and he set him over all the land of Egypt." *Gen.* xli. 43.

22 To bind[28] his princes at his pleasure.

23 And Jacob sojourned in the land of Ham.

25 He turned their heart to hate his people, to deal subtilly with his servants. "Now there arose up a new king over Egypt, which knew not Joseph." *Ex.* i. 8. *Acts* vii. 19.

The judgment upon Egypt.

26, 27 "Wisdom entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs." *Wisd.* x. 16.

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the Latin version of Münster, although the Vulgate version is quite similar. The R. V. marg. has, 'Heb. His soul entered into the iron.' "His inner being sympathized with the pain of his fettered limbs; cp. Ps. vii. 2, 'lest he tear my soul.'" —Cheyne. 19 'Cause was known'; follows the version of Münster. 20 Lit. tried with fire. God's word interpreting the dreams brought Joseph forth like gold from the fire. [So Curci.] Gen. xl. 8, xli. 11–14. 21 Gen. xli. 40, 41. 22 'Inform'; from Gk. version through Lat. See Ps. xxxii. 9, note. 23 Heb. elders. 24 Comp. Gen. xli. 39, xliv. 15. 25 Ex. i. 7, 9, Deut. xxvi. 5. 26 "Come, let us deal wisely with them." Ex. i. 10. 27 Num. xii. 7, Deut. xxxiv. 5, Josh. i. 1. 28 To exercise the despotic authority of Pharaoh; comp. Gen. xli. 44.

27 And these showed his tokens among them : and wonders in the land of Ham.

28 He sent darkness,[29] and it was dark : and they were not obedient[30] unto his word.

29 He turned their waters into blood[31] : and slew their fish.

30 Their land brought forth frogs[32] : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies[33] : and lice[34] in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.[35]

33 He smote their vines also and fig-trees : and destroyed the trees[35] that were in their coasts.[36]

34 He spake the word, and the grasshoppers came, and caterpillars[37] innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.[38]

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27 They set among them his signs. Verses 1, 2, 5.

28 And they rebelled not against his words. "They were all bound with one chain of darkness. Over them only was spread an heavy night, an image of that night which should afterward receive them: but yet were they unto themselves more grievous than the darkness." *Wisd.* xvii. 17, 21.

29 *Ex.* vii. 14–25.

30 Their land swarmed with frogs, in the chambers of their kings. *Ex.* viii. 1–15.

31 He spake, and there came swarms of flies, and lice in all their borders. "Then the magicians said unto Pharaoh, This is the finger of God." *Ex.* viii. 19 (16–18, 20–24).

32 *Ex.* ix. 17–35.

33 And brake the trees of their borders. *Ex.* ix. 25, 31.

34 He spake, and the locust came, and the caterpillar, and that without number, and did eat up every herb in their land, and did eat up the fruit of their ground. *Ex.* x. 1–20.

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29 This verse introduces an enumeration of the ten plagues, and first describes them all under the name of 'darkness,' which was the special horror of the next plague to the last. The final effect of the ten visitations was that Pharaoh and Egypt 'rebelled not' any longer against God's words. Compare for this use of the word 'darkness,' Pss. lxxxviii. 5, cvii. 10, 14, and Nah. i. 8. See Ex. x. 21–29. 30 'Not obedient'; follows the sense of Greek version which omits the negative, and would be rendered literally, 'they provoked his words.' 31 First plague. Ps. lxviii. 45. 32 Second plague. Ps. lxviii. 46. 33 Fourth plague. Ps. lxviii. 46. 34 Probably gnats. Third plague. Ps. lxviii. 46. 35 Seventh plague. Ps. lxviii. 48, 49. 36 'Coasts' was formerly used of 'borders' generally and all they enclosed. 37 The Heb. word is thought by some authorities to signify a species of locust. 38 Eighth plague. Ps. lxviii. 47.

35 He smote all the first-born[39] in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

CXIV. 1.

37 Egypt was glad at their departing[40] : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

LXXVIII. 15.

39 At their desire he brought quails : and he filled them with the bread of heaven.[41]

LXXVIII. 19, 24–28.

35 "And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt; for there was not a house where there was not one dead." *Ex.* xii. 29, 30. *Wisd.* xviii. 10–12.

Out of Egypt into the Holy Land.

36 And there was not one feeble person (*or*, none that stumbled[42]) among his tribes. "And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment." *Ex.* xii. 35.

37 For the fear of them had fallen upon them. "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." *Ex.* xii. 33.

38 "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." *Ex.* xiii. 21, 22. "Wisdom rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season." *Wisd.* x. 17. "Thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably." *Wisd.* xviii. 3.

39 They asked, and he brought quails, and satisfied them with the bread of heaven. *Ex.* xvi. 12–15. "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down

39 Tenth plague. Ps. lxxviii. 52. 40 In Greek version, 'Exodus.' 41 i. e. bread from the sky. Ex. xvi. 4. 42 Comp. Is. v. 27.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

LXXVIII. 16, 17, 21.

41 For why?[43] he remembered his holy promise : and Abraham his servant.

Verse 8.

42 And he brought forth his people with joy : and his chosen with gladness ;[44]

LXXVIII. 54 CVI. 10, 11.

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;[45]

Verse 11 XLIV. 2 CXI. 6 CXXXVI. 21, 22.

44 That they might keep his statutes : and observe his laws.

Brev. Off. 1 Holy Name, 4 S. Joseph, 39 (2d pt.) Off. Blessed Sacrament. **Rom. Missal** 1 Easter Mon. and Tues. **Jewish** 1st Day Tabernacles.

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from heaven, and giveth life unto the world. . . . Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." *S. John* vi. 32, 33, 49–51.

40 He opened the rock, and waters gushed out; they ran in the dry places like a river. *Ex.* xvii. 6. *Is.* xxxv. 6, xlviii. 21. "When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone." *Wisd.* xi. 4.

41 "And afterward shall they come out with great substance." *Gen.* xv. 14, *Ex.* ii. 24.

42 And his chosen with singing. "The righteous praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them." *Wisd.* x. 20. "The ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads." *Is.* xxxv. 10.

43, 44 And he gave them the lands of the nations; and they took the labour of the peoples in possession: that they might keep his statutes, and observe his laws. Praise ye the LORD.[46] "Now therefore fear the LORD, and serve him in sincerity and in truth." *Josh.* xxiv. 14.

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43 Pss. xvi. 11, lxix. 7, notes. 44 Ex. xv. 1, 21. 45 Josh. xxiv. 13, Acts xiii. 19. 46 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note, Ezra vi. 22.

PSALM CVI. *Confitemini Domino* (—*quis*[1]).

O GIVE thanks unto the LORD; for he is gracious: and his mercy endureth for ever.

Verses 44, 46 XXXI. 21 LXXXVI. 5, 15 CIII. 8, 11, 13 CXLV. 8, 9.

2 Who can express the noble acts of the LORD: or show forth all his praise?

XL. 6 XLIV. 1–9 XCVI. 3 CV. 2.

3 Blessed are they that alway keep judgment: and do righteousness.

XV. CXII. 1 CXIX. 2.

4 Remember me, O LORD, according to the favour that thou bearest unto thy people: O visit me with thy salvation;

XXV. 5 LXXXV. 1, 7, 9 CXIX. 41, 132.

5 That I may see the felicity of thy chosen: and

Confession of Israel's unceasing ingratitude to God.

"HOW OFTEN WOULD I HAVE GATHERED THY CHILDREN TOGETHER, ... AND YE WOULD NOT." *S. Matt.* xxiii. 37.

1 Praise ye the LORD.[2] O give thanks unto the LORD; for he is good: for his mercy endureth for ever.[3]

2 "When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough." *Ecclus.* xliii. 30.

3 Blessed are they that keep judgment, and he that doeth righteousness at all times. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." *Gal.* vi. 9.

4, 5 "He said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." *S. Luke* xxiii. 42, 43.

5 That I may see the prosperity of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

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106 This psalm forms a striking contrast with the preceding, but is probably cotemporaneous with it. (See Ps. cv.) The first verse and the last two verses are found (with some variations) in 1 Chr. xvi. together with the words of Pss. xcvi., cv. 1–15, in the hymn sung at the bringing up of the Ark to Jerusalem. Moses is a type of Christ in his Mediatorial Office (v. 23). 1 Added to distinguish this psalm from Pss. cv., cvii., cxviii. 2 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. The Septuagint and Vulgate versions make the Hallelujah the title, and this explains its omission in the English Psalter. 3 With the exception of the Hallelujah this verse is identical with 1 Chr. xvi. 34. See Pss. cvii. 1, cxviii. 1, cxxxvi. 1. This ascription of praise is found in 2 Chr. v. 13, vii. 3, 6, xx. 21, Ezra iii. 11, Jer. xxxiii. 11, 1 Macc. iv. 24.

rejoice in the gladness of thy people, and give thanks with thine inheritance.[4]

cv. 42 cxxviii. 6, 7.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.[5]

lxxviii. 18, 32 lxxix. 8.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red Sea.[6]

Verse 22 lxxviii. 12.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.[7]

lxxvii. 14 lxxix. 9.

9 He rebuked the Red Sea also, and it was dried up : so he led them through the deep, as through a wilderness.[8]

lxviii. 7 lxxviii. 14.

The sins of the people from the time of the Exodus.

6 We have committed iniquity, we have done wickedly. "We have sinned against thee: yea, I and my father's house have sinned." *Neh.* i. 6. "Thou art just in all that is come upon us; for thou hast dealt truly, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers, kept thy law." *Neh.* ix. 33, 34. "We have sinned, and have dealt perversely, and have done wickedly, and have rebelled, even turning aside from thy precepts and from thy judgments." *Dan.* ix. 5. *Ezra* ix. 7. *Jer.* iii. 25. *Acts* vii. 51–53.

7 They remembered not the multitude of thy mercies; but were rebellious at the sea, even at the Red Sea. "It had been better for us to serve the Egyptians, than that we should die in the wilderness." *Ex.* xiv. 12.

8 Nevertheless he saved them for his name's sake. "For this cause have I made thee to stand, for to show thee my power, and that my name may be declared throughout all the earth." *Ex.* ix. 16 (xiv. 18). *Ezek.* xx. 9.

9 "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to

4 "In verses four and five it is instructive to mark how private prayers — prayers which are meant to make the individual worshipper feel himself, as it were, alone with God — will occur, as by way of interjection, in the midst of public psalms." — Binnie. Ps. li. 18 is an example of the opposite kind. 5 Eight occasions of sin are enumerated; — at the Red Sea, in the Desert, in Korah's Rebellion, at Horeb, when the Spies returned, in the worship of Baal-Peor, at Meribah, and in Canaan. Compare the four mentioned in 1 Cor. x. where the order is the same. 6 Lit. sea of sedge. 7 Collect for Eleventh Sunday after Trinity. 8 i. e. as securely as He had hitherto led them through the wilderness which surrounded Egypt. Ex. xiii. 20–22. "Didst safely lead the children of Israel Thy people through the Red Sea, figuring thereby Thy Holy Baptism." — Baptismal Office.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

Verse 21 CV. 42 CVII. 2.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

LXXVIII. 54.

12 Then believed they his words : and sang praise unto him.

CV. 2.

13 But within a while they forgat his works : and would not abide[9] his counsel.[10]

Verse 21 LXXVIII. 12, 57 CVII. 11.

14 But lust came upon them in the wilderness : and they tempted God[11] in the desert.

LXXVIII. 19.

15 And he gave them their desire : and sent leanness withal into their soul.[12]

LXXVIII. 30.

16 They angered Moses also in the tents : and Aaron the saint[13] of the LORD.

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pass over?" *Is.* li. 10 (lxiii. 13), "Where water stood before, dry land appeared; and out of the Red Sea a way without impediment; and out of the violent stream a green field: wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders." *Wisd.* xix. 7, 8. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 *Cor.* x. 1, 2.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. "That we should be SAVED FROM OUR ENEMIES, AND FROM THE HAND OF ALL THAT HATE US." *S. Luke* i. 71.

11 And the waters covered their adversaries.

12 They sang his praise. *Ex.* xiv. 31, xv. 1–18, 20, 21.

Sins in the wilderness.

13, 14 They soon forgat his works; they waited not for his counsel: but lusted exceedingly in the wilderness. "Thou gavest also thy good spirit to instruct them." *Neh.* ix. 20. "These things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 *Cor.* x. 6.

16 They envied Moses also in the camp.

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9 i. e. wait for. 10 They preferred their own (v. 42). 11 El; (Divine Names Introd.). 12 'Sent meager Death into their hungry Soules.' — Sandys [Cheyne]. 13 Holy or separated one; "Aaron was separated, that he should sanctify the most holy things." 1 Chr. xxiii. 13.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb[14] : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

IV. 2 XVI. 4.

21 And they forgat God[11] their Saviour[15] : who had done so great things in Egypt;

XVII. 7 XVIII. 1 LXXXV. 4.

22 Wondrous works in the land of Ham : and fearful things by the Red Sea.

Verse 7 LXXVIII. 43, 44 CV. 27.

23 So he said he would have destroyed them, had not Moses[16] his chosen stood before him in the gap[17] :

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17 And covered the company of Abiram. *Num.* xvi. 1–40.

18 "There came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense." *Num.* xvi. 35.

19 *Deut.* ix. 8, 12, 16.

20 Thus they changed their glory for the likeness of an ox that eateth grass. "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." *Jer.* ii. 11. "And CHANGED THE GLORY of the uncorruptible God INTO AN IMAGE made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." *Rom.* i. 23, 25.

21 "So he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them : in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old." *Is.* lxiii. 8, 9.

23 "I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me." *Deut.* ix. 19 (25). *Ex.* xxxii. 10–14. "Thou in thy manifold mercies forsookest them not in the wilderness." *Neh.* ix. 19.

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14 The mountain district in northern Arabia bears in Scripture two distinct names, Horeb and Sinai, the former applying to the whole group, the latter to one special mountain in it. (So Edersheim.) 15 The word for Saviour in Heb. contains the root of the Name Jesus. 16 Heb. iii. 1–6. 17 Ezek. xxii. 30. Figure of a besieged city, the defenders rallying where the wall has been broken down.

to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land[18]: and gave no credence unto his word;

25 But murmured in their tents: and hearkened not unto the voice of the LORD.

26 Then lift he up his hand[19] against them: to overthrow them in the wilderness;

LXXVIII. 33 XCV. 11.

27 To cast out their seed among the nations: and to scatter them in the lands.

XLIV. 12 LXXVIII. 62.

28 They joined[20] themselves unto Baal-peor[21]: and ate the offerings of the dead.[22]

29 Thus they provoked him to anger with their own inventions[23]: and the plague[24] was great among them.

XVI. 4 XXVIII. 4 XCIX. 8.

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24 Yea, they despised the pleasant land, they believed not his word. *Num.* xiii. 32. "Your little ones . . . shall know the land which ye have despised." *Num.* xiv. 31.

25 *Deut.* i. 27.

26, 27 Therefore he lifted up his hand unto them, that he would overthrow them in the wilderness: and that he would overthrow their seed among the nations, and scatter them in the lands. *Num.* xiv. 29, 32. "With many of them God was not well pleased: for they were overthrown in the wilderness." 1 *Cor.* x. 5. "The LORD shall scatter thee among all people, from the one end of the earth unto the other." *Deut.* xxviii. 64. *Lev.* xxvi. 33. *Ezek.* xx. 23.

28, 29 And ate the sacrifices of the dead. Thus they provoked him to anger with their doings; and the plague brake in upon them.

They bound them fast to Peor's yoke,
They ate charm'd offerings of the dead. — Keble.

Num. xxv. 1 *Cor.* viii. 4, x. 7, 18–21. *Rev.* ii. 14.

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18 Lit. land of desire (Jer. iii. 19, Zech. vii. 14). 19 The declaration of an oath. Deut. xxxii. 40, Ezek. xx. 15, 23. 20 Lit. yoked. "Yoking is an expression for the mystic quasi-physical union supposed to exist between a god and his worshippers."—Cheyne. 21 Baal is thus designated when worshipped with lascivious rites; see Hos. ix. 10. 22 The dead and death-giving gods of Moab as opposed to the 'living God' (Ps. xiii. 2). 23 From the Vulgate, *adinventiones*; Ps. xxviii. 4, note. 24 "There is a Hebrew tradition that the chief weight of the blow fell upon the tribe of Simeon, whose prince Zimri was slain by Phinehas; a notion which is supported by the twofold census of that tribe before and after the sin in Shittim. At first the Simeonites numbered fifty-nine thousand three hundred warriors; but afterwards only twenty-two thousand two hundred are reckoned."—Littledale.

30 Then stood up Phinees, and prayed[25]: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.[26]

32 They angered him also at the waters of strife[27]: so that he punished Moses for their sakes;

xcv. 9.

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.[28]

xxxix. 1, 2 lxxviii. 41.

34 Neither destroyed they the heathen: as the LORD commanded them;

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30 Then stood up Phinehas, and executed judgment: and so the plague was stayed.

Then Phinehas rose; the plague was stay'd;
He rose and gave th' atoning wound. — Keble.

"Phinees the son of Eleazar . . . had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel." *Ecclus.* xlv. 23.

31 "Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever." *Ecclus.* xlv. 24. 1 *Macc.* ii. 54. *S. Jas.* ii. 20–26.

32 So that it went ill with Moses for their sakes. *Num.* xx. 2–13. *Deut.* i. 37, iii. 26, xxxii. 48–52. "They rebelled, and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them." *Is.* lxiii. 10.

33 Because they were rebellious against his spirit.

For to rash ire his lips they goad,
In bitterness of soul he spake. — Keble.

"Hear now ye rebels; shall we bring you forth water out of this rock?" *Num.* xx. 10. "Because ye [Moses and Aaron] trespassed against me among the children of Israel; . . . because ye sanctified me not in the midst of the children of Israel." *Deut.* xxxii. 51.

Sins in Canaan.

34 They did not destroy the peoples. *Ex.* xxiii. 31–33, xxxiv. 12–16. *Josh.* xvii. 13. *Judg.* i. 27–33.

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25 'Prayed'; follows the Latin version of Münster. 26 "It appears that the High Priesthood was confined to the line of Phinehas from his own time to the fall of Jerusalem, if we except the High Priesthood of Eli, the descendant of Ithamar, uncle of Phinehas." — Jennings and Lowe. 27 Heb. Meribah. 28 "The Lord desires him to speak to the rock, but he speaks to Israel. Instead of speaking to the rock, he smites it twice. God seeks to glorify His grace. With Moses, self, not God, comes into prominence." — Oosterzee (Spurgeon).

35 But were mingled among the heathen[29] : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.[30]

38 Thus were they stained with their own works : and went a whoring with their own inventions.[23]

LXXVIII. 59 XCVII. 7 CXXXV. 18.

39 Therefore was the wrath of the LORD kindled against his people : insomuch that he abhorred his own inheritance.

LXXVIII. 60, 63.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

LXXVIII. 62 LXXXI. 14, 15.

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35 But mingled themselves with the nations.

36 And they served their idols ; which became a snare unto them : yea, they sacrificed their sons and their daughters unto demons.[31] *Judg.* ii. 12, 13, 17, 19, iii. 7. 2 *Kin.* xvi. 3. 2 *Chr.* xxviii. 3. *Jer.* xix. 5. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils." 1 *Cor.* x. 20.

37 Whom they sacrificed unto the idols of Canaan ; and the land was polluted with blood. *Lev.* xviii. 21. *Deut.* xii. 31. 2 *Kin.* xxi. 6, xxiii. 10. *Ezek.* xx. 31. *Wisd.* xii. 6. Comp. *Num.* xxxv. 33.

38 Thus were they defiled with their works, and went a whoring in their doings. *Lev.* xvii. 7. *Judg.* ii. 17, viii. 33.

The Divine Chastisements.

39 *Judg.* ii. 14, 15.

40 And he gave them into the hand of the nations ; and they that hated them ruled over them.

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29 "They have taken of their daughters for themselves, and for their sons ; so that the holy seed have mingled themselves with the peoples of the lands." Ezra ix. 2. Judg. iii. 5–7. 30 "The victims seem to have been first slain, and then burnt (Ezek. xvi. 21). It would thus be a terrible counterpart of the Old Testament burnt-sacrifices." — Edersheim. 31 Only mentioned again in Bible in Deut. xxxii. 17.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they[32] rebelled against him with their own inventions,[33] and were brought down in their wickedness.

LXXXI. 13.

43 Nevertheless, when he saw their adversity : he heard their complaint.[34]

LXXVIII. 66, 67.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

Verse 1 XXXVI. 5 XC. 13 CIII. 3-6, 8-13, 17 CV. 8, 9.

45 Deliver us, O LORD our God, and gather us from among the heathen[35] : that we may give thanks unto thy holy Name, and make our boast of thy praise.

CVII. 3 CXXVI.

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41 And they were brought into subjection under their hand. "Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee." *Deut.* xxviii. 47, 48.

42, 43 But they were rebellious in their counsel, and were brought low in their iniquity. Nevertheless he regarded their distress, when he heard their cry. *Judg.* ii. 16–19, iii. 9, 15, iv. 3, 23, 24. *Neh.* ix. 28.

44 And he remembered for them his covenant, and repented according to the multitude of his mercies. "If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant." *Lev.* xxvi. 41, 42. "Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land." *Jer.* xlii. 11, 12. "We are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of God, and to repair the ruins thereof, and to give us a wall in Judah and in Jerusalem." *Ezra* ix. 9. 1 *Kin.* viii. 50. 2 *Kin.* xxv. 27–30. *Dan.* i. 9.

Prayer for a Deliverer.

45 Save us, O LORD our God, and gather us from among the nations, to give thanks unto thy holy name, and to triumph in thy praise.

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32 Emphatic in Heb. 33 Comp. Ps. xxviii. 4, note, but the Vulgate here is *consilium*. 34 Ps. ix. 12, note. 35 1 Chr. xvi. 35 reads, "And say ye, Save us,

46 Blessed be the LORD God of Israel, from everlasting, and world without end : And let all the people say, Amen.[36]

CL.

Brev. Off. and D. H. 4 Adv., 6 Mem. Penit. in Lent. **Rom. Missal** 1-4 2d Sun. Lent. **Rom.** 4 Adv., 45 2d Sun. Epiph. (Holy Name).

Doxology at close of Book.

46 Blessed be the LORD, the God of Israel, from everlasting even to everlasting. And let all the people say, Amen. Praise ye the LORD.[37]

All blessing to th' Almighty Lord,
The God in Israel's realm ador'd.

For ever blessed be His throne,
And yet for ever: let His own
In choir before their heavenly King,
Amen and Hallelujah sing. — Keble.

O God of our salvation, and gather us together, and deliver us from the nations." Comp. Titus ii. 14. 36 1 Chr. xvi. 36, reads, "And all the people said, Amen, and praised the LORD." Comp. Neh. viii. 6. Compare Doxologies at end of the other Books, the first three ending with 'Amen and Amen.' This ends with 'Amen. Hallelujah,' and the remaining Book with 'Hallelujah' only. 37 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. It is transferred and made the title of Ps. cvii. in the Septuagint and Vulgate.

BOOK V.

PSALMS CVII.–CL.

"The ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." *Is.* xxxv. 10.

In this, the closing and longest Book of the Psalter, the Book of the Restored Israel and of the Pilgrimage Zionward, is set forth the union of Christ and the Church, and her glorious consummation in Heaven. (See Introd. Book IV.)

Fifteen of the Psalms bear the name of David, one that of Solomon, and the rest were probably written after the Captivity, for the most part by the members of the Choir of the Sons of Asaph (see Psalm L. note on Title) which was the only surviving Temple Choir at that period.

This from its conclusion is named the Hallelujah Book, the other Books all ending with Amen, except the Fourth which has Hallelujah also. 'Lauda,' 'Cantate,' and three 'Laudates' close the Psalter.

We notice in this Book the great preponderance of Jehovah (267 times) over other Divine Names, and the Book is full of declarations of what the Name meant to Israel. The Name Elohim is used fewer times (28) in proportion than in any other Book. Divine Names (Introd.).

CVII.–CXII. Songs of Salvation. The Pilgrimage begun.
(CXI.–CXIII. Hallelujah Psalms.)
CXIII.–CXVIII. The Hallel.
CXIX. Upon the Law of God, the Heavenly Way.

CXX.–CXXXIV.	Songs of Ascents.
CXXXV.–CXXXVII.	Psalms in Jerusalem.
(CXXXV.	A Hallelujah Psalm.)
CXXXVIII.–CXLV.	A Manual of Devotion.
CXLVI.–CL.	The Great Hallelujah Psalms. The Pilgrimage ended.

"The first three Books of the Psalter ended with 'Amen and Amen,' the firm expression of faith's reliance on God's truth. Book IV. ended, 'Amen, Hallelujah.' *Now* faith has been lost in joyful realization. God's salvation has been completed. Henceforth there is only the ever-enduring anthem, Hallelujah." — Kay. This Fifth Book is sometimes divided into three books each beginning with 'O give thanks unto the LORD,' and ending with 'Hallelujah.' Psalms cxviii.-cxxxv. form the second of these; the Psalms preceding and following, the others.

PSALM CVII. *Confitemini Domino* (—*dicant*[1]).

O GIVE thanks unto the LORD; for he is gracious: and his mercy endureth for ever.

CVI. 1 CXVIII. 1–4 CXXXVI. 1.

2 Let them give thanks whom the LORD hath redeemed: and delivered from the hand of the enemy;

XXXV. 10 CVI. 10.

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.[2]

CVI. 45.

BOOK V. (CVII.–CL.)

The Thanksgiving Song in behalf of the Redeemed.

"THOU HAST REDEEMED US TO GOD BY THY BLOOD OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION." *Rev.* v. 9.

Let all give thanks,

1 O give thanks unto the LORD; for he is good.

Exiles and wanderers,

2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the adversary. "The redeemed shall walk there: and the ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." *Is.* xxxv. 9, 10 (li. 11, lxii. 12).

3 "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." *Is.* xi. 12. "Fear not: for I have redeemed thee. . . . Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." *Is.* xlii. 1, 5, 6 (xlix. 12). "Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God." *Baruch* v. 5.

107 This psalm was probably composed towards the close of the Captivity when restoration was assured. It would naturally have been sung at the Feast of Tabernacles mentioned in Ezra iii. 1, 4 (vv. 37, 38). The Greek and Latin versions have the 'Hallelujah' of Ps. cvi. 46 for the title of this psalm. 1 Added to distinguish this psalm from Pss. cv., cvi., cxviii. 2 Heb. from the sea. Owing to the position of the Mediterranean with regard to Palestine, 'sea' commonly means the 'west;' but here either the south in general or the southern sea, i. e. the Red Sea. Littledale regards it as referring to the Persian Gulf, and thinks the psalm was written in Babylon. The Greek and Latin versions translate it, 'the sea.' This corresponds with the fourth division (vv. 23–30).

4 They went astray in the wilderness[3] out of the way : and found no city to dwell in.

Verses 7, 36, 40.

5 Hungry and thirsty : their soul fainted in them.

Verses 9, 36.

6 *So they cried unto the* LORD *in their trouble : and he delivered them from their distress.*

Verses 13, 19, 28, 41 XXII. 24 XXXIV. 4–6, 15–20, 22 CXLV. 18, 19.

7 He led them forth by the right way : that they might go to the city where they dwelt.

Verse 4 XXV. 4 XLIII. 3.

8 *O that men would therefore praise the* LORD *for his goodness : and declare the wonders that he doeth for the children of men!*

Verses 15, 21, 31, 43 LXVI. 4 LXXVIII. 4 XCVIII. 1 CV. 1, 2 CXLV. 5–7.

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." *S. Luke* xiii. 29.

4 They wandered in the wilderness in a desert way; they found no city of habitation.

5 "When the poor and the needy seek water and there is none, and their tongue faileth for thirst; I the LORD will answer them, I the God of Israel will not forsake them." *Is.* xli. 17. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." *Is.* xlix. 10. "They shall hunger no more, neither thirst any more; .... for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes." *Rev.* vii. 16, 17.

6 And he delivered them out of their distresses. "Blessed are they that mourn: for they shall be comforted." *S. Matt.* v. 4.

7 He led them also by a straight way, that they might go to a city of habitation. "I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land." *Ezek.* xxxiv. 13. "God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him." *Baruch* v. 9. "He looked for a city which hath foundations, whose builder and maker is God. .. . They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." *Heb.* xi. 10, 16.

8, 9 Oh that men would praise the LORD for his lovingkindness, and for his wonderful works to the children of men! For he satisfieth the

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3 The Restoration of the Jews is described under four figures or pictures. "The first picture (vv. 4–9) is suggested by the mention of the east, the quarter in which lay the wilderness. A traveller in the wilderness, ignorant of the road he should follow, is fainting for hunger and thirst." — Thrupp.

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Verse 5 XXXIII. 18 XXXIV. 10 XXXVI. 8 LXIII. 6 CIII. 5.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;[4]

11 Because they rebelled against the words of the Lord[5] : and lightly regarded the counsel of the Most Highest :[6]

CVI. 13, 42.

12 He also brought down their heart through heaviness : they fell down,[7] and there was none to help them.

13 *So when they cried unto the* LORD *in their trouble* : *he delivered them out of their distress.*

Verse 6 CVI. 43 CXLV. 14.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

IX. 13 XXVII. 1 LXVIII. 6, 20 LXXIX. 12 CXLVI. 7.

longing soul. "I have satiated the weary soul, and I have replenished every sorrowful soul." *Jer.* xxxi. 25. "HE HATH FILLED THE HUNGRY WITH GOOD THINGS." *S. Luke* i. 53 (xv. 14–17). "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 6. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." *S. John* vi. 35.

Captives and prisoners,

10–12 Being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their heart with labour.

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 "To open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. . . . I will bring the blind by a way that they know not; in paths that they know not will I lead them: I will make darkness light before them, and crooked places straight." *Is.* xlii. 7, 16. "When I sit in darkness, the LORD shall be a light unto me." *Mic.* vii. 8. "I will ransom them from the power of the grave; I will redeem them from death." *Hos.* xiii. 14. "To give light TO THEM THAT SIT IN DARKNESS AND IN THE SHADOW OF DEATH." *S. Luke* i. 79. "When Jesus saw her, he

4 "The mention of the west leads the Psalmist's thoughts to Egypt; and the remembrance of the bondage and labours of the ancestors of the Israelites in Egypt suggests the picture (vv. 10–16) of a bondman ground down with heavy toil, and pining in almost hopeless captivity."—Thrupp. 5 El; Divine Names (Introd.). 6 Elyon; Divine Names (Introd.). 7 Heb. stumbled.

15 *O that men would therefore praise the* LORD *for his goodness : and declare the wonders that he doeth for the children of men !*

Verse 8.

16 For he hath broken the gates of brass : and smitten the bars of iron[8] in sunder.

17 Foolish men are plagued[9] for their offence : and because of their wickedness.[10]

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 *So when they cried unto the* LORD *in their trouble : he delivered them out of their distress.*

Verse 6 LXXI. 8.

20 He sent his word,[11] and healed them : and they were saved from their destruction.

XXX. 2 XLI. 3, 4 CIII. 3 CXLVII. 3 LVI. 13.

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called her to him, and said unto her, Woman, thou art loosed from thine infirmity. . . . Ought not this woman, . . . whom Satan hath bound, . . . be loosed from this bond ?" *S. Luke* xiii. 12, 16. "The angel of the Lord by night opened the prison doors, and brought them forth." *Acts* v. 19.

16 And cut the bars of iron in sunder.

The sick unto death,

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 And they draw near unto the gates of death. *Job* xxxiii. 18–22.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses. "Lo, all these things doth God work, twice, yea thrice, with a man, to bring back his soul from the pit, that he may be enlightened with the light of the living." *Job* xxxiii. 29, 30.

20 Lit. And caused them to escape from their pitfalls.[12] "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." *Ezek.* xxxiv. 16. "For it was neither herb, nor mollifying plaister, that restored them to health : but thy word, O Lord, which heal-

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8 The larger gates mentioned in Scripture were plated with metal, and fastened with metal bars (1 Sam. xxiii. 7, 1 Kin. iv. 13, Is. xlv. 2, xlix. 31). 9 Ps. lxxxix. 24, note. 10 "The third picture (vv. 17–22) is connected with the mention of the north, the land into which the Israelites had been actually led captive. The gross idolatry for which that captivity was the punishment; the danger of being cut off from God's people; their sudden restoration by the edict of Cyrus, are represented under the image of a man, who has brought upon himself a dangerous and well-merited sickness, but who is healed as in an instant by the power of the word of the Lord."—Thrupp. 11 We find this phrase, 'HE SENT HIS WORD' in Acts x. 36. Comp. Acts xiii. 26. 12 i. e. pits of suffering into which they had sunk.

21 *O that men would therefore praise the* LORD *for his goodness : and declare the wonders that he doeth for the children of men !* Verse 8.

22 That they would offer unto him the sacrifice of thanksgiving[13] : and tell out his works with gladness !

IX. 11 XXVI. 7 L. 14 CXVI. 15.

23 They that go down to the sea in ships : and occupy[14] their business in great waters ;[15]

24 These men see the works of the LORD : and his wonders in the deep.

CIV. 24, 25.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

CXLVII. 18.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's[16] end.[17]

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eth all things." *Wisd.* xvi. 12. "The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." *S. Matt.* viii. 8, 13.

22 And let them offer the sacrifices of thanksgiving, and declare his works with singing.

Storm-tossed seafarers.

23 "They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat." *Ecclus.* xliii. 24. *Is.* xlii. 10.

24 These[18] see the works of the LORD.

25 For he commandeth, and raiseth the stormy wind.

26 They mount up to the heaven, they go down again to the depths.

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13 Pss. xcv. 2, c. 3, notes. 14 'Occupy' is equivalent here to 'follow,' as 'to follow a trade.' 15 "Israel appears under the image of a ship's crew (vv. 23–32), beset by a fearful tempest, but rescued by the rapid subsiding of the wind, and brought safe to shore. In each of the four pictures stress is laid not merely on the fulness but on the suddenness of the deliverance. The restoration of Israel to their own land might well be deemed sudden, considering how little, a few years or perhaps even a few months before, it could, humanly speaking, have been anticipated." — Thrupp. It is doubtful if there are any descriptions of material phenomena in the Psalms without an intended application to personal experiences or social and civil commotions. See Ps. xlii. 9, note, and comp. Ps. cxxiv. 2–5. 16 Cambridge (Eng.) and Irish Prayer-books, and R. V. read, 'wits'.' 17 R. V. margin reads, "All their wisdom is swallowed up." 18 Emphatic in Heb.

28 *So when they cry unto the* LORD *in their trouble : he delivereth them out of their distress.*

Verse 6 CXXX. 6.

29 For he maketh the storm to cease : so that the waves thereof are still.

XXIX. 3, 4 LXV. 7 LXXXIX. 10 XCIII. 4, 5.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.[19]

CXXII. 8.

31 *O that men would therefore praise the* LORD *for his goodness : and declare the wonders that he doeth for the children of men !* Verse 8.

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

XXII. 22, 25 CXI. 1.

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

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28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. "What meanest thou, O sleeper ? arise, call upon thy God, if so be that God will think upon us, that we perish not." *Jonah* i. 6. "There stood by me this night the angel of God, . . . saying, Fear not, Paul ; . . . lo, God hath given thee all them that sail with thee." *Acts* xxvii. 23, 24.

29 He maketh the storm a calm. "They . . . awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm." *S. Luke* viii. 24. "I saw a new heaven and a new earth : and the sea is no more." *Rev.* xxi. 1.

30 Then are they glad because they be quiet. "Then they willingly received him into the ship : and immediately the ship was at the land whither they went." *S. John* vi. 21.

The Lord rules the changes of life.

33 He turneth rivers into a wilderness, and watersprings into a thirsty ground. "Is my hand shortened at all, that it cannot redeem ? or have I no power to deliver ? behold, at my rebuke I dry up the sea, I make the rivers a wilderness." *Is.* l. 2.

34 A fruitful land into a salt desert. "Babylon, the glory of kingdoms . . . shall be as when God overthrew Sodom and Gomorrah." *Is.*

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19 Heb. haven of their desire.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.[20]

LXV. 13 LXXVIII. 16 CV. 40.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

Verses 4, 5.

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

LXVII. 6 LXXXV. 12 CIV. 13–15.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

CXLIV. 13–15.

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xiii. 19. "Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation." *Zeph.* ii. 9. "How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" *Jer.* xii. 4 (xvii. 6). "As he hath turned the waters into saltness: so shall the heathen inherit his wrath." *Ecclus.* xxxix. 23. *Gen.* xiii. 10. *Deut.* xxix. 22, 23. *Joel* iii. 19.

35 He turneth a wilderness into a pool of water, and a dry land into watersprings. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. . . . In the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water." *Is.* xxxv. 1, 6, 7. "I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." *Is.* xli. 18. "His blessing covered the dry land as a river, and watered it as a flood." *Ecclus.* xxxix. 22.

36, 37 And there he maketh the hungry to dwell, that they may prepare a city of habitation; and sow fields, and plant vineyards, and get them fruits of increase. "Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap." *Jer.* xxx. 18. "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them." *Ezek.* xxxiv. 26, 27 (xxviii. 25, 26). *Amos* ix. 14. *Zech.* viii. 12.

38 "I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small." *Jer.* xxx. 19. "I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the waste places shall be builded: and I will multiply upon you man and beast; and they shall increase and be fruitful: and I will cause you to be inhabited after your former estate, and will do better

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20 The second part of this verse is almost identical in Heb. with Is. xli. 18.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness ;[21] Verse 4.

41 Yet helpeth he the poor out of misery : and maketh him households like a flock[22] of sheep.

Verses 5, 6 LXVIII. 10 LXIX. 34 CXIII. 6, 7 CXXXII. 16.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.[23]

LII. 7 LVIII. 9 LXIV. 9, 10.

43 Whoso is wise, will ponder these things : and they shall understand the loving-kindness of the LORD.

Verse 8 LXXXIX. 1.

Am. Sel. 15 [Adopted 1889]; 1, 2, 18, 25, 26, 28, 29, 31 3d Cant. Prayers at Sea; 21–32 2d Cant. Prayers at Sea. **Eng.** 2d Cant. Prayers at Sea. **Brev. Off.** 2 (Gradual) Easter Tuesday, 7 Bp. and Confessor. **Liturg. S. Clement** (Gk.) 34 Preface; **Rom. Missal** 2, 3 Easter Tues., 20, 21 2d Sun. Epiph. (Holy Name), Time of Pestilence. **Ambrosian** Easter Even (see verse 16). **Jewish** Passover.

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unto you than at your beginnings: and ye shall know that I am the LORD." *Ezek.* XXXVI. 10, 11.

39 Lit. Through oppression of trouble and heaviness.

40 He poureth contempt upon princes, and causeth them to wander in the waste, where there is no way. "He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats." *S. Luke* I. 51, 52.

41 Yet setteth he the needy on high from affliction, and maketh him families like a flock. "I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men." *Ezek.* XXXVI. 37, 38. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." *Jer.* XXXI. 10. "He hath exalted them of low degree." *S. Luke* I. 52. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." *S. Matt.* V. 10.

42, 43 The upright shall see it, and be glad; and all iniquity shall stop her mouth. Whoso is wise will give heed to these things, and he shall consider the mercies of the LORD. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but transgressors shall fall therein." *Hos.* XIV. 9.

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21 This verse is a parenthetical quotation from Job xii. 21, 24. 22 'Like a flock'; this figure is from Job xxi. 11. 23 From Job xxii. 19 and v. 16.

PSALM CVIII. *Paratum cor meum.*

O God,[1] my heart is ready, my heart is ready[2] : I will sing, and give praise with the best member that I have.[3]

VII. 18 IX. 1, 2 CIX. 1, 29.

2 Awake, thou lute and harp[4] : I myself will awake right early.

XCII. 2, 3 V. 3 LXIII. 1 CXIX. 147.

3 I will give thanks unto thee, O LORD, among the people : I will sing praises unto thee among the nations.[5]

CXXXVIII. 1.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

XXXVI. 5 CIII. 11.

5 *Set up thyself, O God, above the heavens : and thy glory above all the earth;*

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

LXXVIII. 69 CVI. 4 CXVIII. 6–13 CXXXVIII. 7.

A Song, a Psalm of David.

Triumphal and Thanksgiving Hymn.

CHRIST IN HIS RESURRECTION AND ASCENSION.

Note. Verses 1–5 of this Psalm are nearly identical with Ps. lvii. 8–12, and verses 6–13 with Ps. lx. 5–12 of Book II. The words which differ in this Psalm are printed below in bold type.

1 My heart is fixed, O God; I will sing, yea, I will sing praises, even with my glory.[6]

2 I will awake the dawn.[7]

3 I will give thanks unto thee, **O LORD**, among the peoples. "I will confess to thee among the Gentiles, and sing unto thy name." *Rom.* xv. 9.

4 For thy mercy is great **above** the heavens, and thy truth reacheth unto the skies.

6 Save with thy right hand, and answer us.

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108 The jubilant parts of two of David's psalms are united to form a new hymn to celebrate the Restoration from Captivity. **1** Ps. xlvi. 1, note. **2** 'My heart is ready'; the repetition of these words is from Gk. (Septuagint) through Lat. (Vulgate). They are repeated in Ps. lvii. 8. **3** 'With the best member that I have'; follows the Latin version of Münster. **4** The Instrumental Accompaniment (Introd.). **5** This verse is similar to Ps. xviii. 50, and the next verse to Ps. xxxvi. 5. **6** In Ps. lvii. 8 the last clause of this verse is omitted, but the succeeding verse there begins, 'Awake up, my glory.' 'Glory,' i. e. soul; Ps. lvii. 9, note. **7** Ps. lvii. 9, note.

7 God hath spoken in his holiness : I will rejoice
therefore,[8] and divide Sichem,[9] and mete out the valley
of Succoth.

LXXXIX. 34.

8 Gilead is mine, and Manasses is mine : Ephraim
also is the strength of my head;

9 Judah is my law-giver; Moab is my wash-pot : over
Edom will I cast out my shoe; upon Philistia will I
triumph.

10 Who will lead me into the strong city : and who
will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not
thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help
of man.

LXXIX. 9 LXXX. CXVIII. 6, 8, 9.

13 Through God we shall do great acts : and it is
he[10] that shall tread down our enemies.

XVIII. 17 XLIV. 6 LXI. 3 CXVIII. 13–16.

Prop. Ps. Asc. E. [**Eng.** (since 1552); **Am.** (adopted 1889); **Scotch** 1637.]

Ancient song of triumph.

7 God hath spoken in his holiness; I will exult: I will divide Shechem, and mete out the valley of Succoth.

8 Ephraim also is the defence of mine head.

9 Judah is my sceptre. . . . **Over** Philistia **will I shout.** "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." *Col.* ii. 15.

10–12 Who will bring me into the fenced city? who hath led me unto Edom? Hast not thou cast us off, O God? and thou goest not forth, O God, with our hosts. Give us help against the adversary: for vain is the help of man.

13 Through God we shall do valiantly. "A sceptre shall rise out of Israel, and shall smite through the corners of Moab. . . . And Edom shall be a possession; while Israel doeth valiantly." *Num.* xxiv. 17, 18. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." *S. Mark* xvi. 17, 18.

8 'Therefore'; follows the version of Münster. 9 See Ps. lx. for notes on proper names. 10 Emphatic in Heb.

PSALM CIX. *Deus, laudem.*[1]

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

Verse 29 XXVIII. 1 XXXV. 22 LXXXIII. 1 CXX. 2, 3.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

XXVII. 14 XXXI. 15, 20 XXXV. 7, 11, 19 XXXVIII. 19 LXIX. 4, 11, 12 CXIX. 86.

3 For the love that I had unto them, lo, they take now my contrary part[2] : but I give myself unto prayer.

LXIX. 13.

4 Thus have they rewarded me evil for good : and hatred for my goodwill.

XXXV. 12 XXXVIII. 20 LXIX. 10, 11.

For the Chief Musician. A Psalm of David.

Prayer for the manifestation of God's just judgments.

CHRIST SHALL SAY, "DEPART FROM ME, YE CURSED." *S. Matt.* XXV. 41.

The complaint of the persecuted.

1 Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of deceit have they opened against me. "Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise." *Jer.* xvii. 14.

2 They have spoken against me with a lying tongue. "The chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death." *S. Matt.* xxvi. 59. "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" *S. John* viii. 48. "This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." *S. John* xv. 25. *S. Matt.* xi. 19, xxii. 15.

3 For my love they are my adversaries. Lit. But I am (all) prayer.

4 And hatred for my love. "Then said Jesus, Father, forgive them; for they know not what they do.... And the people stood beholding. And the rulers also with them derided him, saying, He saved others;

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109 This psalm of David seems by its position here to have been first used in public worship after the return from Babylon. It probably belongs to the time of Absalom's rebellion; so the Syriac inscription. Allusions to Shimei are found, it is thought, in vv. 16–18, 27. See 2 Sam. xvi. 5–14. **1** For variation of heading from the English version, see Ps. xxxvi. note. The Douay Bible (which follows the Vulgate) reads, "O God, be not thou silent in my praise." **2** Compare the 'Reproaches' (Mic. vi. 3). 'My contrary part'; i. e. the side hostile to me.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.[3]

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

LV. 25 LXIX. 26.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.[4]

LIX. 11.

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let him save himself, if he be Christ, the chosen of God." *S. Luke* xxiii. 34, 35. "They were filled with madness; and communed one with another what they might do to Jesus." *S. Luke* vi. 11. "Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?" *S. John* x. 32. *Acts* x. 38, 39.

The curse upon sin.

5 And let an adversary (*or*, an accuser) stand at his right hand.

6 When he is judged, let him come forth guilty.[5] "He that turneth away his ear from hearing the law, even his prayer is an abomination." *Prov.* xxviii. 9 (xv. 8). "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood." *Is.* i. 15. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." *S. Matt.* xxiii. 14.

7 "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: AND HIS BISHOPRICK LET ANOTHER TAKE." *Acts* i. 20.

8 "Then answered all the people, and said, His blood be on us, and on our children." *S. Matt.* xxvii. 25.

9 Let his children be vagabonds, and beg; and let them seek their bread out of (*or*, far from) their desolate places. "This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty." *Job* xxvii. 13 (14).

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3 In these so-called 'imprecatory' passages we see that he who held so intimate communion with the Almighty, caught in some measure the Divine spirit of righteous indignation against wilful sin, and by inspiration, uttered for Christ Himself the dreadful sentence of judgment, wherewith the ungodly shall be visited. "When the awful words are heard in church, they are to be listened to as warnings from the invisible world against allowing any of the accursed thing to cleave to ourselves." Upon the spiritual foes who beset us we may freely invoke the vengeance of the Almighty. There is nothing in these passages "which may not be piously uttered by every worshipper, who is filled with a holy jealousy for God's honour."—Thrupp. The Imprecatory Psalms (Introd.). 'Right hand'; cont. verse 30 and Ps. xvi. 9, note. 4 Cont. Ps. xxxvii. 25. Another rendering is, Let them seek their bread also far from their ruins (i. e. ruined homes). 5 On the Heb. word, see Ps. xxxii. 11, note.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

XXXVII. 29, 37, 39 LXIX. 29.

13 Let the wickedness of his fathers be had in remembrance in the sight of the LORD : and let not the sin of his mother be done away.

14 Let them[6] alway be before the LORD : that he may root out the memorial of them from off the earth;

IX. 6 XXXIV. 16.

15 And that, because his mind was not to do good :

10 Let the extortioner snare all that he hath; and let strangers[7] make spoil of his labour.

11 Let there be none to continue kindness unto him. "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that." *S. Matt.* xxvii. 4.

12 Let his posterity be cut off; in the generation following let their name be blotted out. "His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor son's son among his people, nor any remaining where he sojourned." *Job* xviii. 16–19.

13 And let not the sin of his mother be blotted out.[8] "I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children upon the third and upon the fourth generation of them that hate me." *Ex.* xx. 5. "That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." *S. Luke* xi. 50, 51.

14 That he may cut off the memory of them from the earth. "Ye shall leave your name for a curse unto my chosen: and the Lord GOD shall slay thee." *Is.* lxv. 15.

15 Because that he remembered not to show kindness, but persecuted the poor[9] and needy man, and the broken in heart, to slay them.[10]

6 The sins of his forefathers. 7 Barbarians, foreigners. 8 Neh. iv. 5, Jer. xviii. 23. 9 Lit. afflicted (also verse 21). 10 "In the 109th Psalm, which describes Judas as taking Him, is He spoken of as 'the poor and helpless man who was vexed at the heart,' as one 'helpless and poor,' whose 'heart was wounded within Him. Who indeed but His own Psalmist, the man after His own heart, could rightly speak of His sorrows? 'I go hence like the shadow that departeth,' — 'He brought down My strength in My journey, and shortened My days' (Ps. cii. 23). — In the 30th verse, in what way God will deliver Him is left in myste-

but persecuted the poor helpless man, that he might slay him that was vexed[11] at the heart.

Verses 21, 30 x. 2, 8–10 xxxvii. 14.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be ar from him.

17 He clothed himself with cursing like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is alway girded withal.

Verse 28.

19 Let it thus happen from the LORD unto mine enemies : and to those that speak evil against my soul.

VII. 16, 17.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him." *S. John* xix. 5, 6. "The people of the land have ... vexed the poor and needy: and have oppressed the stranger wrongfully.... Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord GOD." *Ezek.* xxii. 29, 31.

16 Yea, he loved cursing, and it came unto him; and he delighted not in blessing, and it was far from him. "As I live saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, therefore blood shall pursue thee." *Ezek.* xxxv. 6. "He that soweth to his flesh shall of the flesh reap corruption." *Gal.* vi. 8. "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born." *S. Mark* xiv. 21.

17 He clothed himself also with cursing as with his garment, and it came into his inward parts like water, and like oil into his bones.

18 Let it be unto him as the raiment wherewith he covereth himself.

19 This is the reward of mine adversaries from the LORD, and of them that speak evil against my soul. "Woe unto the wicked! it shall

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rious silence; but in the following Psalm, the 110th, there opens a new scene in Heavenly places, wherein 'the LORD said to My Lord, Sit Thou on My Right Hand, until I make Thine enemies Thy footstool.' For thus we may suppose that our Lord, with the Psalms in His mind, now arrives at that scene in the Hall of Caiaphas, where the remarkable testimony to which He bears witness is the great truth contained in the 110th Psalm." — Isaac Williams. 11 Ps. lxxxviii. 6, note.

20 But deal thou with me, O LORD God,[13] according unto thy Name : for sweet[14] is thy mercy.

LXXXVI. 16, 17 CXIX. 65, 68, 124 LXIX. 30, 34.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

Verses 15, 25 XXII. 14 LV. 4.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

CII. 11 CXLIV. 4.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

XXII. 15 XXXV. 13 LXIX. 10.

24 I[15] became also a reproach unto them : they that looked upon me shaked their heads.

XXII. 6, 7 XXXI. 13 CII. 8.

25 Help me, O LORD my God[16] : O save me according to thy mercy;

XXII. 1 XL. 14, 20 CXIX. 86 CXXI. 1, 2.

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be ill with him: for the reward of his hands shall be given him." *Is.* iii. 11. "The wages of sin is death." *Rom.* vi. 23. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still. . . . I come quickly; and my reward is with me, to render to each man according as his work is." *Rev.* xxii. 11, 12.

Prayer for mercy.

20, 21 But deal thou with me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me, for I am poor and needy, and my heart is wounded within me. "My soul is exceeding sorrowful, even unto death." *S. Matt.* xxvi. 38.

22 I am gone like the shadow when it declineth (*or*, is stretched out): I am tossed up and down as the locust.[17]

23 And my flesh faileth of fatness.

24 I am become also a reproach unto them: when they see me, they shake their head. "They that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days." *S. Mark* xv. 29.

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13 Adonai; Divine Names (Introd.). 14 'Sweet'; from Vulgate. 15 Emphatic in Heb. 16 'My Elohim'; Ps. lix. 1, note. 17 "This refers to the flying locust. I have had frequent opportunities to notice, how these squadrons are tossed up and down, and whirled round and round by the ever-varying currents of the mountain winds." — Thomson, Land and the Book.

26 And they shall know how that this is thy hand: and that thou, LORD, hast done it.

IX. 16 LIX. 13.

27 Though they[15] curse, yet bless thou[15]: and let them be confounded that rise up against me; but let thy servant rejoice.

XXXI. 26 XXVII. 10 LXIX. 18.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloak.

CXXXII. 19.

29 As for me, I will give great thanks unto the LORD with my mouth: and praise him among the multitude;

VII. 18 IX. 1 XXXIV. 1 XXXV. 18 LXIX. 30, 31 XXII. 22, 25 CXI. 1.

30 For he shall stand at the right hand[18] of the poor: to save his soul from unrighteous[19] judges.

Verses 15, 21 XVI. 9 XXII. 24 LIV. 4 LXIX. 34 LXXII. 2, 4, 12–14 LXXIII. 22 CX. 5.

Brev. Off. and D. H. 2 Passion Sun. **Rom. Missal** 25 S. Stephen, 29, 30 Rog. Days. **Ambrosian** Holy Wk.

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27 When they arise, they shall be ashamed, but thy servant shall rejoice. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." *S. Matt.* v. 10. "And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day." 2 *Sam.* xvi. 11, 12.

28 Let mine adversaries be clothed with dishonour, and let them cover themselves with their own shame as with a mantle. "I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night." *Rev.* xii. 10.

30 For he shall stand at the right hand of the needy, to save him from them that judge his soul. "Sing unto the LORD, praise ye the LORD: for he hath delivered the poor from the hand of evildoers." *Jer.* xx, 13.

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18 Cont. verse 5, and see Ps. xvi. 9, note. 19 'Unrighteous'; follows the Latin version of Münster.

PSALM CX. *Dixit Dominus.*

THE LORD said unto my Lord : Sit thou on my right hand,[1] until I make thine enemies thy footstool.

XLV. 6-8 LXXII. 8-11 XCI. 13 CIII. 19.

A Psalm of David.

A VISION OF THE PRIEST-KING.

Messiah as King, "the Head of all principality and power." *Col.* ii. 10.

1 Lit. The oracle[2] of the LORD unto my Lord.[3] "And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, THE LORD SAID UNTO MY LORD, SIT THOU ON MY RIGHT HAND, TILL I MAKE THINE ENEMIES THY FOOTSTOOL. David therefore calleth him Lord, how is he then his son?" *S. Luke* xx. 41-44. *S. Mark* xii. 36. *Acts* ii. 34, 35. *Heb.* i. 13. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they

110 Fourth Great Messianic Psalm (ii., xlv., lxxii., cx.). This psalm seems to belong to the period in David's life when having brought up the Ark to Zion, he realized most fully the import of his kingly office and its bearing upon the nation's destiny. Then the 'Divine oracle' (verse 1) showed him the fulfilment of that office in a royal and priestly Messiah. It would seem from its place in this last Book of the Psalms that it was not introduced into the public worship until after the Captivity, when the people were prepared for a clearer vision of Messiah's nature and kingdom. "The 110th Psalm possesses some main characteristics of David's style. It is energetic, it is mysterious, and it is concise. It lends a new touch to the picture, and gives it a feature which was destined to be one of the greatest of all. A Being is introduced so glorious that He becomes blended with the Divine Majesty. Under the Law there was an impassable barrier between the Royalty and the Priesthood. Uzziah vainly attempted to bridge it over. As fast as the incense rose from the censer in his hand, 'the leprosy even rose up in his forehead.' It was reserved for Messiah, and for Him alone, to stand forth and realize the perfect type of the Priest-King before God and Man. He is addressed by God Himself as a 'Priest for ever, after the order of Melchizedek.' Round Him is gathered a host, at once priests and warriors, in holy vestments, a nation of warriors in arms, following so gladly that they are termed *willingnesses.* In brief and rapid touches there follows the subjugation of the head of a vast confederacy of different countries. Yet the victor drinks of the brook that flows by the ordinary path of man's trials and sorrows, with a dark hint of some strange elevation from the earth."—Bp. Alexander. This psalm and Ps. cxviii. are more frequently cited in the New Testament than any other portions of the elder Scriptures. In later Jewish writings nearly every verse is quoted as referring to the Messiah. **1** "His Human Nature has ever been believed to be in that special nearness to God, expressed by His *Right Hand;* S. Stephen saw Him there; Apostles averred it; the whole Church ever confessed it. He is there, our Priest as well as our King, King with an unchangeable Priesthood. His people fight, not with weapons of this world, but in the armour of holiness. Godliness in them wins fresh subjects to Him. His kingdom is still upheld amid the hostility of the world. *He rules in the midst of His enemies.* The time, when all shall be subdued to Him, is, in the nature of things, yet to come. Such a waiting lies in the words of the prophecy and is a part of it; *sit Thou on My Right Hand till—.* The long expectation, which is the mockery of human hopes, is the fulfilment of the Divine promise. He rules, He gathers His willing peoples in each generation, until time shall melt away in eternity."—Pusey. **2** The Heb. word is found elsewhere in the Psalms only in xxxvi. 1, but is the common word for designating a prophetic utterance. **3** Adon; Divine Names (Introd.). 'My Adon'; Ps. iii. 7, note.

2 The LORD shall send the rod of thy power out of Sion : "be thou ruler, even in the midst among thine enemies." II. 6.

3 In the day of thy power shall thy people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning. LXXII. 16.

brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Dan.* vii. 13, 14. "He must reign, till he hath PUT all ENEMIES UNDER HIS FEET." 1 *Cor.* xv. 25. "This man, after he had offered one sacrifice for sins for ever, SAT DOWN ON THE RIGHT HAND OF GOD; from henceforth expecting TILL HIS ENEMIES BE MADE HIS FOOTSTOOL." *Heb.* x. 12, 13 (i. 3, viii. 1, xii. 2). "Which he wrought in Christ, when he raised him from the dead, and SET HIM AT HIS OWN RIGHT HAND in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet." *Eph.* i. 20–22. "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man SITTING ON THE RIGHT HAND OF POWER." *S. Matt.* xxvi. 64. *S. Mark* xiv. 62. "He was received up into heaven, and SAT ON THE RIGHT HAND OF GOD." *S. Mark* xvi. 19. *Rom.* viii. 34. *Col.* iii. 1. 1 *S. Pet.* iii. 22.

2 The LORD shall send forth the rod (*or*, sceptre) of thy strength out of Zion: rule thou in the midst of thine enemies. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." *S. Matt.* xxviii. 18.

3 Thy people are freewill offerings[4] in the day of thy power in holy attire; out of the womb of the morning thou hast the dew[5] of thy youth (*or*, thy youth are to thee as the dew).[6]

But as for them that willing yield,
In solemn robes they glad shall go:
Attending Thee when Thou shalt show
Triumphantly Thy troops in field:
In field as thickly set
With warlike youthful train,
As pearled plain with drops is wet,
Of sweet Aurora's rain.

Countess of Pembroke.

4 Lit. Thy people are willingnesses (i. e. all willing). Comp. Judg. v. 2, 9. "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." — Comm. Off. 5 "We will light upon him as the dew falleth on the ground." 2 Sam. xvii. 12. See Mic. v. 7. "The poet pictures the King going forth to battle surrounded by His youthful warriors, bright and numberless as the dew-drops on a summer's morn, willing to shed their hearts' blood in His service, each one robed as a priest, each one a soldier of God." — Perowne. The Resurrection host is similarly compared to dew in Is. xxvi. 19: "Thy dead shall live, my dead bodies shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead." 6 The Greek version reads, "With Thee is the dominion in the day of Thy power, in the shining brightnesses of Thy saints. From the womb before the day-star I begat Thee."

4 The LORD sware, and will not repent: Thou art a Priest for ever after the order of Melchizedech.[7]

5 The Lord[8] upon thy right hand[9]: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Rom.* xii. 1. "The armies which were in heaven followed him upon white horses, clothed in fine linen, white and pure." *Rev.* xix. 14.

Messiah as Priest, "treadeth the wine-press of the wrath of God." *Rev.* xix. 15.

4 "And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High." *Gen.* xiv. 18. "For this Melchizedek, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." *Heb.* vii. 1–3. "For those priests were made without an oath; but this with an oath by him that said unto him, THE LORD SWARE AND WILL NOT REPENT, THOU ART A PRIEST FOR EVER." "For he testifieth, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHIZEDEK." *Heb.* vii. 21, 17 (v. 6, 10). "AFTER THE similitude of MELCHIZEDEK there ariseth another PRIEST, who is made, not after the law of a carnal commandment, but after the power of an endless life. . . . This man, because he continueth ever, hath an unchangeable priesthood. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore." *Heb.* vii. 15, 16, 24, 28 (vi. 17, 20). "He shall . . . sit and rule upon his throne; and he shall be a priest upon his throne." *Zech.* vi. 13.

5 The Lord at thy right hand shall strike through kings in the day of his wrath. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." *Is.* xi. 4. *Hab.* iii. 13. *Rev.* vi. 15–17, xix. 11, 15, 16.

6 He shall judge among the nations, he shall fill the places with dead

7 King of righteousness; comp. Pss. xxii. 32, xlv. 5, 8, lxxii. 1–3, 7. David, King in Jerusalem, recurs to his predecessor, the King of Salem. See Maclaren, p. 190. 'After the order of Melchizedek'; "Not so much after the order in the sense of succession, but rather after the manner, which is the way of exercising his functions, and which is in extreme contrast with that of Aaron, Aaron slaying animals and offering their blood, of which, in respect of Melchizedek we are told nothing. Well, the Lord on the night before His crucifixion did this thing which His great forerunner and type did, He brought forth bread and wine. But what had this to do with His priesthood? It was His most characteristic act in His capacity as Priest, as distinguished from His suffering as a Victim, for by this voluntary act on His part He, as the Priest, surrendered Himself to be the Victim. . . . In this way the bringing forth of bread and wine by Melchizedek betokened the action by which the Eternal Son formally offered Himself." — Sadler. 8 Adonai; Divine Names (Introd.). This verse should probably be taken as addressed to Jehovah, and then Adonai will be the Messiah. Comp. Pss. ii., xlv. 6, lxviii. 14. 9 Ps. xvi. 9, note.

places with the dead bodies : and smite in sunder the heads over divers countries.

IX. 8 XCVI. 10.

7 He shall drink of the brook in the way : therefore shall he lift up his head.[10]

LXXXIV. 6, 7 CXIX. 25.

Prop. Ps. Christmas E. **Brev. Off. and D. H.** Vespers (Sun. and Fest.). **Brev. Off.** 7 Invent. Cross. **Gk.** Christmas. **Rom. Missal** 1, 3 Christmas 1st Celeb., 4 Martyr Bp. **Rom.** All Festivals, Ded. Ch.

bodies; he shall strike through the head[11] in many countries (*or*, over a wide land). *Gen.* iii. 15. *Ezek.* xxxix. 17–22. 1 *S. John* iii. 8. *Rev.* xix. 17, 18.

7 "The cup which my Father hath given me, shall I not drink it?" *S. John* xviii. 11. *S. Matt.* xxvi. 42. "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." *Phil.* ii. 8, 9. "Looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." *Heb.* xii. 2.

PSALM CXI. *Confitebor tibi*

(*Domine in toto corde meo : in consilio*[1]).

I WILL give thanks unto the LORD with my whole heart : secretly among the faithful, and in the congregation.

IX. 1, 2 XXXV. 18 LXXXIX. 5 CVII. 32 CIX. 29.

The Praise of God for His excellent Way.

THE EUCHARISTIC MEMORIAL OF THE NEW COVENANT, "DO THIS IN REMEMBRANCE OF ME."

Praise.

1 Praise ye the LORD.[2] I will give thanks unto the LORD with my whole heart, in the council of the upright, and in the congregation.

10 Comp. Pss. iii. 3, xxvii. 6. 11 Spiritually this may mean Satan, called 'the prince of this world' (S. John xii. 31, xiv. 30, xvi. 11), and 'the god of this world' (2 Cor. iv. 4); see also Eph. ii. 2, vi. 12, but comp. also Ps. lxviii. 21.

111 This and the following psalm are 'alphabetical,' the letters of the alphabet in the Heb. marking each several clause of the verses. 1 These words are added to distinguish this psalm from Pss. ix., cxxxviii. 2 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. The Greek and Latin versions make this the title.

2 The works of the LORD are great : sought out of all them that have pleasure therein.

XCII. 5 CXXXIX. 13 CXII. 1 CXIX. 45, 94 CXLIII. 5.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.[3]

XL. 6 CIV. 1 CXLV. 4, 5, 10 CIII. 6, 17.

4 The merciful and gracious LORD hath so done his marvellous works : that they ought to be had in remembrance.[4]

CV. 2 CVI. 2 CXII. 4 LXXXVI. 5, 15 CIII. 8.

5 He hath given meat[5] unto them that fear him : he shall ever be mindful of his covenant.

XXXIII. 17, 18 XXXIV. 8, 9 XXXVII. 25 CV. 8.

6 He hath showed his people the power of his works : that he may give them the heritage of the heathen.

XLIV. 1–3.

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2 How wondrous are Thy works, O Lord,
So deeply trac'd, so dearly stor'd
In all true hearts, for love and trust! — Keble.

"I will publish the name of the LORD: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." *Deut.* xxxii. 3, 4. "GREAT and marvellous are thy WORKS, Lord God Almighty." *Rev.* xv. 3. 1 *S. Pet.* i. 10–12.

3 Lit. Glorious and grand is his doing[6].

4 Lit. A memorial[7] has he made for his wonders: the LORD is full of pity and compassion. "This day shall be unto you for a memorial, and ye shall keep it a feast to the LORD: throughout your generations ye shall keep it a feast by an ordinance for ever." *Ex.* xii. 14.

Communion.

5 He hath given food unto them that fear him. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . My flesh is meat indeed, and my blood is drink indeed." *S. John* vi. 27, 55. "To perform the mercy promised to our fathers, and to remember his holy covenant." *S. Luke* i. 72. "This cup is the new testament in my blood." *S. Luke* xxii. 20.

6 In giving them the heritage of the nations.

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3 This same expression is used in Ps. cxii. 3, 9. 4 "Where did the Lord ordain a remembrance of His greatest work? Surely the Blessed Sacrament is this pledge, that sums up before our eyes the power and mercy of God in redeeming us." — Practical Reflections on the Psalms. 5 Primarily an allusion to the manna provided for the people in the wilderness. S. Augustine connects this and the verse preceding with the Holy Eucharist. 6 This has been rendered, "magnifical and glorious is his doing." 7 "A constant tradition (comp. Ps. lxxviii. 4) confirmed by observance like the Passover." — Cheyne.

7 The works of his hands are verity and judgment: all his commandments are true.

XIX. 7 XXXIII. 4 XCIII. 6.

8 They stand fast for ever and ever: and are done in truth and equity.

XI. 8 CXIX. 89, 138.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend[8] is his Name.

VIII. 1 XCIX. 3 CXXX. 7, 8.

10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.[9]

XIX. 9 XXXIV. 11 CXII. 1 CXIX. 63.

Prop. Ps. Easter M. **Brev. Off. and D. H.** Vespers (Sun. and Fest.). **Rom. Missal** 1 Pass. Sun., 9 (pt.) 3d Sun. Easter. **Gk.** Christmas. **Rom.** (see cx.).

7 The works of his hands are truth and justice; all his precepts are sure. "He is faithful that promised." *Heb.* x. 23 (16–22).

8 They are established for ever and ever, they are done in truth and uprightness. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." *Is.* xl. 8. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *S. Matt.* v. 18.

9 "She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." *S. Matt.* i. 21. "Blessed be the Lord God of Israel; for he hath visited and REDEEMED HIS PEOPLE." *S. Luke* i. 68. "He that is mighty hath done to me great things; and HOLY IS HIS NAME." *S. Luke* i. 49.

Service.

10 A good understanding have all they that do his commandments: his praise endureth for ever. "Unto man he said, Behold, the fear of the Lord, that is wisdom." *Job* xxviii. 28. *Prov.* i. 7, iii. 1–4, ix. 10. *Eccles.* xii. 13. *Deut.* iv. 5, 6. "To fear the Lord is fulness of wisdom, and filleth men with her fruits.... The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish.... Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of wisdom is to fear the Lord, and the branches thereof are long life.... If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee. For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight. Distrust not the fear of the Lord when thou art poor." *Ecclus.* i. 16, 18–20, 26–28. Comp. *S. John* vii. 17.

8 Awful, inspiring awe, like Lat. *reverendus*. The Vulgate has *terribile*.
9 The next psalm is an expansion of this verse.

PSALM CXII. *Beatus vir.*

BLESSED is the man that feareth the LORD : he hath great delight in his commandments.

I. 1, 2 XL. 5 CXI. 2 CXIX. 16 CXXXVIII. 1.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

XXII. 31 XXV. 12 XXXVII. 26 CII. 28.

The praise of God for the excellent way of His saints.

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED." *S. Matt.* iii. 17.

1 Praise ye the LORD.[1] Blessed is the man that feareth the LORD, that delighteth greatly in his commandments. "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels." *Mal.* iii. 16, 17. "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." *Prov.* xxviii. 14. "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." *S. John* iv. 34.

2 The generation of the upright shall be blessed. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." *Is.* liii. 10 (lxv. 23). "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *S. Matt.* xxv. 34. "Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth." *Job* v. 25.

3–9 "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? . . . Then shall thy light break forth as the morning, and thine healing shall spring forth speedily: and thy righteousness shall go before thee. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make strong thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." *Is.* lviii. 6–8, 10, 11.

112 An 'alphabetical' psalm; Ps. cxi. note. It has been said of this psalm that it bears the same relation to the preceding which the moon does to the sun. Compare the beginning and ending of Ps. i. 1 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. The Greek and Latin versions make this the title, the Latin also adding, "Of the return of Haggai and Zechariah." Comp. Zech. viii. 16, 17.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

Verse 9 XXIV. 5 XLV. 8.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

XCVII. 11.

5 A good man is merciful, and lendeth : and will guide his words with discretion.[2]

XXXVII. 21, 26.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

XV. 7 XXXVII. 32 CXXV. 1.

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3 "The reward of humility and the fear of the LORD is riches, and honour, and life." *Prov.* xxii. 4. "Fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight." *Tobit* iv. 21. "The fear of the Lord is a fruitful garden, and covereth him above all glory." *Ecclus.* xl. 27.

4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. *Mal.* iv. 2. "Be ye therefore merciful, as your Father also is merciful." *S. Luke* vi. 36. Comp. *Ps.* cxi. 4.

5 Well is it with the man that dealeth graciously and lendeth; he shall maintain his cause in judgment. "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." *S. Luke* vi. 35. "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." *Acts* xx. 35.

6 "The memory of the just is blessed." *Prov.* x. 7. "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." *S. Matt.* xxvi. 13. "They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. . . . For glorious is the fruit of good labours: and the root of wisdom shall never fall away." *Wisd.* iii. 9, 15. "The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High." *Wisd.* v. 15.

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2 In this verse 'good' and 'guide' (both retained in K. J. version) follow the Latin version of Münster. The Douay version reads, "Acceptable is the man that showeth mercy and lendeth, he shall order his words with judgment." 'Words' follows more exactly *verba* (Münster) than *sermones* (Vulgate).

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the LORD.

CXVIII. 6 LXIV. 10 CVIII. 1.

8 His heart is stablished,[3] and will not shrink : until he see his desire upon his enemies.

XXXVII. 35 LIV. 7.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn[4] shall be exalted with honour.

Verse 3 XCII. 9–13.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

I. 5–7 XXXVII. 20, 29, 39.

Am. Prop. Ps. All Saints E. [Adopted 1889]. **Int.** 1st Sun. Easter. **Brev. Off. and D. H.** Vespers (Sun. and Fest.); 4 Ant. Christmas. **Brev. Off.** 2 Mem. Abbot, 3 S. Joseph. **D. H.** 8 Circum. **Gk.** Christmas. **Rom. Missal** 1, 2 S. Matthew, Martyr Bp., 6, 7 Off. Dead. **Rom.** (see CX.); 1, 3 Martyrs, 4 Transfig.

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7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. "Whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil." *Prov.* i. 33. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." *Is.* xxvi. 3.

8 His heart is established, he shall not be afraid.

9 "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, HE HATH DISPERSED ABROAD; HE HATH GIVEN TO THE POOR: HIS RIGHTEOUSNESS REMAINETH FOR EVER.)" 2 *Cor.* ix. 8, 9. "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 *Tim.* vi. 18, 19. "Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee. . . . Alms do deliver from death, and suffereth not to come into darkness. For alms is a good gift unto all that give it in the sight of the most High." *Tobit* iv. 7, 10, 11 (xiv. 10, 11). *Ecclus.* iii. 30, xl. 24.

10 "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." *S. Luke* xiii. 28.

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3 In English Psalter, 'established.' 4 Pss. lxxv. 12, lxxxix. 18, 25, xcii. 9, cxxxii. 18, cxlviii. 13.

PSALM CXIII. *Laudate, pueri.*

PRAISE the LORD, ye servants : O praise the Name of the LORD.

CXV. 1 CXXXV. 1–3 CXLIX. 1–3 CL. 1.

2 Blessed be the Name of the LORD : from this time forth for evermore. CXV. 18.

3 The LORD's Name is praised : from the rising up of the sun unto the going down of the same.

XXII. 27 LXV. 8 LXVI. 3 LXVII. 3, 5 CXVII. 1 CL. 6.

THE HALLEL (CXIII.–CXVIII.).

Praise for the world's salvation.

THE EXALTATION TO HEAVENLY PLACES IN CHRIST JESUS.

Glory to God in the highest.

1 Praise ye the LORD.[1] Praise, O ye servants of the LORD, praise the name[2] of the LORD.[3] "After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God. . . . And a second time they say, Hallelujah. . . . And a voice came forth from the throne, saying, GIVE PRAISE to our God, all ye his SERVANTS, ye that fear him, the small and the great." *Rev.* xix. 1, 3, 5.

2 "Blessed be the name of God for ever and ever: for wisdom and might are his." *Dan.* ii. 20. "When he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him." *S. John* xiii. 31.

3, 4 From the rising of the sun unto the going down of the same the

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113 This and the succeeding psalms were probably composed with reference to the restoration of prosperity to the Jews after the Captivity. Compare the Song of Hannah (1 Sam. ii. 1–10); and the 'Magnificat' (S. Luke i. 46–55). Pss. cxiii.–cxviii. are called the Hallel (contracted from Hallelujah) or sometimes the Egyptian Hallel, which was altogether sung on eighteen days and on one night in the year. These eighteen days were, that of the Passover sacrifice, the Feast of Pentecost, and each of the eight days of the Feasts of Tabernacles and of the Dedication of the Temple. The only night in which it was recited was that of the Paschal Supper, when it was sung by every Paschal company in their houses. "According to the Talmud, the Hallel recorded five things, 'The coming out of Egypt, the dividing of the sea, the giving of the law, the resurrection of the dead, and the lot of the Messiah.'" Pss. cxiii., cxiv. were sung before the blessing and drinking of the second cup, and so before the actual commencement of the meal, and Pss. cxv.–cxviii. after the meal when the fourth cup had been filled and drank. "May it not be that to this solemn and impressive service of song corresponds the Alleluia song of the redeemed Church in heaven, as described in Rev. xix. 1, 3, 4, 6?"—Edersheim. Probably the Hallel is the 'hymn' referred to in S. Matt. xxvi. 30 and S. Mark xiv. 26 as sung by our Lord and His Apostles the night before His Crucifixion. Our Lord must have uttered this 113th Psalm, then, in the spirit of S. John xvii. 1, 2. **1** Heb. Hallelujah, i. e. Praise ye Jah (so also v. 8). Ps. civ. 35, note. The Greek and Latin versions make this the title. **2** Notice the threefold repetition of 'Name.' **3** The words of this verse in a different order are found in Ps. cxxxv. 1.

4 The LORD is high above all heathen : and his glory above the heavens.

XXII. 28 XLVI. 10 XLVII. 2, 8, 9 CVIII. 5.

5 Who is like unto the LORD our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth!

VIII. 4 XI. 5 LXXXIX. 6 CII. 19 CXV. 16.

6 He taketh up the simple[4] out of the dust : and lifteth the poor out of the mire;[6]

LXVIII. 10 LXIX. 34 CVII. 41 CXXXVIII. 6.

7 That he may set him with the princes : even with the princes of his people.

XLV. 17.

LORD'S name is to be praised. The LORD is high above all nations. "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." *Mal.* i. 11. "So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." *Is.* lix. 19.

On earth, peace, goodwill to men.

5 "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Is.* lvii. 15. "He HUMBLED HIMSELF, and became obedient unto death." *Phil.* ii. 8.

6 He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill. "He hath put down the mighty from their seats, and exalted them of low degree." *S. Luke* i. 52.

7 "Behold, God is mighty, and despiseth not any: he is mighty in strength of understanding.... He withdraweth not his eyes from the righteous: but with kings upon the throne he setteth them for ever, and they are exalted." *Job* xxxvi. 5, 7. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." *Eph.* ii. 4–6. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." *S. Luke* xii. 32.

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4 Ps. lxxii. 4, note. Lit. helpless, weak. 6 This verse and the first clause of the next are taken from 1 Sam. ii. 8.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.[7]

LXVIII. 6 CXXVII. 4.

Prop. Ps. Easter E.; 2 Conf. (also **Sar.**), 4th Cant. Prayers at Sea. **Am.** Prop. Ps. Purif. E. [Adopted 1889]. **Int.** Easter Tuesday, Michaelmas. **Brev. Off. and D. H.** Vespers (Sun. and Fest.); 2 Trin., Holy Name, 4 Lauds (Sun.). **Brev. Off.** 3 Ant. Holy Name. **Liturg Ambrosian** 2 at beginning; **SS. James and Chrysostom** 2 at Reception; **Rom. Missal** 1 Holy Innocents (on Sun.). **Sar.** Name of Jesus. **Gk.** Christmas. **Rom.** (see CX.). Bapt. and Bur. Children. **Jewish** (see note). *See* Table Prop. Pss. note.

8 And to be a joyful mother of children. Praise ye the LORD.[1] 1 *Sam.* ii. 5. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD." *Is.* liv. 1 (xlix. 20–23).

PSALM CXIV. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

CV. 36.

2 Judah[1] was his[2] sanctuary[3] : and Israel his dominion.

LXXVIII. 55, 69, 70, 72 LXXXVII. 1.

The Deliverance from Egypt. A Paschal Song.

"THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER." *Is.* xl. 5.

1 When Israel went forth out of Egypt, the house of Jacob from a people of strange language.

2 Judah became his sanctuary. "Thou shalt bring them in, and plant them in the mountain of thine inheritance, the place, O LORD, which thou hast made for thee to dwell in, the Sanctuary, O Lord, which thy hands have established." *Ex.* xv. 17. "I will dwell among the children of Israel, and will be their God. And they shall know that I

7 Isaac, Joseph, Samson, Samuel, and S. John the Baptizer were 'children of promise.' Rom. ix. 7–9.

114 Ps. cxiii. note. This psalm is united with the following in the Greek and Latin versions, probably because there is no Hallelujah at the close. In these versions the Hallelujah of the preceding psalm is used as the title of this. On the lips of our Lord at the Paschal supper the words of this psalm must have expressed the thought of S. John xvii. 6, "The men which thou gavest me out of the world." Comp. Dante, *Purgatorio* II. 46–48. **1** The whole land of Judea. **2** i. e. God's. The Name of God is only brought in at the close of the psalm (v. 7) to give it greater emphasis. **3** 'Sanctuary' is applied to the whole of Palestine as in Ex. xv. 17, Ps. lxxviii. 55. "Ye shall be unto me a kingdom of priests, and an holy nation." Ex. xix. 6.

3 The sea saw that, and fled : Jordan was driven back.[4]

XVIII. 15 LXVI. 5 LXXIV. 14 LXXVII. 16 CVI. 9.

4 The mountains skipped[5] like rams : and the little hills like young sheep.

XVIII. 7.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble,[6] thou earth, at the presence of the Lord[7] : at the presence of the God[8] of Jacob;

LXVIII. 8 LXXVII. 18 XCVI. 9 CIV. 32.

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am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them." *Ex.* xxix. 45, 46.

3 Lit. The sea saw and fled. "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." *Ex.* xv. 8. "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap. . . . That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." *Josh.* iii. 13, 16. "Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" *Is.* li. 10.

4 "Mount Sinai was altogether on smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." *Ex.* xix. 18. "When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." *Is.* lxiv. 3. "The eternal mountains were scattered, the everlasting hills did bow. . . . The mountains saw thee, and were afraid." *Hab.* iii. 6, 10.

5 "But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" *S. Matt.* viii. 27.

7 "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." *Heb.* xii. 26. "And I saw a great white throne, and him that sat on it, FROM WHOSE FACE THE EARTH and the heaven FLED AWAY." *Rev.* xx. 11.

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4 The passages of the Red Sea and the Jordan are combined, to mark the beginning and the end of the great deliverance. 5 Comp. Ps. xxix. 6, Jer. iv. 24. 6 Judg. v. 4. The passage given under this verse from Rev. xx. 11 follows the Greek version. The word 'fled' may have been taken from verse 3. A comparison with Hagg. ii. 6 suggests a yet grander manifestation to come. 7 Adon, the Sovereign Ruler; Divine Names (Introd.). 8 Eloah; Divine Names (Introd.).

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.[9]

LXXIV. 16 LXXVIII. 16, 21 CV. 40 CVII. 35.

Prop. Ps. Easter E. **Brev. Off. and D. H.** Vespers (Sun. and Fest.). **Sar.** Burial. **Rom.** (with cxv.). Epiph., Easter-tide, Whitsun-tide. **Jewish** (see cxiii.).

8 Which turned the rock into a pool of water, the flint into a fountain of waters. *Ex.* xvii. 6. *Num.* xx. 11. "Who led thee through the great and terrible wilderness, wherein were fiery serpents, and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint." *Deut.* viii. 15. "They thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out." *Is.* xlviii. 21. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." *S. John* iv. 14. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." *S. John* vii. 37. "And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was Christ." 1 *Cor.* x. 4.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O LORD, not unto us, but unto thy Name give the praise[1]: for thy loving mercy,[2] and for thy truth's sake.

Verse 18 LXXXVI. 15 LXXXIX. 1 CIII. 11 CXLVI. 5.

Deliverance from idolatry.

"THAT IN THE NAME OF JESUS EVERY KNEE SHOULD BOW." *Phil.* ii. 10.

The Congregation.[3]

1 "I will sanctify my great name, which hath been profaned among the nations." *Ezek.* xxxvi. 23. "The LORD, the LORD, . . . abundant in mercy and truth." *Ex.* xxxiv. 6.

9 Here are combined the miracles at Horeb and Kadesh.

115 Ps. cxiii. note. In the Greek and Latin versions this psalm is united with Ps. cxiv., probably because the Hallelujah is omitted. This psalm on the lips of our Lord at the Paschal supper corresponds to the thought of His words in S. John xvii. 3, "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." 1 Heb. glory. 2 Comp. Collect for Eleventh Sunday after Trinity. 3 There are evidences of an antiphonal arrangement in this psalm, and a probable division is given above.

2 Wherefore shall the heathen[4] say : Where is now their God ?[5]

XXII. 8.

3 As for our God, he is in heaven[6] : he hath done whatsoever pleased him.

II. 4 XI. 4 CIII. 19 CXXXV. 6.

4 Their idols are silver and gold : even the work of men's hands.[7]

XCVI. 5.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.[8]

XCVII. 7.

3 "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing." *Is.* xl. 12, 15 (xlvi. 10).

The Priests.

4 "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." *Acts* xvii. 29 (xix. 26). *Is.* xl. 18–20, xliv. 10–20. *Jer.* x. 4, 5, 9.

5 "As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver ; yet are they but false, and cannot speak. . . . They light them candles, yea, more than for themselves, whereof they cannot see one. . . . Whatsoever is done among them is false ; how may it then be thought or said that they are gods ?" *Baruch* vi. 8, 19, 44.

5–7 "They counted all the idols of the heathen to be gods : which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle ; and as for their feet, they are slow to go." *Wisd.* xv. 15 (xiii. 18).

Single voice and response of Choir.

8 "Jesus saith unto them, . . . Have ye your heart yet hardened ?

4 Heb. nations. 5 Comp. Pss. xlii. 3, 13, lxxix. 10. The last clause of Joel ii. 17 is almost identical with this verse. 6 The Greek version adds, 'and in earth.' 7 Verses 4–11 are nearly identical with Ps. cxxxv. 15–20. 8 The Israel which returned from Babylon never fell back into idolatry.

9 But thou, house[9] of Israel, trust thou in the LORD : "he is their succour and defence."[10]

XXXIII. 19 LXXXIV. 9, 12 CXIX. 114.

10 Ye house of Aaron,[11] put your trust in the LORD : "he is their helper and defender."[10]

11 Ye that fear[12] the LORD, put your trust in the LORD : "he is their helper and defender."[10]

XLII. 7, 15.

12 The LORD hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

XXVIII. 10 XXIX. 10 LXVII. 1.

13 He shall bless them that fear the LORD : both small and great.[13]

CXII. 1 CXXVIII. 1.

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having eyes, see ye not? and having ears, hear ye not?" *S. Mark* viii. 17, 18. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . And changed the glory of the uncorruptible God into an image made like to corruptible men, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness." *Rom.* i. 21, 23, 24. "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed." *Is.* xliv. 9. "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it." *Hab.* ii. 19. "That which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god." *Wisd.* xiv. 8. "Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon." *Wisd.* xv. 6.

9 O Israel, trust thou in the LORD: he is their help and their shield. "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help." *Deut.* xxxiii. 29.

10, 11 He is their help and their shield. "In every nation he that feareth him, and worketh righteousness, is accepted with him." *Acts* x. 35.

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9 'House of (Israel)'; from Gk. (Septuagint) through Lat. (Vulgate). 10 Ps. xviii. 30, note. 11 Comp. Ps. cxviii. 3. 12 Comp. Ps. cxviii. 4. 13 Comp. Rev. xi. 18, xix. 5.

14 The LORD shall increase you more and more : you and your children.

XXII. 31, 32.

15 Ye are the blessed of the LORD : who made heaven and earth.[14]

XCVI. 5, 10 CXXXIV. 4 CXLVI. 5.

16 All the whole heavens are the LORD'S : the earth hath he given to the children of men.

XXXVII. 3, 11, 22.

17 The dead[15] praise not thee,[16] O LORD[17] : neither all they that go down into silence.

VI. 5 XXX. 10 LXXXVIII. 10–12.

18 But we[18] will praise the LORD[17] : from this time forth for evermore. Praise the LORD.[19]

Verse 1 XXXIV. 1–3 CXIII. 1, 2 CXVII. CXVIII. 17, 18 CXLV. 1, 2 CXLVI. 1.

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1 in 4th Cant. Prayers at Sea. **Irish** Cons. Churchyard. **Int.** S. Bartholomew. **Brev. Off. and D. H.** Vespers (Sun. and Fest.). **Brev. Off.** 1 Holy Name. **Gk.** Epiphany. **Rom.** (with cxiv.). **Jewish** (see cxiii.).

Priests.[20]

14 The LORD increase you more and more. "The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!" *Deut.* i. 11.

15 Blessed are ye of the LORD.

Congregation.

16 The heavens are the heavens of the LORD. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." *Acts* xvii. 24.

17 The dead praise not the LORD, neither any that go down into silence. "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." *Is.* xxxviii. 18.

18 But we will bless the LORD.

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14 Comp. Gen. xiv. 19, Jer. x. 11. 15 "Here we meet with that dreary despairing view of the state after death, which the Hebrews shared with the rest of the ancient world. They did not look forward to annihilation, but to a dreamy, shadowy existence which did not deserve the name of life. It is hardly possible for us who live in the light of Christ's Resurrection (2 Tim. i. 10), to realize what the lifelong slavery to the fear of death (Heb. ii. 15) meant to the faithful Israelite, and the bold struggles of his faith to break the fetters."—Kirkpatrick. Ps. lxxxviii. 10, note. 16 'Thee'; from Gk. (Septuagint) through Lat. (Vulgate). 17 Jah. 18 The Greek and Latin versions add, 'we *the living*.' 19 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. 20 The division begins with verse 12.

PSALM CXVI. *Dilexi, quoniam.*

I AM well pleased : that the LORD hath heard the voice of my prayer;

XVIII. 1 XXXIV. 17 LXV. 2 CXVIII. 21.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

CXLV. 18, 19.

3 The snares of death compassed me round about : and the pains of hell[1] gat hold upon me.[2]

LV. 4–8 LXXXVIII. 2, 15.

4 I shall find trouble and heaviness, and I will call upon the Name of the LORD[3] : "O LORD, I beseech thee, deliver my soul."

Verses 12, 15 XXII. 11, 19–21 XXV. 16, 19 XXXVII. 40, 41 LXI. 2 CXIX. 143.

A Song of Deliverance.

"GOD HATH RAISED UP CHRIST, HAVING LOOSED THE PAINS OF DEATH: BECAUSE IT WAS NOT POSSIBLE THAT HE SHOULD BE HOLDEN OF IT." *Acts* ii. 24.

Love and Hope.

1 Lit. I love (Him), for the LORD heareth my voice, my supplications.

2 "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." *S. John* xi. 41, 42.

3 The cords of death compassed me. "O wretched man that I am! who shall deliver me from the body of this death?" *Rom.* vii. 24.

4 I found trouble and sorrow. Then called I upon the name of the LORD. "He . . . prayed, saying, O my Father, if it be possible, let this cup pass from me." *S. Matt.* xxvi. 39.

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116 Ps. cxiii. note. Composed perhaps by Hezekiah (comp. Is. xxxvii. 17, xxxviii. 5–19) and used in public worship to celebrate the deliverance from the Captivity, and at the Passover Commemoration. The psalm seems to be divided into two parts, the first beginning with 'I love,' the second (v. 10) with 'I believe.' On our Lord's lips at the Paschal supper, this psalm would have expressed in part the thought of S. John xvii. 24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." 1 Heb. Sheol; Ps. vi. 5, note. 2 The Greek version has, "The perils of Hades found me." Comp. Ps. xviii. 3, 4. 3 In Churching Office, "I found trouble and heaviness, and I called upon the Name of the LORD."

5 Gracious is the LORD, and righteous : yea, our God is merciful.

XI. 8 LXXXIX. 15 LXXXVI. 5, 15 CIII. 8–13 CXVII. 2.

6 The LORD preserveth the simple[4] : I was in misery,[5] and he helped me.

LXVI. 17, 18 CXLII. 7.

7 Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

LV. 6 XIII. 6 CXLII. 9.

8 And why?[6] thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

IX. 13 XVI. 11 XLIX. 15 LXVI. 8 LXXXVI. 13 CXVIII. 5.

9 I will walk before the LORD : in the land[7] of the living.[8]

XXVII. 15 LVI. 13 CXLII. 6.

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5 "The LORD, the LORD, a God full of compassion and gracious, slow to anger, and abundant in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty." *Ex.* xxxiv. 6, 7.

6 I was brought low, and he saved me. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *S. Matt.* xi. 25.

7 For the LORD hath dealt bountifully with thee. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." *S. Matt.* xi. 28, 29. *Is.* xxvi. 3.

8 For thou hast delivered my soul from death. "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces." *Is.* xxv. 8. "He shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." *Rev.* vii. 17.

9 Now in JEHOVAH's sight
To walk at large I'll dare,
In fields of life and light
Speed fearless here and there. — Keble.

"He that followeth me shall not walk in darkness, but shall have the light of life." *S. John* viii. 12. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." 2 *Cor.* v. 8.

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4 Lit. 'the open;' Ps. xix. 7, note. 5 'In misery'; follows the Latin version of Münster. 6 Pss. xvi. 11, lxix. 7, notes. 7 "Heb. lands (instead of 'land' Ps. xxvii. 15) giving the idea of 'land of distances,' i. e. 'a far-stretching land.' Is. xxxiii. 17." — Cheyne. 8 Verses 8, 9 (with the exception of 'mine eyes from tears') are almost identical with Ps. lvi. 13.

10 I believed,[9] and therefore will I speak; but I[10] was sore troubled: I[10] said in my haste, All men are liars.[11]

XXXII. 7 LXII. 9 LXXIII. 14 CXVIII. 8, 9.

11 What reward shall I give unto the LORD: for all the benefits that he hath done unto me?

XXXI. 23 LXVI. 14.

12 I will receive the cup of salvation: *and call upon the Name of the LORD.*

Verse 4 XXIII. 5 XXXIV. 8.

13 *I will pay my vows now in the presence of all his people*: right dear in the sight of the LORD is the death of his saints.

Verse 16 XXII. 25 LXXII. 14.

Faith and Worship.

10 I have believ'd: my words must flow:
"'Twas mine but only to lie low,
"To cry in anguish sore,
"'Mankind is but a lie.'"—Keble.

"We having the same spirit of faith, according as it is written, I BELIEVED, AND THEREFORE HAVE I SPOKEN; we also believe, and therefore speak." *2 Cor.* iv. 13.

11 "What shall I say? he hath both spoken unto me, and himself hath done it." *Is.* xxxviii. 15.

12 Lit. I will lift[12] up the cup of salvations (*or*, deliverances). "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." *S. Matt.* xxvi. 27. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." *1 Cor.* xi. 26.

13 I will pay my vows[13] unto the LORD, yea, in the presence of all his people. Precious[14] in the sight of the LORD is the death of his saints. "Thou hast in love to my soul delivered it from the pit of corruption." *Is.* xxxviii. 17. "The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beauti-

9 Here the Latin (Vulgate) following the Greek (Septuagint) begins another psalm (cxv.) with the word, *Credidi*. Both these versions have a separate title 'Hallelujah' for this psalm. 10 Emphatic in Heb. 11 Lit. All that is man, deceives; i. e. mankind does not in its words or experiences manifest God's power, wisdom, and love. Comp. Rom. iii. 4. 12 The figure is taken from the custom at the Feast of the Passover, when the redemption out of Egypt was celebrated. The 'cup of salvation' is that which is raised aloft, and drunk amidst thanksgiving for so great a deliverance. "Zion that had drunk of the 'cup of trembling' (Is. li. 17, 22) might now rise and drink of the cup of salvation."—Kay. 13 Ps. lxxvi. 11, note. 14 "The *preciousness* in God's sight of holy deaths implies the glory which is beyond them."—Bp. Alexander. "God will not lightly allow the lives of His saints to be abbreviated or destroyed." [Spurgeon.] "He does not let them die for nought." During the Decian persecution Babylas Bp. of Antioch (A. D. 251) went cheerfully to death singing this verse.

14 Behold,[15] O LORD, how that I am thy servant[16]: I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

LXXXVI. 2, 4, 16 CVII. 14 CXIX. 124, 125.

15 I will offer to thee the sacrifice of thanksgiving[18]: *and will call upon the Name of the* LORD.

Verse 4 XCV. 2 CVII. 22.

16 *I will pay my vows*[13] *unto the* LORD, *in the sight of all his people*: in the courts of the LORD'S house; even in the midst of thee, O Jerusalem. Praise the LORD.[19]

Verse 13 LXV. 1 LXVI. 12 LXXVI. 11 C. 4.

Eng. 1–12, 13, 16 Churching Off. 1549 Bur. Off. **Am.** 1, 2, 4, 5, 11–13, 16 Churching Off., 4 (pt.) in 3d Cant. Prayers at Sea. **Brev. Off.** and **D. H.** Vespers (Mon.); 10–16 Maun. Thur., All Saints, Ap. and Ev. **Brev. Off.** Holy Name; 1–9 Off. Dead, 10–16 Off. Blessed Sacrament, 13 Ap. and Ev. (Eng. ed.) 10–16 Prep. Holy Comm. **D. H.** 14 S. Peter's Chains, 16 S. Mark. **Liturg. Rom.** 10–16 Introductory, 12 bef. recep. Chalice; **Ethiop.** 12 Preparatory; **S. James (Syr.)** 12, 13 (pt.) bef. recep. Chalice. **Apostolical Constitutions** 13 at Funerals. **Sar.** Name of Jesus, Commend. Soul. **Gk.** Epiphany. **Rom.** 1–9 Off. Dead (9 Ant.), 10–16 2d Sun. Epiph. (Holy Name), Maun. Thur. (12 Ant.), Good Fri., All Saints, Ap. and Ev., Martyrs, Corp. Chris. (12 Ant.). **Jewish** (see cxiii.).

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ful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them." *Wisd.* v. 15, 16.

14 O LORD, truly I am thy servant: . . . thou hast loosed[20] my bonds. "Now will I break his yoke from off thee, and will burst thy bonds in sunder." *Nah.* i. 13.

15 "In every place incense is offered unto my name, and a pure offering: for my name is great among the Gentiles, saith the LORD of hosts." *Mal.* i. 11.

15, 16 "I will sacrifice unto thee with the voice of thanksgiving; I will pay that which I have vowed. Salvation is of the LORD." *Jonah* ii. 9. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." *Heb.* xiii. 15.

16 "The LORD is ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD." *Is.* xxxviii. 20.

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15 This word follows the version of Münster. 16 Ps. xviii. title. note. 18 Pss. xcv. 2, c. 3, notes; liv. 6, lvi. 12. Reference may be here found to the Bread, as in verse 12 to the Cup in the Eucharist. 19 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. 20 "Though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us."

Psalm CXVII. *Laudate Dominum* (*omnes gentes*[1]).

O PRAISE the Lord, all ye heathen : praise him, all ye nations.

xviii. 50 xxii. 27 lxvi. 3 lxvii. 3, 5 xcvi. 1 cxlv. 21.

2 For his merciful kindness is ever more and more toward us : and the truth of the Lord endureth for ever. Praise the Lord.[2]

xxv. 9 xxxvi. 5 lxxxvi. 15 lxxxix. 1 xcviii. 4 c. 4.

Am. Prop. Ps. Epiph. E. [Adopted 1889]. **Eng.** 1549 Comm. Sick. **Int.** S. Matthew. **Brev. Off. and D. H.** Vespers Mon. and Fest. **Liturg. S. James** (Gk.) at breaking Bread; **S. James** (Syr.) Initial Prayer; **Malabar** Introductory; **Ethiop.** Mixing Water with the Wine. **Gk.** Evensong. **Ambrosian** L., C. (daily). **Rom.** All Great Festivals, and Commend. Soul. **Jewish** (see cxiii.). *See* Table Prop. Pss. note.

The Invitation of the Catholic Church.

Jesus said "Sanctify them through thy truth: thy word is truth." *S. John* xvii. 17.

1 O praise the Lord, all ye nations; laud him, all ye peoples. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, . . . Praise the Lord, all ye Gentiles; and laud him, all ye people." *Rom.* xv. 8, 9, 11. "Rejoice, O ye nations, with his people: for he will . . . be merciful unto his land, and to his people." *Deut.* xxxii. 43. "Sing unto the Lord a new song, and his praise from the end of the earth." *Is.* xlii. 10.

2 For his mercy is great toward us. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," *S. Luke* i. 78, 79. "Grace and truth came by Jesus Christ." *S. John* i. 17. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is true God, and eternal life." 1 *S. John* v. 20. "With everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." *Is.* liv. 8. "O Lord, thou art just, and all thy works and all thy ways are mercy and truth." *Tobit* iii. 2.

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117 Ps. cxiii. note. 1 Added to distinguish this psalm from Pss. cxlvii., cxlviii., cl. 2 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note.

PSALM CXVIII. *Confitemini Domino* (— *dicat*[1]).

O *GIVE thanks unto the* LORD, *for he is gracious : because his mercy endureth for ever.*[2]

Verse 29 XXXI. 21 XXXIV. 8 CVI. 1 CXXXVI. 1 CXLV. 8.

2 Let Israel[3] now confess that he is gracious[4] : and *that his mercy endureth for ever.*

3 Let the house of Aaron[3] now confess : *that his mercy endureth for ever.*

4 Yea, let them now that fear[3] the LORD confess : *that his mercy endureth for ever.*

5 I called upon the LORD[5] in trouble : and the LORD[5] heard[6] me at large.

IV. 1 XVIII. 6, 19 XXXIV. 4–6 CXX. 1.

Entrance to the Sanctuary.

CHRIST'S TRIUMPHAL ENTRANCE TO JERUSALEM.

The general summons to thanksgiving.

1 O give thanks unto the LORD; for he is good. "There is none good but one, that is, God." *S. Mark* x. 18.

2–4 Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, . . . Let them now that fear the LORD say.

Personal trust.

5 Lit. Out of straitness I called upon the LORD; the LORD answered me in a broad place. "The Spirit of the Lord GOD is upon me; . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." *Is.* lxi. 1. *S. Luke* iv. 18. "The glorious liberty of the children of God." *Rom.* viii. 21.

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118 Ps. cxiii. note. Composed probably either for the Dedication of the Second Temple (Ezra vi. 15–22), or for the great Feast of Tabernacles after the completion of this Temple (Neh. viii. 13–18). The Greek and Latin versions have the closing Hallelujah of Ps. cxvii. for the title of this psalm. For the special purport of this psalm on our Lord's lips the night before the Crucifixion, see v. 27, note. This and Ps. cx. are quoted more frequently than any others in the New Testament. The Names Jehovah and Jah taken together occur oftener than in any other psalm. **1** Added to distinguish this psalm from Pss. cv., cvi., cvii. **2** This verse is identical with 1 Chr. xvi. 34. See Ps. cvi. 1, note. **3** Ps. cxv. 9–11. **4** 'That he is gracious'; from Gk. (Septuagint) through Lat. (Vulgate). **5** Jah. "The intensive form Jah occurs first in Moses' song (Ex. xv.) and wherever employed afterwards seems to denote specially the *redemptive might* of the Lord. In this psalm (where it occurs six times) and in Ps. cxv. where it occurs twice, the use of this form appears designed to allude to the recent Exodus from Babylon." — Forbes. **6** i. e. by bringing me into a wide open space.

6 The LORD is on my side : I[7] will not fear what man doeth unto me.[8]

Verse 13 XXVII. 3 XXXVII. 34 LVI. 1–4, 9, 11 CXXIV. 1, 2 CXLVI. 4.

7 The LORD taketh my part with them that help[9] me : therefore shall I see my desire upon mine enemies.

8 *It is better to trust in the LORD* : than to put any confidence in man.

XXXIII. 15 LXII. 7, 8 CVIII. 12.

9 *It is better to trust in the LORD* : than to put any confidence in princes.[10]

CXLVI. 2.

10 All nations compassed me round about : *but in the Name of the LORD will I destroy them.*[11]

XX. 5.

11 They kept me in on every side, they kept me in, I say, on every side : *but in the Name of the LORD will I destroy them.*

LXXXVIII. 17.

12 They came about me like bees,[12] and are extinct[13]

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6 The LORD is on my side; I will not fear: what can man do unto me? "So that we may boldly say, THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME." *Heb.* xiii. 6. "Fear not them which kill the body, but are not able to kill the soul." *S. Matt.* x. 28. "What shall we then say to these things? If God be for us, who can be against us?" *Rom.* viii. 31.

7 Lit. The LORD is for me as my help: therefore shall I see my desire upon them that hate me.

8, 9 It is better to take refuge in the LORD.

The deliverance accomplished.

10–12 All nations compassed me about: in the name of the LORD I will cut them off. They compassed me about; yea, they compassed me about: in the name of the LORD I will cut them off. They compassed me about like bees; they are quenched as the fire of thorns: in the name of the LORD I will cut them off.

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7 Emphatic in Heb. 8 The second part of the verse is almost identical in Heb. with Ps. lvi. 11 (2d pt.). 9 Ps. liv. 4, note. 10 "This is a virtual acknowledgment that Cyrus had been but an instrument in God's hands for the deliverance of Israel, and that it was to God, not to any Chaldean, Median, or Persian sovereign courted apart from Him, that they would have to look for a revival of their former national prosperity." — Thrupp. Ezra iv. 21–24. 11 Ezra iv. 9, 10. 12 Deut. i. 44. 13 i. e. extinguished; comp. Ps. lviii. 8. This word follows the Latin version of Münster. S. Jerome's version is the same.

even as the fire among the thorns : *for in the Name of the* LORD *I will destroy them.*

13 Thou[14] hast thrust sore at me, that I might fall[15] : but the LORD was my help.[16]

Verse 6.

14 The LORD[5] is my strength, and my song : and is become my salvation.[17]

Verse 21 XXVII. 1 XLIV. 9 LIX. 17 LXII. 1, 2, 6 XCI. 2, 16.

15 The voice of joy and health[18] is in the dwellings of the righteous : *the right hand of the* LORD *bringeth mighty things to pass.*

XXXIII. 1 · CVIII. 13.

16 The right hand of the LORD hath the pre-eminence : *the right hand of the* LORD *bringeth mighty things to pass.*[19]

LXXVII. 10 LXXXIX. 14 XCVIII. 2 CXXXVI. 12.

17 I shall not die, but live[20] : and declare the works of the LORD.[5]

LXVI. 14 CXVI. 8, 9, 11.

18 The LORD[5] hath chastened and corrected me : but he hath not given me over unto death.

XVI. 8, 11.

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14 "God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; and he is become my salvation." *Is.* xii. 2.

15, 16 The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly. "Thy right hand, O LORD, is glorious in power: thy right hand, O LORD, dasheth in pieces the enemy. . . . Thou stretchedst out thy right hand, the earth swallowed them." *Ex.* xv. 6, 12.

17, 18 The LORD hath chastened me sore. "As unknown, and yet well known; as DYING, and, behold, WE LIVE; as CHASTENED, and NOT KILLED." 2 *Cor.* vi. 9.

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14 Addressed to the hostile worldly power. 15 The Gk. (Septuagint), Lat. (Vulgate), and S. Jerome's version have, "Driven, I was thrust back that I might fall." 16 S. Luke iv. 28–30. 17 Taken from Ex. xv. 2; the Heb. is the same also in Is. xii. 2. 18 Thanksgiving for Deliverance from the Plague (Eng. P. B.). 19 Collects for Third Sunday after Epiphany and Third Sunday in Lent. 20 Cont. Is. xxxviii. 1.

19 Open me the gates[21] of righteousness : that I may go into them, and give thanks unto the LORD.[5]

LXXXIV. 4.

20 This is the gate of the LORD : the righteous shall enter into it.

XV. XXIV. 3–6.

21 I will thank thee; for thou hast heard me : and art become my salvation.

Verse 14 CXVI. 1.

22 The same stone which the builders refused : is become the head-stone in the corner.[22]

The solemn thanksgiving.

19 "In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." *Is.* xxvi. 1, 2.

20 "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." *S. John* x. 9. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." *Heb.* x. 19. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Rev.* xxii. 14 (xxi. 25–27).

21 I will give thanks unto thee, for thou hast answered me.

22 The stone which the builders rejected is become the head of the corner. "Jesus saith unto them, Did ye never read in the scriptures, THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: THIS IS THE LORD'S DOING, AND IT IS MARVELLOUS IN OUR EYES." *S. Matt.* xxi. 42. *S. Mark* xii. 10. *S. Luke* xx. 17. "He shall bring forth the head stone with shoutings of Grace, grace unto it." *Zech.* iv. 7. "This is the STONE WHICH WAS SET AT NOUGHT OF you BUILDERS, WHICH IS BECOME THE HEAD OF THE CORNER." *Acts* iv. 11. "To whom coming, as unto a living stone, DISALLOWED indeed of men, but chosen of God, and precious. . . . Unto you therefore which believe he is precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER." 1 *S. Pet.* ii. 4, 7.

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21 i. e. of the Temple. 22 No passage in the Old Testament is quoted so often in the New as this. "Bishop Andrewes notices how frequently Christ is prophesied of as a stone. He is Daniel's stone, 'cut forth without hand' (Dan. iii 24.) In His Passion He was Zachary's stone, 'graven and cut full of eyes all over' (Zech. iii. 9). In His Resurrection He was Isaiah's stone, 'laid in Zion' (Is. xxviii. 16). He was the stone or rock in the wilderness, for S. Paul says, 'that rock was Christ' (1 Cor. x. 4)."—Sadler. Comp. Eph. ii. 20. "Christ is manifestly the Author and the Finisher of the temple, the Alpha and the Omega, the foundation-stone and the copestone, and to this double reference His own words, after quoting Ps. cxviii. 22 against the chief priests manifestly point, 'Whosoever shall fall on this stone [the foundation-stone] shall be broken: but on whomsoever it [the top-stone] shall fall, it will grind him to powder' (S. Matt. xxi. 44)"—Forbes. "As the corner-stone of Solomon's temple was a type of Israel, so was Israel in turn a type of Christ, in Whom in due time all the promises were to culminate; Who in spite of His rejection by the unbelieving builders of His own nation, was yet, to the astonishment of all, to issue forth triumphant from the sepulchre of death wherein He had been laid, the chief corner-stone of

23 This is the LORD's doing : and it is marvellous in our eyes.

24 This is the day[23] which the LORD hath made : we will rejoice and be glad in it.

25 Help me[24] now,[25] O LORD : O LORD, send us now prosperity.[26]

xx. 9 xc. 17.

26 Blessed be he that cometh in the Name of the LORD : we have wished you good luck, ye that are of the house of the LORD.[27]

xx. 1-4.

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24 "I will remove the iniquity of that land in one day. *Zech.* iii. 9.

The answer of the Chorus.

25, 26 Save now, we beseech thee, O LORD: O LORD, we beseech thee, send now prosperity. Blessed is he that cometh (*or*, entereth) in the name of the LORD: we have blessed you out of the house of the LORD.

Who in JEHOVAH's Name draws near,
Blessed is he; we hold him dear.
We bless you on your holy road,
We of the house and shrine of God. — Keble.

"Ye shall not see me henceforth, till ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD." *S. Matt.* xxiii. 39. *S. Luke* xiii. 35. "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, HOSANNA: BLESSED IS the King of Israel THAT COMETH IN THE NAME OF THE LORD." *S. John* xii. 12, 13. "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, BLESSED BE the King THAT COMETH IN THE NAME OF THE LORD: peace in heaven, and glory in the highest." *S. Luke* xix. 37, 38. *S. Matt.* xxi. 9. *S. Mark* xi. 9. "The children cry-

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the new universal household and temple of God." — Thrupp. 23 Primarily the reference is to the great day of the dedication of the restored temple, but typically the reference is to the Day of Christ's Resurrection, when He opened the Gates of Life (vv. 19, 20). "A morning then dawned which is to be followed by no evening." — Bp. Horne. The Lord's Day then superseded the Sabbath. 24 This word is from the Vulgate. 25 'Save now'; Heb. Hosanna. "Again and again tears mingled with Israel's laughter (Ezra iii. 12, 13), so incomplete seemed the fulfilment of the promise. The pleading 'Hosanna' in time acquired the character of an eucharistic formula accommodating itself to the joyousness of the festival (S. Matt. xxi. 9)." — Cheyne. Ps. xx. 9, note. 26 Prosper, that is, the special undertaking or service. So in 2 Macc. x 7 there is an allusion to this psalm apparently in the words, "They bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place." "According to Jewish tradition vv. 25-28 were chanted antiphonally by the people of Jerusalem, as they went to welcome the festive pilgrims on their arrival, the latter always responding in the second clause of each verse, till the last verse of the psalm was reached, which was sung by both parties in unison, Ps. ciii. 17 being added by way of conclusion." — Edersheim. 27 The reply of

27 God[28] is the LORD, who hath showed us light : bind the sacrifice[29] with cords, yea, even unto the horns[30] of the altar.[31]

IV. 7 XVIII. 28 XXVII. 1 XLIII. 3, 4 LI. 19.

28 Thou art my God,[32] and I will thank thee : thou art my God, and I will praise thee.[33]

LXIII. 1.

29 *O give thanks unto the LORD; for he is gracious : and his mercy endureth for ever.*

Verse 1.

Prop. Ps. Easter E. **Am.** Sel. 16 [Adopted 1889]. **Brev. Off. and D. H.** Lauds (Sept. through Sun. in Lent), P. (Sun. exc. Lent); 15 Ap. and Ev., Mem. All Saints (Easter-tide), 26, 27 Christmas, Circ. **Brev. Off.** 15 V. (Easter), 16 (Gradual) Wed. aft. Easter, 22 (Gradual) Th. aft. Easter, 4, 22, 23 Purif. B. V. M., 24 (Gradual) Easter, 22, 23 Exalt. Cross, 26 (Gradual) Fri. aft. Easter. **D. H.** 6 Martyrs, 13, 18 (Ant.) S. Stephen. **Liturg. Rom.** 26 with Sanctus; **S. James** (Gk.) 26 just bef. Comm.; **SS. Basil and Chrysostom** 26 after Trisagion; **Armenian** 26 Triumphal Hy.; **Ethiop.** 26 Prep. of Priest; **S. James** (Syr.) 27 Preparatory; **Rom. Missal** 1 Rog. Days, 1, 24 Easter, 2, 24 Easter Mon., 16, 17 3d–6th Sun. Epiph., Maun. Thur., 16 4th Sun. Easter, 24 Easter Tues., 23, 26, 27 Christmas (2d Celeb.). **Sar.** Commend. Soul. **Gk.** 24 Easter. **Armenian** 1–19 Bapt. af. Creed, 20–29 on entering Ch. **Rom.** 24, 26, 27 Circ. **Jewish** (see cxiii.). Sung at Feast of Tabernacles, with shaking of palm branches at vv. 1, 25, 29.

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ing in the temple, and saying, HOSANNA to the Son of David." *S. Matt.* xxi. 15. "For them [the priests the sons of Levi] the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD." *Deut.* xxi. 5.

27 The LORD is God, and he hath given us light. "Then spake Jesus . . . saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." *S. John* viii. 12. "Ye are a chosen generation, . . . that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 *S. Pet.* ii. 9. *Num.* vi. 25. *Is.* xxv. 1.

28, 29 Thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good.

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the Priests. Cont. Ps. cxxix. 8. "That strain, our Lord seems to tell us (S. Matt. xxiii. 39) has not expended all its riches on one brief triumph; it waits to breathe out another welcome for another Advent." — Bp. Alexander. **28** El; Divine Names (Introd.). **29** Lit. a festival sacrifice; the word for the three great Feasts; see Ex. xxiii. 18 (R. V.). **30** The four projecting corners on the summit of the altar (Ex. xxvii. 2). **31** "If this psalm was sung at our Lord's last Passover, this verse immediately preceded the scene in Gethsemane." — Goulburn. **32** 'My El'; Ps. lix. 1, note. **33** This verse we may suppose to have been sung by a single voice.

PSALM CXIX.

THIS psalm is ascribed to David (in his early days) by Blunt, Calvin, Michaelis. (Comp. Exhortation in Comm. Off. [Eng. P. B.] referring to v. 21.) See references to Pss. of David given under vv. 1, 110, and comp. v. 109 with 1 Sam. xix. 5. For the youthfulness of the author of the psalm, see vv. 9, 99, 100, 141 (Gk.). Note the quotation from 1 Kin. ii. 3, given under v. 1. Dr. Pusey says, "This 'Psalm of the Saints' (as it has been styled) suits no one so well as the pious restorer of the Law, Ezra." Referred also to Ezra by Bp. Wordsworth and Canon Liddon; referred to Daniel by Jebb. Stanley refers the psalm to the age of Jeremiah, but Kay, Perowne, Davidson and Littledale place it after the Captivity. (See Neh. viii. 1–12.) The Gk. and Lat. versions have Hallelujah for a title. This psalm is divided into portions of eight verses each, and the verses of each portion begin with the same letter,—there being twenty-two portions in all,—one for every letter of the Heb. alphabet. "Eight, the number of renewal, revival, regeneration, resurrection. It is the first *cube*, as four is the first square: it indicates something, the length and breadth and height whereof are equal. It stands therefore as the number of LIFE."—Mahan. In every verse of the psalm there is direct reference to the Law of God and in all but four (vv. 3, 37, 90, 122) stands one or more of Eight Names of God's Law or Word. In the eighth portion (*Cheth. Portio mea, Domine*) these words are all used, only one in each verse,—in the following order,—1. Word (*davar*). The direct revelation or expression of God's Will. 2. Saying (*imrah*). Promise. 3. Testimonies (*eduth*). Admonitions or institutions attesting God's Will. See Deut. iv. 45, vi. 17, 20, Ps. xcix. 7; comp. Ex. xxv. 16. 4. Commandments (*mitsvoth*). Appointments. 5. Law (*torah*). The whole code of duty. 6. Judgments (*mishpatim*). Judicial decisions. Occurs perpetually with 'Statutes' in Lev. and Deut. Comp. Pss. xviii. 22, cxlvii. 19. 7. Precepts (*piqquidim*). Intrusted as a charge. Only found in the Psalms. 8. Statutes (*chuqqim*). Decreed with legislatorial sanctions. These eight words are also all used and without repetition in the tenth, eleventh, and seventeenth portions, and in the sixth with only two repetitions. In vv. 3, 37, the expressions 'his ways,' 'thy ways,' have reference to lines of conduct prescribed by *God's Law* (as also in vv. 1, 14; comp. Deut. xxx. 16), and 'way' is also used in connection with several of the Eight Words (as in v. 14). In v. 90 the word 'faithfulness' describes *God's Law;* and in v. 122 God's 'suretyship to His servants' implies *His Law*, for the former is only guaranteed on condition of the observance of the latter. (See note on v. 122.) In v. 132 the sixth name (*mishpat*) is used in the sense of God's customary mode of action, i. e. *His Law.* The seventh name of the Law as given above ('preeepts') as well as the fourth is invariably rendered 'commandments' in the Psalter. As the Revised Version makes no distinction between the first and second names, a literal rendering is given where the Heb. word, *imrah* ('promise' or 'saying') occurs. It is noteworthy how many parts of the body are mentioned in this psalm in connection with the Law:—heart, feet, lips, eyes, tongue, mouth, palate, hands. Note the close resemblance between Ps. xix. 7–12 and this psalm.

"This psalm is at once infinitely varied in its expressions, yet incessantly one in its direction: its variations are so delicate as to be almost imperceptible, its unity so emphatic as to be inexorably stamped upon its every line; it is the language of the Catholic Church, gathered out of every people, and nation, and tongue, and therefore so various; it is so apparently tautologous, because spoken beneath the very Throne of God."—Liddon.

"In proportion as this psalm seemeth more open, so much the more deep doth it appear to me; so that I cannot show how deep it is. For in others which are understood with difficulty, although the sense lies hid in obscurity, yet the obscurity itself appeareth; but in this, not even this is the case; since it is superficially such, that it seemeth not to need an expositor, but only a reader and listener."—S. Augustine. "The 119th psalm has now become of all the most precious to me in its overflowing and glorious passion of love for the Law of God."—Ruskin. "The Psalmist never lets us forget for a moment what is the object of his devotion. It is the Biblical expression of the unchanging Law of Right, through which, as it has been said by one of later times,

Even the stars are kept from wrong,
And the most ancient heavens through thee are fresh and strong."
Stanley.

Psalm CXIX. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk[1] in the law[2] of the LORD.

1. 1, 2 xv. 2–7 xviii. 30, 32 xxiv. 3–5 xxxvii. 38 ci. 9 cxii. 1 cxxviii. 1.

2 Blessed are they that keep[3] his testimonies : and seek him with their whole heart.[4]

Verses 10, 69 xix. 11 xxiv. 6 xl. 19 cv. 3.

3 For they who do no wickedness : walk in his ways.

xxvi. 1, 3, 12 lxxxi. 14 ci. 3.

The Will of God the Way of Life.

"I CAME TO DO THE WILL OF HIM THAT SENT ME." *S. John* vi. 38. "I AM THE WAY, THE TRUTH, AND THE LIFE." *S. John* xiv. 6.

I ℵ ALEPH

The blessedness of the perfect.

1 Lit. O the blessednesses of those that are perfect in the way. David said, "Keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the LORD may establish his word." 1 *Kin.* ii. 3, 4. "An high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." *Heb.* vii. 26. "Blessed are the pure in heart: for they shall see God." *S. Matt.* v. 8. *Gen.* xvii. 1, xxvi. 4, 5. *S. Luke* i. 6. 2 *Tim.* iii. 16, 17. 1 *S. John* i. 7, ii. 6.

2 Lit. O the blessednesses of those that keep his testimonies. "Showing mercy unto thousands of them that love me, and keep my commandments." *Ex.* xx. 6. "The good LORD pardon him that setteth his whole heart to seek God." 2 *Chr.* xxx. 18, 19 (xxxi. 21). "He that keepeth the law, happy is he." *Prov.* xxix. 18. "Ye shall seek me, and find me, when ye shall search for me with all your heart." *Jer.* xxix. 13. "Blessed are they that hear the word of God, and keep it." *S. Luke* xi. 28. "Whoso keepeth his word, in him verily is the love of God perfected." 1 *S. John* ii. 5. "This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life." *Baruch* iv. 1. 1 *Chr.* xxix. 19. *Prov.* vii. 2. *S. John* xv. 10.

3 "Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself." 1 *S. John* v. 18. "Show me now thy way, that I may know thee." *Ex.* xxxiii. 13.

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119 1 [Walk] Vv. 3, 45; 'run' (v. 32); 'go' (v. 35); 'turned my feet' (v. 59); 'steps' (v. 133). Collect for SS. Philip and James's Day. 2 Heb. *Torah*, "one of the many Bedouin words preserved by the Israelites from their nomadic days. It means some landmark, be it a tree, a rock, a ruin, by which the traveller traces his way through a trackless wild; hence in the ethical sense the landmark set to guide men on the way of life." — Murray. 3 [Keep] Vv. 22, 33, 34, 56, 69, 100, 115, 129, 145. 4 [Whole heart] Vv. 10, 34, 58, 69, 145.

4 Thou[5] hast charged : that we shall diligently keep[6] thy commandments.

LXXVIII. 5.

5 O that my ways were made so direct : that I might keep thy statutes!

Verses 4, 35, 133 V. 8 CXXXIX. 24 CXLIII. 8, 10.

6 So shall I not be confounded : while I have respect[7] unto all thy commandments.

Verses 31, 46, 80, 116 XXV. 2, 19.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.[8]

Verses 54, 62, 164, 171 XXXIII. 1 LIV. 6 LXIV. 10 CXI. 1.

8 I will keep thy ceremonies[9] : O forsake me not utterly.

Verse 4 IX. 10 XXVII. 11 XXXVII. 28.

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4 Thou hast commanded us thy precepts, that we should observe them diligently. "Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee." *Deut.* vi. 17.

5 Oh that my ways were established to observe thy statutes! "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." *Jer.* x. 23.

6 Then shall I not be put to shame. "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." *Dan.* vi. 23. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. . . . Whosoever shall offend in one point, he is guilty of all." *S. James* i. 25, ii. 10. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 *S. John* ii. 28. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 *Tim.* ii. 15.

7 I will give thanks unto thee with uprightness of heart, when I learn thy righteous judgments. See 2 *Sam.* xxii., and *Ps.* xviii.

8 I will observe thy statutes.

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5 Emphatic in Heb. 6 [Lit. observe; see R. V.] Vv. 5, 8, 17, 34, 44, 55, 57, 60, 63, 67, 88, 101, 106, 134, 136, 146, 158, 167, 168. 7 [Have respect unto] Vv. 15, 23, 31, 46, 48, 78, 80, 95, 97, 99, 112, 117, 148. 8 [Righteous judgments] Vv. 62, 75, 106, 123, 137, 138, 144, 160, 164, 172. 9 'Ceremonies'; follows the Latin version of Münster.

In quo corrigit?[10]

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

XVII. 4 XIX. 9–13 LXXI. 15.

10 With my whole heart have I sought thee : O let me not go wrong[11] out of thy commandments!

Verses 2, 21, 110, 118 XXVII. 9 XXXIV. 4.

11 Thy words have I hid within my heart : that I should not sin against thee.

XXXVII. 32.

12 Blessed art thou, O LORD : O teach me thy statutes![12]

XXV. 3 XXVII. 13 LXXXVI. 11 CXLIII. 10.

13 With my lips have I been telling : of all the judgments of thy mouth.

XXXIV. 11 XL. 11 LI. 15 LXIII. 4, 6 LXXVIII. 1–4 CXIII. 3.

II ב BETH

The purifying power of the love of God's Law.

9 By taking heed thereto according to thy word. "Now ye are clean through the word which I have spoken unto you." *S. John* xv. 3. "Sanctify them through thy truth: thy word is truth." *S. John* xvii. 17. "I have written unto you, young men, because ye are strong, and the word of God abideth in you." 1 *S. John* ii. 14. 1 *Chr.* xxii. 13.

10 O let me not wander from thy commandments.

11 Lit. Thy promise have I treasured within my heart. "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." *Job* xxii. 22. "I have treasured up the words of his mouth more than my necessary food." *Job* xxiii. 12. "Keep them in the midst of thine heart." *Prov.* iv. 21. *S. Luke* ii. 51.

13 "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." *Deut.* vi. 6, 7.

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10 Thus in Vulgate and Sarum, one copy of Prayer-book of 1549, and in 1614.
11 "When the heart is whole there is a peculiar dread of wandering."—Bridges.
12 [Teach statutes] Vv. 26, 33, 64, 66, 68, 102, 108, 124, 135.

14 I have had as great delight[13] in the way of thy testimonies : as in all manner of riches.

I. 2 CXXXII. 15.

15 I will talk of thy commandments : and have respect unto thy ways.[14]

Verse 6 LXXVII. 12 CIV. 34.

16 My delight shall be in thy statutes : and I will not forget[15] thy word.

Retribue servo tuo.

O DO well unto thy servant[16] : that I may live,[17] and keep thy word.

Verse 4 XIII. 6 CXVI. 7 CXLII. 9.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

Verse 129 XIX. 9 CXLV. 4-7.

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14 "How much better is it to get wisdom than gold! yea, to get understanding is rather to be chosen than silver." *Prov.* xvi. 16. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." *S. Matt.* xiii. 44. "Godliness with contentment is great gain." 1 *Tim.* vi. 6.

15 I will meditate[18] in thy precepts.

16 I will delight myself in thy statutes.

III ג GIMEL

"*The manifestation of the sons of God.*" *Rom.* viii. 19.

17 Deal bountifully with thy servant, that I may live; so will I observe thy word.

18 "Then opened he their understanding, that they might understand the scriptures." *S. Luke* xxiv. 45. "Whose heart the Lord opened, that she attended unto the things which were spoken." *Acts* xvi. 14. *S. Matt.* xi. 27, xvi. 17.

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13 [Delight] Vv. 16, 24, 35, 47, 70, 72, 77, 92, 97, 111, 113, 119, 127, 143, 159, 162, 163, 165, 167, 174. 14 [Way] Vv. 27, 30, 32, 33, 35, 37. 15 [Forget] Vv. 61, 83, 93, 109, 141, 153, 176. 16 [Servant] Vv. 23, 38, 49, 65, 76, 84, 122, 124, 125, 135, 140, 176; Ps. xviii. title, note. 17 [Live] Vv. 77, 116, 144, 175. Comp. [Quicken] Vv. 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159. 18 [Meditate] Vv. 23, 48, 78, 97, 99, 148.

19 I am a stranger[19] upon earth : O hide not thy commandments from me !

Verse 54 XXXIX. 14.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

XLII. 1, 2 XLIII. 3, 4 LXIII. 2 LXXXIV. 2 CXXII. 1.

21 Thou hast rebuked the proud[20] : and cursed[21] are they that do err from thy commandments.

Verses 10, 118 LIX. 12 XCIV. 2 CI. 7.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

Verses 2, 39 XXXIX. 9.

23 Princes[22] also did sit and speak against me : but thy servant is occupied in thy statutes.

Verse 6 II. 2 LIX. 3.

24 For thy testimonies are my delight : and my counsellors.[23]

Verse 14 LXXIII. 23.

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19 "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." *S. John* i. 10, 11. "We are strangers before thee, and sojourners, as all our fathers: our days on the earth are as a shadow." 1 *Chr.* xxix. 15. "These all died in faith, . . . and confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, an heavenly." *Heb.* xi. 13, 16 (xiii. 14). "Our citizenship is in heaven." *Phil.* iii. 20.

20 My soul breaketh for the longing.[24] "They said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" *S. Luke* xxiv. 32.

21 Thou hast rebuked the proud that are cursed, which do wander[25] from thy commandments.

23 But thy servant did meditate in thy statutes. "The chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. . . . And the rulers also . . . derided him." *S. Luke* xxiii. 10, 11, 35.

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19 Comp. v. 176; 1 Sam. xxi. 10, xxvii. 1. 20 [Proud] Vv. 51, 69, 78, 85, 122. Comp. 1 Sam. xvii. 43, 44, 49, xxv. 10, 38, 2 Sam. xviii. 14, xx. 2, 22, Dan. v. 18–21, 22, 23, 30. 21 The Psalter follows the Septuagint, Vulgate, Syriac, and S. Jerome in connecting this word with latter part of the verse. 22 [Princes] Vv. 86, 161. Dan. vi. 4–13. 23 Heb. men of my counsel; — "who leave me perplexed in no situation, be it never so trying and dangerous." — Delitzsch. 24 [Longing] Vv. 40, 81, 82, 131, 174. 25 Cont. v. 110.

Adhæsit pavimento.

MY soul cleaveth to the dust[26]: O quicken[27] thou me, according to thy word.[28]

Verse 20 XIII. 3 XXII. 15 LXVI. 18 CX. 7 CXLIII. 11.

26 I have acknowledged my ways, and thou heardest me: O teach me thy statutes!

Verses 12, 168 XXXII. 5, 6 XXXVII. 5.

27 Make me to understand[29] the way of thy commandments: and so shall I talk of thy wondrous works.

Verses 14, 18 XXV. 3, 8 XXVI. 7 LXXVII. 13, 15 CV. 5.

28 My soul melteth away[30] for very heaviness: comfort thou me according unto thy word.

Verse 25 XXXVIII. 6–10 XXXVII. 40 CXXX. 5 CXLIII. 11 LXXIII. 25 CXXXVIII. 3.

29 Take from me the way of lying[31]: and cause thou me to make much of thy law.

XL. 5 CI. 10.

IV ד DALETH

The obedience of the Cross.

25 "And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great: and let me not fall into the hand of man." 2 *Sam.* xxiv. 14 (xv. 30). "I kill, and I make alive." *Deut.* xxxii. 39 (viii. 3). "The LORD also hath put away thy sin; thou shalt not die." 2 *Sam.* xii. 13. "Then saith he unto them, My soul is exceeding sorrowful, even unto death." *S. Matt.* xxvi. 38.

26 I declared my ways, and thou answeredst me. 2 *Sam.* xii. 13, xxiv. 10, 17.

27 Make me to understand the way of thy precepts: so shall I meditate of thy wondrous works.

28 Lit. Raise thou me up according to thy word. "There appeared an angel unto him from heaven, strengthening him." *S. Luke* xxii. 43. "He raiseth up the poor out of the dust." 1 *Sam.* ii. 8. "O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee." *Baruch* iii. 1. *Dan.* x. 15–19.

29 And grant me thy law graciously.

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26 Ps. xliv. 25. 27 [Quicken] Vv. 37, 40, 50, 88, 93, 107, 149, 154, 156, 159. Comp. [Live] Vv. 77, 116, 144, 175. 28 'According to thy word' (*davar*) Vv. 28, 65, 107, 169. 'Promise,' or 'saying' (*imrah*) Vv. 41, 58, 76, 116, 154, 170. Comp. 2 Sam. vii. 21, 25; 1 Kin. xvii. 16; Jonah iii. 3. 29 [Understand] Vv. 34, 73, 99, 104, 125, 130, 144, 169. 30 "His soul is as it were melting away in the trickling down of his tears." — Delitzsch. 31 [Lying] Vv. 101, 104, 113, 128, 163.

30 I have chosen the way of truth : and thy judgments have I laid before me.

Verse 173 XVI. 9 XVIII. 22 XXV. 11.

31 I have stuck unto thy testimonies : O LORD, confound me not!

Verse 6 XXV. 1.

32 I will run[32] the way of thy commandments : when thou hast set my heart at liberty.

Verse 14 XL. 10–13 CXXX. 8.

Legem pone.

TEACH me, O LORD, the way of thy statutes : and I shall keep it unto the end.

Verses 2, 14, 44, 112 XXV. 7, 8 LXXXVI. 11.

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30 I have chosen the way of faithfulness.[33]
31 I cleave[34] unto thy testimonies: O LORD, put me not to shame.
32 When thou shalt enlarge[35] my heart.

Obedient on Thy ways I spring,
By Thee my heart swells high for joy. — Keble.

"O ye Corinthians, our mouth is open unto you, our HEART is ENLARGED." *2 Cor.* vi. 11.

ה HE

The discipline of the Law.

33 "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *S. Matt.* v. 19. "Many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." *Is.* ii. 3.

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32 "People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein. To be truly devout, we must not only do God's will, but we must do it cheerfully." — S. Francis de Sales. Collect for Eleventh Sunday after Trinity. 33 [Faithfulness] Vv. 75, 86, 90, 138. 34 Same Heb. as in 'cleave to dust' (v. 25). 35 i. e. make free and joyous. See Is. lx. 5. Comp. 1 Kin. iv. 29.

Before you I will stretch the meadows of the Scriptures,
That with a swelling heart you may begin to run the way of My commandments. — Thomas a Kempis.

34 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

Verses 2, 4, 27.

35 Make me to go in the path of thy commandments: for therein is my desire.

Verses 14, 16 XVI. 12 XXV. 3, 4, 8, 9 XXVII. 13.

36 Incline[36] my heart unto thy testimonies: and not to covetousness.

CXLI. 4.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

Verses 14, 25 XXIV. 4 XXXI. 7.

38 O stablish thy word in thy servant: that I may fear[38] thee.

XXV. 11 XL. 4 CXXX. 4.

39 Take away the rebuke that I am afraid of: for thy judgments are good.

Verses 7, 22 XIX. 9 XXXVI. 6.

40 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Verses 20, 25 XXXI. 1.

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34 Yea, I shall observe it with my whole heart. "The LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the upright." *Prov.* ii. 6, 7.

35 For therein do I delight.

36 Lit. And not to plunder (*or*, unjust gain). "He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." *S. Luke* xii. 15. "Covetousness, let it not be once named among you, as becometh saints." *Eph.* v. 3. "Covetousness, which is idolatry." *Col.* iii. 5.

37 And quicken me in thy ways.

38 Lit. Confirm (*or*, ratify) thy promise unto thy servant, as that which is for thy fear. "And now, O Lord GOD, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said." 2 *Sam.* vii. 25.

39 Turn away my reproach whereof I am afraid.

40 Behold, I have longed after thy precepts. "Blessed are they

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36 Comp. 1 Kin. viii. 58. 38 [Fear] Vv. 39, 63, 74, 79, 120, 161.

Et veniat super me.

LET thy loving mercy[39] come also unto me, O LORD: even thy salvation,[40] according unto thy word.

Verse 25 XXXIII. 21 XL. 14 LXXXV. 7, 9 CVI. 4.

42 So shall I make answer unto my blasphemers[41]: for my trust[42] is in thy word.

XXXII. 11.

43 O take not the word of thy truth[43] utterly out of my mouth: for my hope[44] is in thy judgments.

CXXX. 5 CXXXI. 4.

44 So shall I alway keep thy law: yea, for ever and ever.

Verses 4, 33 XXV. 9.

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which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 6.

From sight of ill mine eyes withdraw,
Give life and gladness in Thy road,
And on Thy servant bind Thy law,
As best may teach Thy fear, O God.

Spare me the shame I deeply fear,
Most merciful in judgment, spare;
Thou seest I hold Thy counsels dear,
Give life, Thy righteousness to share. — Keble.

VI ו VAU

The expectation of the Divine promise.

41 Lit. Let thy mercies also come unto me, O LORD, even thy salvation, according to thy promise. "The beloved of the LORD shall dwell in safety by him." *Deut.* xxxiii. 12. "And the LORD said, Arise, anoint him: for this is he.... And the spirit of the LORD came mightily upon David from that day forward." 1 *Sam.* xvi. 12, 13.

42 So shall I have an answer for him that reproacheth me; for I trust in thy word. "It shall be given you in that same hour what ye shall speak." *S. Matt.* x. 19. "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." *S. Luke* xxi. 15.

43 And take not the word of truth utterly out of my mouth.

44 So shall I observe thy law continually for ever and ever. *Josh.* i. 8. *Is.* lix. 21.

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39 [Mercy] Vv. 58, 64, 76, 77, 124, 132, 156. 40 [Salvation] Vv. 81, 123, 155, 166, 174. 41 i. e. slanderers. See Ps. iv. 2, note. 42 [Trust] Vv. 49, 74, 81, 114. 43 [Truth] Vv. 142, 151, 160. 44 [Hope] Vv. 116, 147, 166.

45 And I will walk at liberty[45]: for I seek thy commandments.

Verses 94, 155 XVIII. 19 XXVIII. 8 CV. 4, 5.

46 I will speak of thy testimonies also, even before kings: and will not be ashamed.[46]

Verses 6, 13 XL. 11–13 LXXI. 13, 14.

47 And my delight shall be in thy commandments; which I have loved.[47]

Verse 16 XL. 10.

48 My hands also will I lift up[48] unto thy commandments, which I have loved: and my study shall be in thy statutes.

Verse 6 I. 2.

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45 For I have sought thy precepts. "I have taught thee in the way of wisdom: I have led thee in paths of uprightness. When thou goest, thy steps shall not be straitened; and if thou runnest, thou shalt not stumble." *Prov.* iv. 11, 12. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." *S. John* viii. 31, 32. "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." *Rom.* viii. 21.

46 "For the Lord GOD will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." *Is.* l. 7. "The wicked flee when no man pursueth: but the righteous are bold as a lion." *Prov.* xxviii. 1. "The fear of man bringeth a snare." *Prov.* xxix. 25. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." *S. John* xviii. 37. "Be not thou therefore ASHAMED of the TESTIMONY of our Lord." 2 *Tim.* i. 8. *Ezra* viii. 22. *Dan.* iv. 19–27, v. 18–24. *S. Matt.* x. 18. *Acts* xxvi. 2.

47 "If a man love me, he will keep my words." *S. John* xiv. 23. "Love is the fulfilling of the law." *Rom.* xiii. 10.

48 And I will meditate in thy statutes.

Then will I, with either hand
Clasp the rules of Thy command:
There my study still shall stand,
Striving them to understand.
Countess of Pembroke.

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45 Lit. in a wide space; comp. verse 32, Pss. xxxi. 9, cxviii. 5.

They shall gain great liberty of mind
Who step upon the narrow path for Thy Name's sake.
Thomas a Kempis.

46 "Nothing is so perilous to the priest with God, so disgraceful with men, as not to utter freely what he thinks. For it is written, 'I spake of Thy testimonies before kings, and was not ashamed.' And therefore a priest's silence ought to displease your Clemency; his freedom to please you. For you are involved in the perils of my silence, are aided by the good of my free speech."—S. Ambrose to Emperor Theodosius. 47 [Loved] Vv. 48, 97, 113, 119, 127, 140, 159, 163, 165, 167. 48 The attitude either of prayer, praise, or of solemn vow (Gen. xiv. 22); probably here the vow of solemn observance. Ps. cxxxiv. 3.

Memor esto verbi[49] *tui.*

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

Verse 17 cv. 41.

50 The same is my comfort in my trouble : for thy word hath quickened me.

Verses 25, 28, 107 CXXXIII. 2, 3, 7.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

Verses 21, 102, 157 XLIV. 19 LXXIX. 4 CXXIII. 3, 4.

52 For I remembered thine everlasting judgments, O LORD : and received comfort.

LVIII. 10 LXXVII. 11 CXIV. 1, 8.

53 I am horribly afraid : for the ungodly that forsake[50] thy law.

CXXXIX. 19–22.

VII ז ZAIN

Repose in the remembrance of God's truth.

49 Remember the word unto thy servant, because (*or*, wherein) thou hast made me to hope. "Thus saith the LORD of hosts, . . . I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee." 2 *Sam.* vii. 8, 9.

50 Lit. This is my comfort[51] in my affliction,[52] that thy promise hath quickened me.[53] "He that heareth my word, and believeth on him that sent me, hath everlasting life." *S. John* v. 24. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." *Rom.* xv. 4.

51 Yet have I not swerved from thy law. "And the Pharisees also, who were covetous, heard all these things: and they derided him." *S. Luke* xvi. 14.

52 I have remembered thy judgments of old, O LORD, and have comforted myself. *Pss.* lxxviii., cv., cvi., cxxxv., cxxxvi. 2 *Sam.* vii. 16, 24–29.

53 Hot indignation (*or*, horror) hath taken hold upon me, because of the wicked that forsake thy law. *Ezra* ix. 1–4. *Jer.* xvii. 13. *S. Mark* iii. 5.

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49 Thus in Vulgate and Sarum, and in Prayer-books of 1613, 1614, and 1633. 50 [Forsake] Vv. 10, 21, 118, 136, 139, 158. 51 [Comfort] Vv. 52, 76, 82. 52 [Affliction] Vv. 50, 67, 71, 75, 92, 107, 153; see also 28 ('heaviness'), 143 ('trouble'). 53 Collect for Second Sunday in Advent.

54 Thy statutes have been my songs : in the house of my pilgrimage.[54]

Verse 19 CI. 1.

55 I have thought upon thy Name, O LORD, in the night-season[55] : and have kept thy law.

Verse 4 IV. 4 XVI. 8 XLII. 10 LXIII. 1, 7.

56 This I had[56] : because I kept thy commandments.

Verse 2 XIX. 11.

Portio mea, Domine.[57]

THOU art my portion, O LORD : I have promised to keep thy law.[58]

Verse 4 XVI. 6 LXXIII. 25 CXLII. 6.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

Verses 25, 41 XLIV. 4 XLV. 13 CVI. 4.

55, 56 I have remembered thy name, O LORD, in the night, and have observed thy law. This I have had, because I kept thy precepts. *Dan.* ii. 19–23.

Lord, to Thy Name, and to Thy Law,
My nightly soul I raise;
'Tis my reward for keeping close
Thine everlasting ways. — Keble.

VIII ח CHETH

God manifest as the Fountain of Life.

57 The LORD is my portion: I have said that I would observe thy words. "And the LORD said unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion among them: I am thy portion and thine inheritance among the children of Israel." *Num.* xviii. 20. "The LORD is my portion, saith my soul; therefore will I hope in him." *Lam.* iii. 24. *Josh.* xiii. 33. *Acts* iii. 6.

58 Lit. I entreated thy favour[59] with my whole heart: have pity on me according to thy promise. "And now, O Lord GOD, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant." 2 *Sam.* vii. 28.

54 Lit. sojourning. 55 [Night-season] Vv. 62, 147, 148, 164. Comp. Pss. lxxvii. 2, 6, cxlix. 5. 56 I. e. the remembrance of God's Name. This verse may be rendered, — This was my lot, that I have kept (i. e. been enabled to keep) Thy precepts. 57 See introductory note to this psalm. 58 'Law'; from Gk. (Septuagint) through Lat. (Vulgate). 59 An expression of most loving and clinging entreaty; Ps. xlv. 13, note.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

Verse 101 XXVI. 2, 11.

60 I made haste, and prolonged not the time : to keep thy commandments.

Verse 4 XL. 10.

61 The congregations[60] of the ungodly have robbed[60] me : but I have not forgotten thy law.

Verses 16, 110.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

Verses 7, 54, 55 XLII. 10 CXXXIV. 1, 2.

63 I am a companion of all them that fear thee : and keep thy commandments.

Verses 4, 38, 74, 79 XVI. 3 CI. 8 CXI. 10 CXXVIII. 5.

64 The earth, O LORD, is full of thy mercy : O teach me thy statutes!

Verse 12 XXXIII. 5 LXV. 9 LXVII. 6 CIV. 24.

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59 I thought on my ways. "My foot hath held fast to his steps; his way have I kept, and turned not aside. I have not gone back from the commandment of his lips." *Job* xxiii. 11, 12. "When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee." *S. Luke* xv. 17, 18.

60 I made haste, and delayed not, to observe thy commandments. *S. Matt.* ix. 9. *S. Mark* i. 18, 20. *Acts* viii. 35–38, ix. 20.

61 The cords[61] of the wicked have wrapped me round. *Neh.* vi. 2–14.

62 "At midnight Paul and Silas prayed, and sang praises unto God." *Acts* xvi. 25.

63 And of them that observe thy precepts. "He answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." *S. Luke* viii. 21. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." *S. John* xvii. 6.

64 "The Lord looked upon the earth, and filled it with his blessings." *Ecclus.* xvi. 29. Comp. *Is.* vi. 3.

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60 'Congregations,' 'have robbed'; follow the version of Münster retained also in K. J. version. 61 Comp. Ps. xviii. 4.

Bonitatem fecisti.[62]

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

Verse 25 XIII. 6 XXXI. 21.

66 O learn me true understanding[63] and knowledge : for I have believed thy commandments.

XXV. 3–9 XCIV. 10.

67 Before I was troubled, I went wrong[64] : but now have I kept thy word.

Verses 4, 50, 71, 75, 176 XXX. 6–8 LXXXIV. 6.

68 Thou art good and gracious : O teach me thy statutes !

Verse 12 XXV. 7 LII. 2 LXXXVI. 5 CVI. 1 CXLV. 8.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

Verses 2, 21.

IX ט TETH

The goodness of God.

65 " For thy word's sake, and according to thine own heart, hast thou wrought all this greatness to make thy servant know it." 2 *Sam.* vii. 21.

66 Teach me good judgment and knowledge. " This I pray, that your love may abound yet more in knowledge and in all judgment." (lit. all [every form of] perception.) *Phil.* i. 9.

67 Lit. Before I was afflicted, I went astray; but now have I heeded (*or*, observed) thy promise.

68 Thou art good, and doest good. " Every good gift and every perfect gift is from above." *S. Jas.* i. 17.

69 The proud have forged a lie against me: with my whole heart will I keep thy precepts. *Ezra* iv. 12–16.

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62 The first word in all but three of the verses of this section is the Heb. word *tobh* meaning 'good'; vv. 65, 66, 68, 71, 72. 63 " Keen moral and spiritual taste." — Girdlestone. 64 The word for erring through ignorance (Lev. v. 18). " For without grief one cannot live in love." — Thomas a Kempis.

Amidst my list of blessings infinite
Stands this the foremost, that my heart has bled;
For *all* I bless thee, most for the *severe*.
Quoted by Hugh Macmillan.

70 Their heart[65] is as fat[66] as brawn : but my delight hath been in thy law.

Verse 14 I. 2 XLIX. 16, 17, 20.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

Verse 50 XCIV. 12 CXXVI. 6, 7 CXXXVI. 23.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Verse 14 XIX. 10.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

Verse 27 C. 2 CIII. 14 CXXXVIII. 8 CXXXIX. 4, 12–15.

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70 "I delight in the law of God after the inward man." *Rom.* vii. 22.

71 It is good for me that I have been afflicted. "We glory in tribulations also: knowing that tribulation worketh patience." *Rom.* v. 3. "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." *Heb.* xii. 11. "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 *S. Pet.* iv. 1, 2.

72 "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." *Prov.* iii. 13, 14. "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." *Prov.* viii. 10, 11. "How much better is it to get wisdom than gold! yea, to get understanding is rather to be chosen than silver." *Prov.* xvi. 16. "Unto me, . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." *Eph.* iii. 8.

X י JOD

The creation of the new man.

73 "Ye are bought with a price: therefore glorify God in your body, and in your spirit; which are God's." 1 *Cor.* vi. 20.

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65 "How can I keep my heart tender? Thy help, O Lord, a daily portion of Thy Word, frequent access to Thy Altar; these must be my antidotes."—Practical Reflections on the Psalms. 66 Pss. xvii. 10, lxxiii. 7.

74 They that fear thee will be glad when they see me : because I have put my trust[67] in thy word.

Verses 38, 42 XXXIV. 2 XXXV. 27 LXIX. 33 CVII. 42.

75 I know, O LORD, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.[68]

Verses 7, 30, 50 VII. 10 XI. 8.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

Verses 25, 41, 50 LXVII. 1 LXIX. 17 LXXXVI. 2, 16 XC. 15.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

Verses 14, 17, 41 I. 2 LII. 9.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I[69] will be occupied in thy commandments.

Verses 6, 21.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

Verse 63 XV. 4 CI. 8.

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74 Because I have hoped in thy word.

75 I know, O LORD, that thy judgments are righteous, and that in faithfulness thou hast afflicted me. "The Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." *Deut.* xxxii. 4. "Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 *S. Pet.* iv. 19. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." 2 *Tim.* ii. 11, 12.

76 Lit. According to thy promise unto thy servant. "Thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever." 2 *Sam.* vii. 29.

78, 79 Let the proud be put to shame; for they have overthrown me wrongfully: but I will meditate in thy precepts. Let those that fear thee turn unto me, and they shall know thy testimonies.

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67 Pss. xxxiii. 17, xxii. 4, notes.

68 Nay, think this a peculiar joy,
That I strike you with the blow of sorrow, and that I spare you not.
Thomas a Kempis.

69 Emphatic in Heb.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Verses 1, 6 XVIII. 32 XXV. 20 CI. 2, 3, 9.

Defecit anima mea.[70]

MY soul hath longed for thy salvation : and I have a good hope because of thy word.[71]

Verses 20, 41, 42 LXXXIV. 2 CXLIII. 6.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

Verses 50, 123 XXXI. 10 LXIX. 3 LXXXVIII. 9 CXXX. 5, 6.

83 For I am become like a bottle[72] in the smoke : yet do I not forget thy statutes.

Verse 16 XXII. 15 XXXII. 4 CII. 4.

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80 Let my heart be perfect in thy statutes; that I be not put to shame. "I am the Almighty God; walk before me, and be thou perfect." *Gen.* xvii. 1. "Thou shalt be perfect with the LORD thy God." *Deut.* xviii. 13. "Be ye therefore perfect, even as your Father which is in heaven is perfect." *S. Matt.* v. 48. "That ye may stand perfect and complete in all the will of God." *Col.* iv. 12.

XI ⊃ CAPH

The hope of the regenerate.

81 My soul fainteth for thy salvation: but I hope in thy word.
82 Lit. Mine eyes pine for thy promise.

83 As wine-skin in the smoke,
My heart is sere and dried. — Keble.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. . . . Though our outward man perish, yet the inward man is renewed day by day." 2 *Cor.* iv. 8, 9, 16.

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70 In Vulgate and Sarum it reads, *Defecit in salutare tuum anima mea.* In Prymers of 1542 and 1545 it is, *Defecit in salutare.* A comparison of this eleventh portion with Neh. ii., iv., vi., shows how perfectly this psalm must have expressed the thoughts of the Israelites after the Captivity. This portion, the last of the first half of the psalm, shows greater depression than any other part of the psalm, and contains the only 'imprecatory' passage, v. 84. See The Imprecatory Psalms (Introd.), and Ps. cix. 5, note. 71 Collect for Second Sunday in Advent. 72 "The bottles of the East are always of goatskin, tanned with the hair on. As the hair wears off the leather becomes brittle, especially if allowed to get dry, or exposed to the smoke of the tent." — Tristram.

84 How many[73] are the days of thy servant : when wilt thou be avenged of them that persecute me?

Verses 86, 157, 161 XXXIX. 6 LXXXIX. 46 CXLII. 8.

85 The proud have digged pits[74] for me : which[75] are not after thy law.

Verse 21 X. 4 XXXV. 7.

86 All thy commandments are true : they persecute me falsely; O be thou my help.

Verses 30, 173, 175 LXX. 1, 2, 6 CIX. 25 CXXI. 1, 2 CXXIV. 7 CXLVI. 4, 6.

87 They had almost made an end of me upon earth; but I[76] forsook not thy commandments.

Verse 16 XVIII. 22.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

Verses 4, 25, 149, 159 XL. 14 XLVIII. 8 LXIII. 4 CIII. 4.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

Verses 96, 152, 160 LXXXIX. 2 CXI. 8.

84 When wilt thou execute judgment on them that persecute me? "They cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" *Rev.* vi. 10.

85 "Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." *Dan.* vi. 5. "Then went the Pharisees, and took counsel how they might entangle him in his talk." *S. Matt.* xxii. 15.

86 All thy commandments are faithful. "Wherefore then wilt thou sin against innocent blood, to slay David without a cause?" 1 *Sam.* xix. 5. *Gal.* iv. 29.

87 But I forsook not thy precepts.

88 So shall I observe the testimony of thy mouth. "God, who is rich in mercy . . . hath quickened us together with Christ." *Eph.* ii. 4, 5.

XII ל LAMED

The eternal glory of the Divine Word.

89 For ever, O LORD, thy word is settled in heaven. "The grass withereth, the flower fadeth: but the word of our God shall stand for

73 "He means 'how few of my days are left!' Comp. Pss. lxxxix. 46, cii. 13."—Cheyne. 74 See v. 110. Comp. Jer. xviii. 20, 22. 75 i. e. the proud. 76 Emphatic in Heb.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth,[77] and it abideth.

Verse 30 XXXIII. 9 LXXXIX. 1 XCIII. 2 XCVI. 10 CII. 25, 26 CIV. 5.

91 They[78] continue this day according to thine ordinance[79] : for all things serve[80] thee.

VIII. 3 LXXIV. 17 CXXXV. 7 CXXXVI. 7–9 CXLVIII. 6.

92 If my delight had not been in thy law : I should have perished in my trouble.

Verses 14, 28, 50 XXXVII. 32 CXII. 1, 7.

93 I will never forget thy commandments : for with them thou hast quickened me.

Verses 16, 25 XIX. 11.

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ever." *Is.* xl. 8. "Heaven and earth shall pass away, but my words shall not pass away." *S. Matt.* xxiv. 35. "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." 1 *S. Pet.* i. 25.

90 Thy faithfulness is unto all generations : thou hast established the earth, and it abideth. "One generation goeth, and another generation cometh : and the earth abideth for ever." *Eccles.* i. 4.

91 They abide this day according to thine ordinances; for all things are thy servants. "He garnished his works for ever, and in his hand are the chief of them unto all generations : they neither labour, nor are weary, nor cease from their works. None of them hindereth another, and they shall never disobey his word." *Ecclus.* xvi. 27, 28. "The Lord only is righteous, . . . who governeth the world with the palm of his hand, and all things obey his will." *Ecclus.* xviii. 2, 3. "O how desirable are all his works! . . . All these things live and remain for ever for all uses, and they are all obedient." *Ecclus.* xlii. 22, 23. *Is.* xlviii. 13. *Baruch* vi. 60, 62.

92 Unless thy law had been my delight, I should then have perished in mine affliction.

93 I will never forget thy precepts. "Ye shall therefore keep my statutes, and my judgments : which if a man do, he shall live in them : I am the LORD." *Lev.* xviii. 5. "This is the book of the commandments of God, and the law that endureth for ever : all they that keep it shall come to life ; but such as leave it shall die." *Baruch* iv. 1.

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77 "As he gathered the certainty of God's word from the endurance of heaven, so now he confirms it by considering the foundation of the earth." — Bp. Cowper quoted by Spurgeon. 78 All created things. 79 Lit. judgments. 80 "From the ministering of the Archangel to the labour of the insect, — from the poising of the planets to the gravitation of a grain of dust, — the power and glory of all creatures, and all matter, consist in their *obedience*, not in their freedom." — Ruskin quoted by Kay. "Whose service is perfect freedom" (Cui servire, regnare est). — Collect for Peace.

94 I am thine: O save me: for I have sought thy commandments.

Verses 45, 125, 146 IV. 3 LXXXVI. 2, 16.

95 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

Verse 6 LVI. 6.

96 I see that all things come to an end: but thy commandment is exceeding broad.[81]

Verse 89 LVII. 11.

Quomodo dilexi!

Lord,[82] what love have I unto thy law: all the day long is my study in it.[83]

Verses 6, 47 I. 1, 2.

98 Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me.

Verses 104, 111 CXLVII. 19, 20.

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94 For I have sought thy precepts.
96 I have seen an end of all perfection.

Thy law only boundless, and deep without end. — Keble.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? the measure thereof is longer than the earth, and broader than the sea." *Job* xi. 7–9.

XIII ם MEM

The love of God's Law.

97 Oh how love I thy law! it is my meditation all the day. "Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire." *Ecclus.* vi. 37.

98–100 *Dan.* i. 17, 19, ii. 24, 48, iv. 8, v. 11, 12, ix. 2.

98 Thy commandments make me wiser than mine enemies. "I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these

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81 "When the breadth of the law is known, the notion of perfection in the flesh vanishes." — Spurgeon. Comp. Ezek. xxvii. 3, 32. 82 From Gk. (Septuagint) through Lat. (Vulgate). 83 Collect for Fourth Sunday after Easter.

99 I have more understanding than my teachers : for thy testimonies are my study.

Verse 6 XIX. 11.

100 I am wiser than the aged : because I keep thy commandments.

Verse 2 VIII. 2 XIX. 7 LXXI. 4.

101 I have refrained my feet from every evil way : hat I may keep thy word.

Verses 4, 29 I. 1.

102 I have not shrunk from thy judgments : for thou[84] teachest me.

Verses 12, 51 LXXI. 15.

103 O how sweet are thy words unto my throat[85] : yea, sweeter than honey unto my mouth!

XIX. 10 XXXIV. 8 CIV. 34.

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statutes, and say, Surely this great nation is a wise and understanding people." *Deut.* iv. 5, 6. "No man was able to answer him a word, neither durst any man from that day forth ask him any more questions." *S. Matt.* xxii. 46. 1 *Sam.* xvi. 13.

99 I have more understanding than all my teachers; for thy testimonies are my meditation. "They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." *S. Luke* ii. 46, 47.

100 I understand more than the aged, because I have kept thy precepts. "I am young, and ye are very old; wherefore I held back, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the breath of the Almighty giveth them understanding. It is not the great that are wise, nor the aged that understand judgment." *Job* xxxii. 6–9. "If any man will do his will, he shall know of the doctrine." *S. John* vii. 17. "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 *Tim.* iii. 15.

101 That I might observe thy word.

102 I have not turned aside from thy judgments; for thou hast taught me. "I will put my law in their inward parts, and in their heart will I write it." *Jer.* xxxi. 33.

103 Lit. How sweet are thy promises unto my palate! "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." *Jer.* xv. 16. *Job* xxiii. 12. *Cant.* ii. 3. *Ezek.* iii. 1–3.

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84 Emphatic in Heb. 85 Cheyne renders, "How smooth are Thy sayings unto my palate!" In this sentence there is in the Heb. a plural verb with singular noun; — indicating "manifoldness combined in unity." — Pusey.

104 Through thy commandments I get understanding: therefore I hate all evil ways.

Verses 96, 113 LIII. 3, 5 XCVII. 10 CI. 4, 10.

Lucerna pedibus meis.

THY word is a lantern unto my feet: and a light unto my paths.[86]

Verse 130 XVIII. 28 XIX. 8 XLIII. 3.

106 I have sworn, and am stedfastly purposed: to keep thy righteous judgments.

Verses 4, 7, 121 XIX. 9.

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104 Through thy precepts I get understanding: therefore I hate every false way. "If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee." *Ecclus.* i. 26. "He that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies. . . . When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in his secrets shall he meditate. He shall show forth that which he hath learned, and shall glory in the law of the covenant of the Lord." *Ecclus.* xxxix. 1, 6–8.

XIV ן NUN

The Light of God's Law.

105 Thy word is a lamp unto my feet, and light unto my path. "The commandment is a lamp; and the law is light." *Prov.* vi. 23. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 *S. Pet.* i. 19. "This is the book of the commandments of God, and the law that endureth for ever. . . . Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated." *Baruch* iv. 1, 2.

106 I have sworn, and have confirmed it, that I will observe thy righteous judgments. "They . . . entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes." *Neh.* x. 29. "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." *Heb.* x. 7.

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86 Collects for S. John Evangelist's Day and Third Sunday after Easter.

Hark to My words; for they set hearts on fire and flood the mind with light. — Thomas a Kempis.

107 I am troubled above measure[87]: quicken me, O LORD, according to thy word.

Verses 25, 50 IX. 9, 10 XLVI. 1 - CXL. 12.

108 Let the free-will offerings of my mouth please thee, O LORD[88]: and teach me thy judgments.

Verse 12 XIX. 14 L. 14, 23 CXLV. 21.

109 My soul is alway in my hand[89]: yet do I not forget thy law.

Verse 16 LVII. 4 LXIX. 1.

110 The ungodly have laid a snare[90] for me: but yet I swerved not from thy commandments.

Verses 10, 61 LXXXIII. 3 CXL. 5 CXLI. 10 CXLII. 3.

111 Thy testimonies have I claimed as mine heritage for ever: and why?[91] they are the very joy of my heart.

Verses 14, 98, 103 XIX. 8.

112 I have applied my heart to fulfil thy statutes alway: even unto the end.

Verses 6, 33, 36 XL. 10.

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107 I am afflicted very much. "A new heart also will I give you, and a new spirit will I put within you." *Ezek.* xxxvi. 26.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments. "By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving praise to his name." *Heb.* xiii. 15. *Hos.* xiv. 2.

109 "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." *Acts* xx. 24. "I die daily." 1 *Cor.* xv. 31. *Acts* v. 40–42, ix. 24, 29.

110 Yet went I not astray[92] from thy precepts. *Dan.* vi. 10.

111, 112 Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes, for ever, even unto the end.

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87 'Above measure'; follows the version of Münster. 88 The first part of the verse in Prayer-book apparently follows S. Jerome's version from Heb., viz. — "Voluntaria oris mei complaceant tibi Domine." 89 Comp. Judg. xii. 3, 1 Sam. xix. 5, xxviii. 21, Job xiii. 14, Esther (Apoc.) xiv. 3, 4. "In constant danger, as when one carries a fragile vessel in a trembling hand." — Rivetus quoted by Spurgeon. 90 See vv. 21, 85. 91 Pss. xvi. 11, lxix. 7, notes. 92 Cont. v. 21.

Iniquos odio habui.

I HATE them that imagine evil things[93]: but thy law do I love.

Verses 47, 104 XII. 2.

114 Thou art my defence and shield: and my trust is in thy word.

Verse 42 V. 13 XVIII. 1 XCI. 4 CXXVII. 2 CXLIII. 9 CXLIV. 2.

115 Away from me, ye wicked: I will keep the commandments of my God.[94]

Verse 2 VI. 8 CI. 5 CXXXIX. 19.

116 O stablish me according to thy word, that I may live[95]: and let me not be disappointed of my hope.

Verses 17, 25, 42 XXV. 2 XXXIV. 8, 22 XCI. 16.

XV ס SAMECH

The single-heartedness of true devotion.

113 I hate them that are of a double mind.[96]

Unstable hearts, of wavering choice,
I hate, and in Thy law rejoice. — Keble.

"A double minded man is unstable in all his ways." *S. Jas.* i. 8.

114 Thou art my hiding place and my shield: I hope in thy word. *Dan.* vi. 22.

115 Depart from me, ye evil-doers. "Get thee hence, Satan." *S. Matt.* iv. 10.

116 Lit. Uphold me according to thy promise, that I may live; and let me not be ashamed of my hope.

Thy promis'd aid, Almighty, give,
That I may lean on Thee, and live.
Nor let me shame and anguish see
In longing, hoping, Lord, for Thee. — Keble.

"His bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty One of Jacob." *Gen.* xlix. 24. "That which is altogether just shalt thou follow, that thou mayest live." *Deut.* xvi. 20. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." *Rom.* v. 5.

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93 'Imagine evil things'; follows the version of Münster. 94 'My Elohim'; Ps. lix. 1, note. 95 Compare the words of Abigail, "The soul of my lord shall be bound in the bundle of life with the LORD thy God." 1 Sam. xxv. 29. 96 "How long halt ye between two opinions?" 1 Kin. xviii. 21. In this expression (which was probably proverbial), the Heb. for 'opinions' is the same as for 'double mind' in this verse.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

Verse 6 XVII. 5 XVIII. 35 XXX. 1 LXIII. 9 LXVI. 8.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

Verses 10, 21 LXXXIX. 31, 32 CXXV. 5.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

Verse 47 I. 5.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgments.[97]

Verse 63 XLVII. 2 LXXVI. 7 LXXXIX. 8.

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117 And shall have respect unto thy statutes continually.

118 Lit. Thou hast made light of (i. e. contemned) them that wander from thy statutes: for their deceit is a vain thing.

119 "Refuse silver shall men call them, because the LORD hath rejected them." *Jer.* vi. 30. "The house of Israel is become dross unto me: all of them are brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will lay you there, and melt you. Yea, I will gather you, and blow upon you with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you." *Ezek.* xxii. 18–22.

120 "Shall not his excellency make you afraid? and his dread fall upon you?" *Job* xiii. 11. "Destruction from God was a terror to me, and by reason of his highness I could not endure." *Job* xxxi. 23. "I am afraid of all my sorrows, I know that thou wilt not hold me innocent." *Job* ix. 28. "O LORD, I have heard the report, and am afraid." *Hab.* iii. 2 (16). "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 1 *S. Pet.* i. 17. *Ezra* ix. 4. "And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. . . . And great fear came upon all the church, and upon as many as heard these things." *Acts* v. 5, 11.

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97 "Instead of triumph at the sight of the fallen enemy, there comes over the Psalmist a thrill of godly fear." — Bp. Barry. Cont. Ps. xxxvi. 1.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors !

Verses 106, 134 CI. 1 CVI. 3.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

Verses 17, 21 XXXVI. 11 LXXXVI. 17.

123 Mine eyes[98] are wasted away with looking for thy health : and for the word of thy righteousness.

Verses 6, 7, 81 LXIX. 3 CXXX. 6.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

Verses 12, 17, 41 XXV. 5 CIII. 10 CIX. 20 CXLIII. 2.

125 I am thy servant; O grant me understanding : that I may know thy testimonies.

Verses 17, 27, 94 CXVI. 14.

126 It is time for thee, LORD, to lay to[99] thine hand : for they have destroyed thy law.

LXIV. 9 LXVIII. 1 LXXIV. 12, 13.

XVI ע AIN

The prayer of the servant of God against injustice.

121 I have done justice and righteousness: leave me not to mine oppressors. "Glory, honour, and peace to every man that worketh good." *Rom.* ii. 10.

122 Be surety[100] for thy servant for good: let not the proud oppress me. "O LORD, I am oppressed, be thou my surety." *Is.* xxxviii. 14. "Remember me, O my God, for good." *Neh.* xiii. 31. "Jesus made a surety of a better covenant." *Heb.* vii. 22.

123 Lit. Mine eyes pine for thy salvation, and for thy righteous promise.

126 It is time for the LORD to work;[101] for they have made void thy law. "Shall I not visit them for these things? saith the LORD." *Jer.* ix. 9. "O Lord, hearken and do; defer not." *Dan.* ix. 19 (24).

98 "The human eye expresses with amazing accuracy the distressed and anguished emotions of the soul." — Quoted by Spurgeon. 99 i. e. to apply. 100 "Some observe that this is the only verse throughout the whole psalm wherein the Law is not expressly mentioned, and they make this note upon it, — 'Where the Law faileth, there Christ is the Surety of a better covenant.'" — Quoted by Spurgeon. See introductory note. Comp. Job xvii. 3. 101 This may also be rendered, "It is time to work for the LORD."

127 For I love thy commandments : above gold and precious stones.[102]

Verses 14, 47 XIX. 10.

128 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Verse 29 CI. 10.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

Verses 2, 18 XIX. 9–11.

130 When thy word goeth forth : it giveth light and understanding unto the simple.[103]

Verse 105 XIX. 7.

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127 Therefore[104] I love thy commandments above gold, yea, above fine gold. "I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is a little sand, and silver shall be counted as clay before her." *Wisd.* vii. 7–9. "Where shall wisdom be found? and where is the place of understanding? . . . It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. Gold and glass cannot equal it: neither shall the exchange thereof be jewels of fine gold. No mention shall be made of coral, or of crystal: yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." *Job* xxvii. 12, 15–19. *Prov.* viii. 10, 11.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

XVII ℗ PE

"*The Word of God is quick, and powerful.*" *Heb.* iv. 12.

130 The opening of thy words giveth light; it giveth understanding unto the simple. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." *S. Matt.* xi. 25.

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102 In English Psalter, 'stone.' 103 Lit. 'the open'; Ps. xix. 7, note. 104 "In the word 'therefore' there is a peculiar beauty. The violation of God's Law by the wicked only brings out more intensely in His servants the sense of its preciousness and the enthusiasm of devotion to it."—Bp. Barry.

131 I opened my mouth,[105] and drew in my breath: for my delight was in thy commandments.

Verse 20 XLII. 1 LXIII. 2.

132 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.[106]

Verse 41 V. 12 LXIX. 37 CVI. 4 CXXIII. 2, 3 CXLIX. 4.

133 Order my steps in thy word: and so shall no wickedness have dominion over me.

Verse 5 XVII. 5 XXXI. 4 XXXVII. 23 XIX. 13.

134 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

Verses 4, 121 LXXXI. 7 CXL. 1 CXLIII. 9 CXLIV. 2, 7, 10, 11.

135 Show the light of thy countenance upon thy servant: and teach me thy statutes.

Verse 12 IV. 7 XXVII. 1 XXXI. 18 XLII. 3 LXVII. 1 LXXX. 3.

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131 I opened wide my mouth, and panted[107]; for I longed for thy commandments.

132 "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." *S. John* i. 12. "God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." *Heb.* vi. 10.

133 Lit. Establish my steps by thy promise; and let not any iniquity have dominion over me. "And your feet shod with the preparation of the gospel of peace." *Eph.* vi. 15. "Let not sin therefore reign in your mortal body." *Rom.* vi. 12.

134 Redeem me from the oppression of man: so will I observe thy precepts. "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." *S. Luke* i. 74, 75. 2 *Sam.* xv. 14.

135 Make thy face to shine upon thy servant.

Thy glance of light toward me bend,
And with Thy love my spirit fill. — Keble.

"The LORD make his face to shine upon thee, and be gracious unto thee." *Num.* vi. 25. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge

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105 Comp. Ps. lxxxi. 11. 106 The sixth name of the Law is used in this verse (see introductory note) and the literal rendering of the second half is, — "as is thy judgment (*or*, righteous dealing) toward those that love thy Name." Comp. v. 149 R. V. and margin, and v. 156. The Vulgate (following the Greek) has "secundum judicium diligentium nomen tuum." "The word for judgment sometimes signifies the performance of God's promises, according to His word." — Bp. Cowper quoted by Spurgeon. 107 As in hot pursuit.

136 Mine eyes gush out with water : because men keep not thy law.

Verses 4, 53 CXXXVII. 1 CXXXIX. 21.

Justus es, Domine.

RIGHTEOUS art thou, O LORD : and true is thy judgment.

Verse 7 XXV. 7 LXXII. 1–3 LXXXIX. 15 XCVIII. 3, 10 XCIX. 4.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

Verses 7, 30, 144, 172 XIX. 7–9 CXI. 7, 8.

139 My zeal hath even consumed me[108] : because mine enemies have forgotten thy words.

Verse 53.

140 Thy word is tried to the uttermost : and thy servant loveth it.

Verses 17, 47 XII. 7 XVIII. 30 XIX. 8.

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of the glory of God in the face of Jesus Christ." *2 Cor.* iv. 6. "One like unto the Son of man, . . . and his countenance was as the sun shineth in his strength." *Rev.* i. 13, 16.

136 Mine eyes run down with rivers of water, because they observe not thy law. "When he was come near, he beheld the city, and wept over it." *S. Luke* xix. 41. *Phil.* iii. 18.

XVIII ץ TZADE

The righteousness of God's judgments.

137 And upright are thy judgments. "And I heard the angel of the waters saying, RIGHTEOUS ART THOU, which art and which wast, thou Holy One, because thou didst thus judge." *Rev.* xvi. 5. "Salvation, and glory, and power, belong to our God: for true and righteous are his judgments." *Rev.* xix. 1, 2. "Shall not the Judge of all the earth do right?" *Gen.* xviii. 25. "Thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth." *Song of the Three Holy Children* 4. *Ezra* ix. 15. *Neh.* ix. 33. *Dan.* ix. 7, 14. Comp. *Jer.* xii. 1.

138 Thou hast commanded thy testimonies in righteousness and very faithfulness.

139 "His disciples remembered that it was written, The zeal of thine house hath eaten me up." *S. John* ii. 17.

140 Lit. Thy promise is well refined.[109] "Every word [promise] of God is purified." *Prov.* xxx. 5. "Ye are clean through the word which I have spoken unto you." *S. John* xv. 3.

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108 Comp. Ps. lxix. 9. 109 As smelted metal, and hence pure.

141 I am small[110] and of no reputation : yet do I not forget thy commandments.

Verses 16, 51 XXII. 6 CXXIII. 3, 4 CXXXI. 1–3.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

Verses 43, 52 XIX. 9.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

Verses 14, 28 XXV. 15, 16, 21 XXXI. 8 CXVI. 4.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Verses 7, 17, 20, 27, 138 CXI. 7, 8.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O LORD ; I will keep thy statutes.

Verse 2 L. 15 LXXXVI. 3, 7 CXX. 1 CXXX. 1 CXXXVIII. 3.

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141 I am small and despised: yet do not I forget thy precepts. "There remaineth yet the youngest, and, behold, he keepeth the sheep." 1 *Sam.* xvi. 11. "Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." *Jer.* i. 6, 7. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." *Phil.* ii. 7.

142 "Sanctify them through thy truth: thy word is truth." *S. John* xvii. 17. "The word of the LORD in thy mouth is truth." 1 *Kin.* xvii. 24.

143 Trouble and anguish have taken hold on me: yet thy commandments are my delight.

144 Thy testimonies are righteous for ever.

Thy words are endless truth: O give
A heart to read them and to live. — Keble.

XIX ק KOPH

"*Draw nigh to God, and He will draw nigh to you.*" *S. Jas.* iv. 8.

145 I have called with my whole heart; answer me, O LORD. "The effectual fervent prayer of a righteous man availeth much." *S. Jas.* v. 16.

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110 The Vulgate after the Greek has 'adolescentulus.'

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

Verses 4, 94 LV. 17 LVII. 2 LXI. 2, 3.

147 Early in the morning do I cry unto thee[111] : for in thy word is my trust.

Verses 42, 55 V. 3 LXIII. 1 CXXX. 6.

148 Mine eyes prevent[112] the night watches : that I might be occupied in thy words.

Verse 15 LXIII. 7.

149 Hear my voice, O LORD, according unto thy loving-kindness : quicken me, according as thou art wont.[113]

Verses 25, 88 XLII. 10 LXIX. 17 LXXI. 20 CXLIII. 8.

150 They draw nigh that of malice persecute[114] me : and are far from thy law.

Verse 155 LV. 3 CXL. 2.

151 Be thou nigh at hand, O LORD : for all thy commandments are true.

Verse 43 LXIX. 19 LXXV. 2 CXLV. 18.

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146 I have called unto thee; save me, and I shall observe thy testimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy words. "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." *S. Mark* i. 35. "We must prevent the sun to give thee thanks, and at the dayspring pray unto thee." *Wisd.* xvi. 28. *Dan.* vi. 10.

148 Lit. Mine eyes anticipated the night watches, that I might meditate on thy promise. "He went out into a mountain to pray, and continued all night in prayer to God." *S. Luke* vi. 12. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." *Josh.* i. 8. *Dan.* ii. 19–23.

149 Hear my voice according unto thy lovingkindness: quicken me, O LORD, according to thy judgments (*or*, as thou art wont). "I am come that they might have life, and that they might have it more abundantly." *S. John* x. 10.

150, 151 They draw nigh that follow after wickedness; they are far

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111 This is it that most of all stands in the way of heavenly comfort, That you come so slowly to your prayers. — Thomas a Kempis.

112 To go before, to anticipate. 113 See v. 132 note, and v. 156. 114 Ps. vii. 1, note.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Verse 89 LXXXIX. 2.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

Verses 16, 50 XXV. 17, 19 XXXI. 8.

154 Avenge thou my cause, and deliver me : quicken[115] me according to thy word.

Verse 25 XXVI. 1, 11 XLI. 11 LXIX. 19.

155 Health is far from the ungodly : for they regard not thy statutes.

LXXXII. 5.

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from thy law. Thou art nigh, O LORD; and all thy commandments are truth.

My voice to Thee at twilight prime
Arose; I waited on Thy word;
My eyes kept vigil ere their time,
To muse Thy lesson o'er, O Lord.

As Thou art gracious, hear my cry,
And breathe Thy law, the life from Thee: —
The guileful watchers, see them nigh,
Far from Thy law, but nigh to me.

And Thou art nigh, my God, mine Aid,
Thy laws are truth. — Keble.

152 Of old have I known from thy testimonies, that thou hast founded them for ever. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *S. Matt.* v. 18.

XX ר RESH

"*It is the spirit that quickeneth.*" *S. John* vi. 63.

154 Lit. Plead[116] thou my cause, and redeem me: quicken me according to thy promise. "Now, O Lord GOD, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant." 2 *Sam.* vii. 28. "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." *S. Luke* xxi. 15. "We have an advocate with the Father, Jesus Christ the righteous." 1 *S. John* ii. 1.

155 Salvation is far from the wicked; for they seek not thy statutes. Cont. *Ps.* lxxxv. 9.

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115 The phrase 'quicken me' is thrice repeated in this portion; — supplication becoming the more urgent as the psalm draws to a close. 116 Comp. similar expressions in 1 Sam. xxiv. 15.

156 Great is thy mercy, O LORD : quicken me, as thou art wont.[117]

Verses 25, 41 C. 4 CIII. 11–13 CVI. 44 XXXV. 24.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

Verses 51, 84 III. 1 XXXI. 17 XLIV. 18, 19.

158 It grieveth me when I see the transgressors : because they keep not thy law.

Verses 4, 53, 136 LXXIII. 3–8 CXXXIX. 21, 22.

159 Consider, O LORD, how I love thy commandments : O quicken me, according to thy loving-kindness.

Verses 25, 47 XLVIII. 8.

160 Thy word is true from everlasting : all the judgments of thy righteousness endure for evermore.

Verses 6, 43 XIX. 9 CXVII. 2.

Principes persecuti sunt.[118]

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

Verses 38, 84 LXIX. 4 LXXXVI. 14 CXXIX. 1.

156 Great are thy tender mercies, O LORD: quicken me according to thy judgments. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." *Eph.* ii. 4–6.

157 Many are my persecutors and mine adversaries. "As he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him." *S. Luke* xi. 53, 54.

158 Lit. I beheld the faithless, and was filled with loathing; because they observe not thy promise.

159 Consider how I love thy precepts.

160 The sum of thy word is truth.

XXI ש SHIN

The Victory of obedient and loving Faith.

161 "And Saul said to David, Thou art more righteous than I: for

117 Verse 132, note. 118 There is no petition in this portion, while the next and final portion is nearly all a direct prayer to God.

162 I am as glad of thy word : as one that findeth great spoils.

Verse 14 IX. 2.

163 As for lies, I hate and abhor them : but thy law do I love.

Verses 29, 47 XXXI. 20 XLV. 8 CI. 10.

164 Seven[119] times a day do I praise thee : because of thy righteous judgments.

Verse 7 LV. 18 LVI. 4 XCV. 2.

165 Great is the peace[120] that they have who love thy law : and they are not offended at it.

Verse 47 XXIX. 10 XXXVII. 38 LXXII. 7 LXXXV. 8 XCII. 11.

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thou hast rendered unto me good, whereas I have rendered unto thee evil." 1 *Sam.* xxiv. 17. "If they have persecuted me, they will also persecute you. . . . They hated me without a cause." *S. John* xv. 20, 25 (xviii. 38). "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." *Acts* xiii. 27. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." 1 *Cor.* ii. 8. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." *Dan.* vi. 22.

162 Lit. I spring up for joy at thy promise.

No conqueror on his heaps of prey
More joyful springs, than I survey
Deep meanings in Thy law, O Lord. — Keble.

"Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver." *Prov.* viii. 18, 19.

163 I hate and abhor falsehood.

165 And they have none occasion of stumbling. "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." *Is.* xlviii. 18 (liv. 13). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *S. John* xiv. 27. "For length of days, and long life, and peace, shall they add to thee. . . . Her ways are ways of pleasantness, and all her paths are peace." *Prov.* iii. 2, 17. Comp. 1 *S. John* ii. 10.

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119 The Psalter in the Christian Church (Introd.). 120 The Hebrew word for peace signifies also wholeness, prosperity, tranquillity, safety, perfection, the completion and consummation of every good thing. Hence the salutation "peace

166 LORD, I have looked for thy saving health[121]: and done after thy commandments.

Verses 42, 174 XXV. 4 LXII. 5.

167 My soul hath kept thy testimonies: and loved them exceedingly.

Verses 4, 47 XXVII. 4.

168 I have kept thy commandments and testimonies: for all my ways are before thee.[122]

Verses 4, 26 CXXXIX. 1-16.

Appropinquet deprecatio.

LET my complaint[123] come before thee, O LORD: give me understanding according to thy word.

Verses 25, 27, 145-147 XXII. 1 LXXXVIII. 1 XC. 12 CXLII. 7.

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166 I have hoped for thy salvation, O LORD, and have done thy commandments. "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *S. Matt.* v. 19. "Waiting for the consolation of Israel." *S. Luke* ii. 25. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." *S. Luke* viii. 15.

167 My soul hath observed thy testimonies; and I love them exceedingly. "Whoso keepeth his word, in him verily is the love of God perfected." 1 *S. John* ii. 5. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." *S. John* xiv. 24. "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." *Rom.* xiii. 10.

168 I have observed thy precepts and thy testimonies. "Doth not he see my ways, and number all my steps?" *Job* xxxi. 4.

XXII ת TAU

The pleading of the Cross.

169 Let my cry come near before thee, O LORD. "Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God." 1 *Chr.*

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be with thee" signified "may all things be prosperous with thee." **121** Comp. the words of Jacob (Gen. xlix. 18). On 'saving health' see Ps. lxvii. 2, note. **122** Cont. v. 176. "This is a protest of innocence. What a confession of sin. Before God we may be clear of open fault and yet at the same time mourn over a thousand heart-wanderings which need His restoring hand." — Spurgeon. 'Before thee'; S. Augustine says, "Te mihi abscondam, non me tibi." **123** Ps. ix. 12, note.

170 Let my supplication come before thee : deliver me according to thy word.

Verse 25.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

Verse 7 XXX. 4, 13 LXXXVII. 7 CXLVIII. 12 CL. 6.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

Verse 7 XXXV. 28 LI. 14.

173 Let thine hand[124] help me : for I have chosen thy commandments.

Verses 30, 86 XVIII. 35 XX. 6 XXXVII. 24 LX. 5 LXIII. 9.

174 I have longed for thy saving health,[121] O LORD : and in thy law is my delight.

Verses 14, 20, 166 I. 2.

175 O let my soul live, and it shall praise thee : and thy judgments shall help me.

Verses 17, 86 XIV. 11 XXI. 4 LXXX. 18 XCIV. 12 CXV. 17 CXVIII. 17.

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xxii. 12. "He kneeled down, and prayed, . . . not my will, but thine, be done." *S. Luke* xxii. 41, 42.

170 Lit. Deliver me according to thy promise.

171 Let my lips utter praise; for thou teachest me thy statutes. "And David spake unto the LORD the words of this song, in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: . . . Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name." 2 *Sam.* xxii. 1, 50. Comp. *Ps.* xviii.

172 Lit. Let my tongue bear record of thy promise (*or*, saying); for all thy commandments are righteousness.

173 Let thine hand be ready to help me; for I have chosen thy precepts. "There stood by me this night the angel of God, whose I am, and whom I serve." *Acts* xxvii. 23.

174 I have longed for thy salvation, O LORD; and thy law is my delight. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." *Gal.* vi. 14.

175 And let thy judgments help me. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 *Cor.* v. 15.

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124 Comp. also Pss. cxxxviii. 7, cxxxix. 9, cxliv. 7.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

Verses 16, 17, 67 XIX. 10–12 XXIII. 1, 2 XCV. 7.

176 in General Confession. **Eng.** 21 Commination Off. in Exhortation, 175 Gen. Prayers at Sea. **Ints.** 22 Sundays af. Trin. in order. **Brev. Off. and D. H.** I., II., III., IV. (P.); V., VI., VII., VIII., IX., X. (T.); XI., XII., XIII., XIV., XV., XVI. (S.); XVII., XVIII., XIX., XX., XXI., XXII. (N.); 89, 90 S. (Sun.), 41, 63, 101, 102, 130, 132 1st Sun. Lent, 71, 72, 73, 125, 164, 176 3d Sun. Lent, 161, 162 Pass. Sun. **Brev. Off.** 1 Ant. P. (ferial), 37 Matron, 43, 63, 105, 142 Confessor, 46, 87 S. John Lat. Gate, 46 Beheading S. John Bapt., 54, 114, 115, 164 Abbot or Monk, 132 (Ant.) Holy Name, 175, 176 P. (ferial). (Eng. ed.) 5 Itinerary. **Liturg. SS. Basil and Chrysostom** 73 at Vesting, **S. Basil** 91 af. Sursum Corda; **Rom. Missal** 1, 46 Virg. and Mart., 1, 23, 86 S. Stephen, 12, 13 Quin., 17, 25 Pass. Sun., 47, 48 2d Sun. Lent; 133 Journey. **Sar.** Commend. Soul. **Gk.** 1st Noct., Bur.; 133–135 1st H., 169, 170 6th H. **Rom.** 1–32 Off. Dying, Bur. Children.

"This psalm (read in three portions) was chosen for the earlier portion of the nocturno-matutinal office, because it alone, in the whole Psalter, speaks of the *midnight* hour as proper for devotion (v. 62), and refers to *night*, and 'night watches' (vv. 55, 148). It was used in the Eastern daily offices as a *meditation* no less than as *praise*. It stood in the ancient Church, in some sort, in the stead of Lessons in their ordinary night service. It is called in the Prymer (1545) 'The Commendations.'" — E. J. Boyce, Prayer-book Commentary.

176 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." *Is.* liii. 6. "Thus saith the Lord GOD; Behold, I, even I, will both search for my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad: so will I seek out my sheep, and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. . . . I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." *Ezek.* xxxiv. 11, 12, 16. "And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." *S. Luke* xv. 3–6. "The Son of man is come to seek and to save that which was lost." *S. Luke* xix. 10. "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. . . . Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones." *Jer.* l. 6, 17. "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 *S. Pet.* ii. 25.

PSALM CXX. *Ad Dominum.*

WHEN I was in trouble, I called upon the LORD: and he heard me.[1]

XXII. 24 XXXIV. 4–6, 15–20, 22 XCI. 15 CXVIII. 5 CXLV. 19.

SONGS OF ASCENTS (CXX.-CXXXIV.).

A Song of Ascents.

The faithful soul's complaint.

"O FAITHLESS AND PERVERSE GENERATION, HOW LONG SHALL I BE WITH YOU?" *S. Matt.* xvii. 17.

1 In my distress I cried unto the LORD, and he answered me.

These Fifteen Psalms are called in the King James's Bible, 'Songs of Degrees.' Four are ascribed to David, one to Solomon, and ten bear no name. "I see no reason why we should abandon the inherited belief that they were originally David's Songs of the Deliverances — composed by him possibly in praise for deliverances accorded to himself, and naturally, with a memory of those earlier deliverances that God had effected for his people — and that they, so full as they were of this traditional meaning, were afterwards adapted by Ezra and his contemporaries to that special tide of devout feeling that was evoked by the deliverance from the Captivity in Babylon." — Armfield, The Gradual Psalms. These psalms were also adapted to the use of the Israelitish people while travelling up to the feasts at Jerusalem. Thrupp refers them to the time immediately following the return from the Captivity. He says, — "We may suppose that they were designed for the use of the people while actually engaged in repairing or defending the walls; devotional accompaniments to the people's necessary labours, which could easily be committed to memory and repeated while the work of fortification proceeded." (See the central psalm of the collection, Ps. cxxvii.) The word rendered 'Ascents' (translated in the Greek version *anabathmoi* or steps) was by most of the ancient Jewish commentators referred to the flight of fifteen steps in the Temple, which led up from the Court of the Women to the Court of Israel, where these fifteen songs were sung on the Feast of Tabernacles. These steps occupied a place at the east of the Altar where the Choir of Levites stood (2 Chr. v. 12). The Temple Worship (Introd.). A step-like rhythm of thought is noticeable in these psalms, the same word being repeated in successive verses. Some authorities have supposed this to be the origin of the name; i. e. Songs of Ascents or Steps. The term 'Gradual Psalms' comes from the Vulgate, *canticum graduum*. These psalms are "Hymns relating to the progress of Christ's mystical Body through the successive stages of its pilgrimage, and ascent towards its heavenly glory and rest." — J. H. Blunt. "They are Pilgrim Songs of the Redeemed who walk along the Highway of Salvation." — Benson. "With one exception (the 132nd), they are all short — the utterance of a single thought or feeling, a sigh, a hope, a joy. They are all pervaded by the same quiet, graceful, tender beauty, the charm of which was so felt by a Spanish commentator, that he does not hesitate to say, that this collection is to the rest of the psalms what Paradise was to the rest of the world at its first creation. They constituted originally, no doubt, a separate hymn-book — a Psalter within a Psalter." — Perowne. Pss. cxx.-cxxxvi. form the 'Great Hallel,' sung when a fifth cup was drunk at the Passover, and on other very rare occasions; (see Ps. cxxxvi. note). The first five Psalms of Ascents are songs of the faithful soul; the second five, songs of Jerusalem; the last five, songs of the Divine Word.

120 "Weariness of heathen companionship and surroundings." — Littledale. "In that interpretation of these psalms, which sees in them the 'degrees' of Christian virtues, the 120th psalm aptly describes the first of such steps, — the renunciation of the evil and vanity of the world." — Armfield. Compare the Renunciation in Holy Baptism. 1 Identical in Heb. with Jonah ii. 2.

2 Deliver my soul, O LORD, from lying lips : and from a deceitful tongue.[2]

XXXI. 20, 22 CIX. 1, 2.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.[3]

LII. 3–6.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar![4]

XXVII. 3, 4.

5 My soul hath long dwelt among them : that are enemies unto peace.

III. 1, 2, 6 XII. 1.

6 I labour for peace ; but when I speak unto them[5] thereof : they make them ready to battle.

XXXV. 20 LXXII. 7 CXIX. 165.

Int. 2d Sun. Adv. **Brev. Off. and D. H.** Vespers (Mon.), Maun. Thur.; 1 Ant. Lauds Tues. Holy Wk. **Brev. Off.** Off. Dead. The Gradual Psalms are said every Wed. in Lent exc. in Holy Wk. **Gk.** These Psalms are sung at Vespers fifteen weeks bef. Christmas and in Lent. **Rom.** Maun. Thur., Good Fri., Off. Dead. Gradual Psalms Wed. in Lent. **Jewish** A penitential psalm.

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2 "Forthwith he came to Jesus, and said, Hail, master; and kissed him." *S. Matt.* xxvi. 49.

3 Lit. What shall he give unto thee, and what shall he add unto thee, O thou deceitful tongue? Sharp arrows of the mighty, with coals of juniper.[6]

4 Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar! "For we that are in this tabernacle do groan, being burdened." 2 *Cor.* v. 4. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." *Heb.* xii. 3.

5 My soul hath long had her dwelling with him that hateth peace.

6 I am for peace: but when I speak, they are for war. "Unto us a child is born, unto us a son is given: . . . and his name shall be called . . . Prince of Peace. Of the increase of his government and of peace there shall be no end." *Is.* ix. 6, 7. "He is our peace." *Eph.* ii. 14.

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2 Comp. Ezra iv. 11–16, Neh. vi. 8. 3 Comp. Ps. cxl. 9, 10, 2 Esdras xvi. 53. 4 "Longing of the Church to be freed from the perpetual antagonism of the world."—Armfield. Meshech; a people near the Black Sea (Gen. x. 2, Ezek. xxvii. 13, xxxviii. 2, 9, 16). Kedar; Arabians (Gen. xxv. 13, Is. xxi. 13–17, Ezek. xxvii. 21); see Neh. ii. 19, iv. 7, vi. 1. By these barbarous tribes is expressed the savage character of the enemies of Israel. 5 'Unto them'; from Gk. (Septuagint) through Lat. (Vulgate). 6 A large kind of 'broom,' whose thick and massive roots produce the finest charcoal. So the hottest coals were those of juniper.

PSALM CXXI. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

III. 4 XXXVI. 6 LXXII. 3 CXXIII. 1.

2 My help cometh even from the LORD : who hath made heaven and earth.[1]

XCVI. 5, 10 CXXIV. 7 CXXV. 2 CXXXIV. 4 CXLVI. 4, 5.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

LV. 23 LXVI. 8 XCI. 11.

A Song of Ascents.

The confidence of the faithful soul.

"FATHER, I KNEW THAT THOU HEAREST ME ALWAYS." *S. John* xi. 42.

The pilgrim's faith.

1 I will lift up mine eyes unto the mountains: from whence shall my help come? "In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." *Mic.* iv. 1.

2 "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is. . . . And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal." *Acts* iv. 24, 29, 30.

Divine promises.

3 "He will keep the feet of his saints." 1 *Sam.* ii. 9. "My son, . . . keep sound wisdom and discretion. . . . Then shalt thou walk in thy way safely, and thy foot shall not stumble. . . . For the LORD shall be thy confidence, and shall keep thy foot from being taken." *Prov.* iii. 21, 23, 26. "I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." *Is.* xxvii. 3. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." *S. John* x. 28, 29.

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121 Ps. cxx. note. "This psalm seems designed to be sung in sight of the mountains of Jerusalem, as an evening song for the pilgrim bands." — Hengstenberg. See above v. 4 and the promise to Jacob as he slept. Notice the dwelling upon the Divine Name five times repeated. The "reliance of the servant of God" on His protection "is the second in these fifteen grades of Christian virtue." — Armfield. 1 The thought progresses or 'ascends' from the earthly emblem of power to God Himself the source of all strength.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.[2]

IV. 9 CXXXVII. 2.

5 The LORD himself is thy keeper : the LORD is thy defence[3] upon thy right hand ;[4]

XCI. 1.

6 So that the sun shall not burn[5] thee by day : neither the moon by night.[5]

XCI. 5.

7 The LORD[6] shall preserve thee from all evil : yea, it is even he that shall keep thy soul.[7]

XCI. 3–7, 10 XLI. 2 XCVII. 10 CXLV. 20.

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4 "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." *Gen.* xxviii. 15.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand. "Thou hast been a strong hold to the poor, a strong hold to the needy in his distress, a refuge from the storm, a shadow from the heat." *Is.* xxv. 4. "A man shall be . . . as the shadow of a great rock in a weary land." *Is.* xxxii. 2. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." *S. Jude* 24, 25.

6 The sun shall not smite thee by day. "Neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." *Is.* xlix. 10. "They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat. For the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." *Rev.* vii. 16, 17.

7 The LORD shall keep thee from all evil; he shall keep thy soul. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." *Rev.* iii. 10.

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2 Collects for Fifth Sunday after Epiphany, and Fifteenth and Twenty-second Sundays after Trinity. 3 'Defence,' 'burn'; from Gk. (Septuagint) through Lat. (Vulgate). 4 Ps. xvi. 9, note. 5 "In the day the drought consumed me, and the frost by night." Gen. xxxi. 40. See Jer. xxxvi. 30. "The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea expressed in Ps. cxxi. 6 may have reference to the general or the particular evil effect: blindness is still attributed to the influence of the moon's rays on those who sleep under the open heaven." — Smith, Dict. of Bible. 6 The Targum (the Jewish paraphrase) reads, "The Word of the LORD." "This furnishes an example of that foreshadowing of the Christian doctrine of the Word which is frequent in the Targums." — Armfield. Ps. cxxiv. 1, 7, notes. 7 Collect for Second Sunday in Lent.

8 The LORD shall preserve thy going out, and thy coming in[8]: from this time forth for evermore.

XXIII. 2, 6.

Am. Prop. Ps. All Saints E., and in Sel. 6 [Adopted 1889]. **Int.** Sun. af. Christmas, Purif. Women. **Brev. Off. and D. H.** Vespers (Mon.). **Brev. Off.** (see CXX.). Intercess. in Off. for Sick, Off. Dead. **Sar.** Recovery Sick. **Gk.** 2d Noct. **Rom.** Off. Dead (7 Ant.). **Jewish** (see CXX.). A penitential psalm. On leaving house for synagogue.

8 The LORD shall keep thy going out and thy coming in. "If thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, . . . the LORD thy God will set thee on high above all the nations of the earth. . . . Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out." *Deut.* xxviii. 1, 6. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." *S. John* x. 9. "Lo, I am with you alway, even unto the end of the world. Amen." *S. Matt.* xxviii. 20.

PSALM CXXII. *Lætatus sum.*

I WAS glad when they said unto me: We will go into the house of the LORD.[1]

XXVI. 8 XXVII. 4 XLII. 1, 2 XLIII. 3, 4 LXIII. 1, 2 LXXXIV. 1–10.

A Song of Ascents; of David.

The responsive joy of the faithful soul.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS." *S. John* xiv. 2.

The Church, the Body of Christ.

1 Let us go unto the house of the LORD. 1 *Chr.* xiii. 1–5. "Many peoples shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." *Is.* ii. 3. "Arise ye, and let us go up to Zion unto the LORD our God." *Jer.* xxxi. 6. "The inhabitants of one city shall go to another, saying, Let us go speedily to intreat the favour of the LORD, and to seek the LORD of hosts: I will go also." *Zech.* viii. 21. "Wist ye not that I must be in my Father's house?" *S. Luke* ii. 49.

8 All the actions of the daily life.

122 Ps. CXX. note. "This psalm forms the third step in the 'ascents' of Christian virtue, which it represents as consisting in the hope of reaching the home—the 'house of the Lord'—of the Christian's aspiration."—Armfield.

1 At the carrying up of the first-fruits to the Temple, every morning the leader of the procession summoned the pilgrims in the words of Jer. xxxi. 6, to which

2 Our feet shall stand in thy gates : O Jerusalem.[2]

LXXXVII. 2.

3 Jerusalem is built as a city : that is at unity in itself.

XLVIII. 2 CXXXIII. 1.

4 For thither the tribes go up,[3] even the tribes of the LORD[4] : to testify[5] unto Israel, to give thanks unto the Name of the LORD.

LXXXIV. 7.

5 For there is the seat of judgment : even the seat of the house of David.

XLV. 7 LXXXIX. 34, 35.

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2 Our feet are standing (*or*, have stood) within thy gates, O Jerusalem. *Heb.* xii. 22.

3 Jerusalem, that art builded as a city that is compact[6] together. "We, being many, are one body in Christ." *Rom.* xii. 5. "The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." *Rev.* xxi. 16.

4 Whither the tribes go up, even the tribes of the LORD, for a testimony unto Israel. *Deut.* xii. 5. *Tobit* xiii. 16–18.

5 For there are set thrones for judgment, the thrones of the house of David. "Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." *S. Matt.* xix. 28. "The Father judgeth no man, but hath committed all judgment unto the Son." *S. John* v. 22. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." *S. Luke* i. 32. *Rev.* xx. 4, xxii. 1, 3.

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the people replied with this verse, and the next verse was sung as they entered the gates.

2 Lo, towered Jerusalem salutes the eyes!
A thousand pointing fingers tell the tale;
'Jerusalem!' a thousand voices cry,
'All hail, Jerusalem!' hill, down, dale
Catch the glad sound, and shout 'Jerusalem, all hail.'
Tasso, *Gerusalemme Liberata.*

3 Ex. xxiii. 14, 17, xxxiv. 23, Deut. xvi. 16. 4 Jah. 5 That God had made them His chosen people. 6 "Jerusalem was compressed within three deep ravines such as run round Durham or Luxemburg, and on its fourth side was strongly fortified. The smallness of Jerusalem was certain likewise to have arrested the attention of those who visited it. No large capital could have existed on such a spot." — Liddon.

6 O pray for the peace of Jerusalem[7] : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

XXIX. 10 CXXV. 5 CXXVIII. 7 CXXXII. 16.

8 For my brethren and companions' sakes : I will wish thee prosperity.

LXXXV. 8.

9 Yea, because of the house of the LORD our God : I will seek to do thee good.[8]

Prop. Ps. Cons. Ch. (also **Irish and Sar.**). **Am.** in Sel. 12 [Adopted 1889], Instit. Off. (also **Irish**); 1 Opening Sentences, M. **Int.** Circumcision. **Brev. Off. and D. H.** Vespers (Tues.); 7 Petit. (ferial). **Brev. Off.** (see CXX.). Anniv. Ded. Ch., Holy Name, S. Margaret. **D. H.** Fest. B. V. M. **Rom. Missal** 1, 7 4th Sun. Lent, 6, 7 for Peace. **Sar.** Name of Jesus. **Rom.** Circ., Fest. B. V. M., Cons. Altar. **Jewish** (see CXX.).

Peace be upon her!

6 "O blessed are they which love thee, for they shall rejoice in thy peace." *Tobit* xiii. 14.

7 And prosperity within thy palaces. "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." *Is.* xxxii. 18. "Thus saith the LORD of hosts, the God of Israel; yet again shall they use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness." *Jer.* xxxi. 23. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." *S. John* xiv. 27. "The Lord of peace himself give you peace always by all means. The Lord be with you all." 2 *Thess.* iii. 16.

8 I will now say, Peace be within thee. "Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." *Heb.* ii. 11, 12.

9 For the sake of the house of the LORD our God I will seek thy good. "When he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" *S. Luke* xix. 41, 42.

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7 The derivative meaning of the word is 'the foundation of peace.' There is a marked alliteration in the Hebrew in this verse, the words for 'pray' and 'prosper' repeating the consonants of the word for 'peace,' and so also the word for 'prosperity' in verse 7. 8 Neh. ii. 10.

PSALM CXXIII. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O Thou that dwellest in the heavens.[1]

XXV. 14 CXXI. 1 CXLI. 9.

2 Behold, even as the eyes of servants[2] look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the LORD our God, until he have mercy upon us.

LXXIII. 27 LXXXVI. 16 CXIX. 124, 173.

3 Have mercy upon us, O LORD, have mercy upon us : for we are utterly despised.[3]

IX. 13 XXV. 15 XXX. 11 XXXI. 10.

A Song of Ascents.

The dependent service of the faithful soul.

"JESUS LIFTED UP HIS EYES TO HEAVEN, AND SAID, FATHER, THE HOUR IS COME; GLORIFY THY SON, THAT THY SON ALSO MAY GLORIFY THEE." *S. John* xvii. 1.

1 O thou that sittest in the heavens. "Looking unto Jesus the author and finisher of our faith; who . . . is set down at the right hand of the throne of God." *Heb.* xii. 2.

2 "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." *S. John* xii. 26. "There stood by me this night the angel of God, whose I am, and whom I serve," *Acts* xxvii. 23.

3 For we are exceedingly filled with contempt. "Thou hast made us as the offscouring and refuse in the midst of the peoples." *Lam.* iii. 45. "We are made as the filth of the world, and are the offscouring of all things unto this day." 1 *Cor.* iv. 13.

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123 Ps. cxx. note. "Notice the advance in the degrees of Christian perfection. He who began (in the first psalm of the group) with 'calling' unto the Lord; who next, 'lifted his eyes unto the hills,' and then had been gladdened at the thought of entering the house of the Lord — now ventures to lift his eyes unto the Lord Himself." — Armfield. This psalm has been named *Oculus sperans*, the Eye of Hope. 1 Comp. 'God of heaven'; Ezra i. 2, vi. 10, Neh. i. 4, 5, ii. 4, 20. 2 Oriental servants stand at a distance with hands folded watching their master's movements. The latter directs his servants by movements of the hand, which would escape notice if the eye were not fixed upon him. So the believer watches for every sign which may indicate God's will. See Perowne *in loc.* 3 Comp. Neh. i. 3.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.[4]

XLIV. 14 LXXIII. 8 LXXIX. 4 LXXX. 6 CXIX. 22, 51 CXXIV. 4.

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3 **Te Deum.** **Am.** in Sel. 17 [Adopted 1889]. **Brev. Off. and D. H.** Vespers (Tues.), Mem. Peace of Church (also **Sar.**). **Brev. Off.** (see CXX.). Intercess. Off. Sick. **Liturg. S. James (Syr.)** at Elevation; **Malabar** 1–3 Consecration; **SS. Adæus and Maris** 1–3 aft. Invocation; **Rom. Missal** 1–3 3d **Sun. Lent. Gk. Evensong. Jewish** (see CXX.).

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4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud. "If the world hate you, ye know that it hated me before it hated you." *S. John* XV. 18. *Wisd.* V. 1–5.

PSALM CXXIV. *Nisi quia Dominus.*

IF the LORD himself had not been on our side, now may Israel say : if the LORD himself had not been on our side, when men rose up against us ;[1]

XLVI. 1 LVI. 9 CXV. 1 CXVIII. 6 CXXV. 2 CXXIX. 1, 2.

A Song of Ascents; of David.

The Victory through Christ.

"CHRIST WAS RAISED UP FROM THE DEAD BY THE GLORY OF THE FATHER." *Rom.* VI. 4.

1 "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation. . . . But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." 2 *Cor.* I. 3, 4, 9, 10.

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4 Comp. Neh. ii. 19, iv. 1–5, ix. 37, 38.

124 Ps. CXX. note. "The recognition of God as the source of the Christian pilgrim's advancement." — Armfield. 1 The Targum reads, "If it had not been the Word of the Lord Who was our Support when the child of man rose up against us." — Quoted by Armfield. See Ps. CXXI. 7, note. "Think of the 'Word of the Lord' as the Word Which 'was made Flesh, and dwelt among us'; and then this ancient Targum seems almost to anticipate the Christian application of this psalm to those who suffer for the Gospel, and to whom literally the 'Word of the Lord' was a support when men rose up against them." — S. Augustine quoted by Armfield.

2 They had swallowed us up quick[2]: when they were so wrathfully displeased at us.[3]

LVI. 1, 2 LVII. 4 LXIX. 15 CXLIV. 7.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

XVIII. 3, 16 LXIX. 1.

4 The deep waters of the proud : had gone even over our soul.

CXXIII. 4.

5 But praised be the LORD : who hath not given us over for a prey unto their teeth.[4]

XXVIII. 7 XXXI. 23 XCVII. 10.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we[5] are delivered.[6]

XCI. 3 CXXIX. 4.

7 Our help standeth in the Name of the LORD : who hath made heaven and earth.[7]

XX. 1, 2 CXXI. 2.

3, 4 3d Cant. Prayers at Sea, 1–5, 7 4th Cant., 7 Conf. Off. **Am.** in Sel. 17 [Adopted 1889]. **Int.** 23d Sun. Trin. **Brev. Off. and D. H.** Vespers (Tues.); 7 Petit. P., Holy Name. **Brev. Off.** (see cxx.). Anniv. Ded. Ch. **Rom. Missal** 6, 7 Holy Innocents. **Sar.** 7 Benedictions, and beginning of Conf. Off. (so **P. B.** 1549). **Jewish** (see cxx.). Purim.

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2 When their wrath was kindled against us.

3 Then the waters had overwhelmed us. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." *Is.* xliii. 2.

4 Then the proud waters had gone over our soul. "When the enemy shall come in like a flood, the spirit of the LORD shall lift up a standard against him." *Is.* lix. 19.

5 Blessed be the LORD.

6 The snare is broken, and we are escaped.

7 "Thou shalt call his name JESUS: for he shall save his people from their sins." *S. Matt.* i. 21. "There is none other name under heaven given among men, whereby we must be saved." *Acts* iv. 12. "Our God shall fight for us." *Neh.* iv. 20.

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2 i. e. alive. 3 Neh. iv. 7, 8. 4 Comp. Thanksgiving for Peace (Prayer-book). Ps. xxvii. 2. 5 Emphatic in Heb. 6 Neh. iv. 11, 15. 7 "Our support is in the Name of the Word of the Lord, Who made Heaven and earth."—Targum. "This is a most important instance of the introduction of the phrase 'Word of the Lord,' because it tends to show that the authors of the Targum conceived of the 'Word of the Lord' as a Person, and not merely as an attribute, an emanation, or an abstraction."—Armfield.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the LORD shall be even as the Mount Sion: which may not be removed, but standeth fast for ever.

XXXI. 3, 4, 6 XLVI. 5 XLVIII. 1, 2, 11, 12 XCI. 1, 2.

2 The hills stand about Jerusalem: even so standeth the LORD round about his people, from this time forth for evermore.

LXXXVII. 1 CXXIV. 1.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

XXXVII. 7, 8, 18, 24, 25, 34.

4 Do well, O LORD: unto those that are good and true of heart.

LXXIII. 1 LXXXVI. 17.

A Song of Ascents.

Jerusalem in her stability.

"I LAY IN SION A CHIEF CORNER STONE. HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED." 1 *S. Pet.* ii. 6.

1 "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." *S. Matt.* vii. 24, 25. "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." *S. Matt.* xvi. 18. *Zech.* ii. 5, ix. 8.

2 Lit. Jerusalem, mountains are round about her. "The eyes of the Lord are upon them that love him, he is their mighty protection and strong stay." *Ecclus.* xxxiv. 16.

3 For the sceptre of wickedness shall not rest[1] upon the lot of the righteous; that the righteous put not forth their hands unto iniquity. "Except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." *S. Mark* xiii. 20. 2 *Sam.* vii. 10.

4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts. "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." "Re-

125 Ps. cxx. note. "The sixth step; — the confidence which the Christian places in the Lord." — Armfield. "The pilgrim's first sight of the mountains round Jerusalem." — Littledale. 1 Abide, continue.

5 As for such as turn back unto their own wickedness : the LORD shall lead them forth[2] with the evil doers; but peace shall be upon Israel.

XXXVII. 38 CXIX. 165 CXXVIII. 5-7.

Am. in Sel. 17 [Adopted 1889]. **Int.** 24th Sun. Trin. **Brev. Off. and D. H.** Vespers (Tues.). **Brev. Off.** (see cxx.). **Rom. Missal** 1-4 4th Sun. Lent. **Rom.** Cons. Ch. **Jewish** (see cxx.).

member me, O my God, for good." *Neh.* xiii. 14, 31. "All things work together for good to them that love God." *Rom.* viii. 28.

5 But as for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity. Peace be upon Israel. *Neh.* vi. 10–14, xiii. 29. "There is no peace, saith the LORD, unto the wicked." *Is.* xlviii. 22. "As many as walk according to this rule, PEACE BE on them, and mercy, and UPON THE ISRAEL of God." *Gal.* vi. 16.

PSALM CXXVI. *In convertendo.*

WHEN the LORD turned again the captivity of Sion : then were we like unto them that dream.[1]

LXXXV. 1-3.

A Song of Ascents.

Jerusalem in her restoration.

"GOD, WHO IS RICH IN MERCY, . . . HATH QUICKENED US TOGETHER WITH CHRIST, . . . AND RAISED US UP TOGETHER." *Eph.* ii. 4–6.

Thanksgiving for return from exile.

1 When the LORD brought back those that returned to Zion, we were like unto them that dream. "The LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the

2 "All things that are reproved are made manifest by the light." Eph. v. 13.

126 Ps. cxx. note. "The seventh of the 'degrees' in our ascent to the Jerusalem that is above: —The Christian's exultation at his deliverance from the spiritual Captivity of Sin." — Armfield. 1 "So great a marvel was our restoration, that the imagination of waking man never conceived the like: it belongs only to the extravagance of the dreamer." — Aben Ezra quoted by Armfield. "It was like a dream too good to be true. The gaiety, the laughter of their poetry

2 Then was our mouth filled with laughter : and our tongue with joy.

CL.

3 Then said they among the heathen : The LORD hath done great things for them.

XCVIII. 3, 4 CXVIII. 23.

4 Yea, the LORD hath done great things for us already : whereof we rejoice.

XXII. 27, 32 LXXI. 17.

5 Turn our captivity, O LORD : as the rivers in the south.[2]

God of Israel, (he is God,) which is in Jerusalem." *Ezra* i. 1, 3. "Thus saith the LORD; Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be builded upon her own heap.... And out of them shall proceed thanksgiving, and the voice of them that make merry." *Jer.* xxx. 18, 19. "Why seek ye the living among the dead? He is not here, but is risen.... And they ... returned from the sepulchre, and told all these things unto the eleven, and to all the rest.... And their words seemed to them as idle tales, and they believed them not." *S. Luke* xxiv. 5, 6, 8, 9, 11 (13–35).

2 And our tongue with singing. "The ransomed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." *Is.* xxxv. 10.

3 Then said they among the nations. "The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." *Is.* lii. 10. "It came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God." *Neh.* vi. 16.

4 The LORD hath done great things for us; whereof we are glad.

Prayer for its fulfilment.

5 "The glorious liberty of the children of God." *Rom.* viii. 21 (23). "Thus saith the LORD of hosts, the God of Israel; As yet they shall

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resounded far and wide. The surrounding nations could not but confess what great things had been done for them. It was like the sudden rush of the waters into the dry torrent-beds of the south of Palestine, or of the yet extremer south of which they may have heard in far Ethiopia. It was like the reaper bearing on his shoulder the golden sheaves in summer which he had sown amongst the tears of winter." — Stanley. 2 A south land is a Scriptural figure for a parched waterless land. See Judg. i. 15. "When the autumn rain falls, the streams return to their beds, and the waters flow murmuring over the pebbles, and the dead plants burst forth into new life and verdure." — Porter.

6 They that sow in tears : shall reap in joy.[3]

VI. 8, 9 XXX. 5 LXXXIV. 6 CVII. 41.

7 He that now goeth on his way weeping, and beareth forth good[4] seed : shall doubtless come again with joy, and bring his sheaves with him.

CXVI. 7-9.

3, 4 in 4th Cant. Prayers at Sea. **Brev. Off. and D. H.** Vespers (Tues.), All Saints, Ap. and Ev. **Brev. Off.** (see CXX.). 7 many Martyrs. **Rom.** Ap. and Ev. **Jewish** (see CXX.).

use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness." *Jer.* xxxi. 23.

6 "The joy of Jerusalem was heard even afar off." *Neh.* xii. 43. "I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. . . . Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. . . . Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom." *Baruch* iv. 23, v. 1, 5, 6. "Blessed are they that mourn: for they shall be comforted." *S. Matt.* v. 4. "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." *Gal.* vi. 8, 9. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." *Rev.* xxi. 4.

7 Lit. Going he goes, and weeping, bearing the measure of seed[5]; he shall surely come with joyous shout bearing his sheaves.[6] "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." *S. John* xii. 24. "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. . . . Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." *S. John* xvi. 20, 22.

3 Ezra vi. 16, 22. 4 The word 'good' is not in Heb. The K. J. version says 'precious' perhaps following the *preciosum* of Münster. 5 The handful of seed drawn out of the fold of the robe to be scattered on the field. 6 "Thy blessed Master 'went forth weeping, a Man of sorrows, and acquainted with grief, bearing precious seed,' and sowing it around Him till at length His own body was buried in the furrow of the grave. But He arose, and is now in heaven: from whence He 'shall doubtless come again with rejoicing,' 'with the voice of the archangel and the trump of God,' 'bringing His sheaves with Him.' Then shall every man receive the fruit of his works, and have praise of God."—Bp. Horne. S. Matt. xiii. 37, Hos. vi. 11.

PSALM CXXVII. *Nisi Dominus.*

EXCEPT the LORD build the house : their labour is but lost that build it.[1]

CXXIV. 1, 2.

2 Except the LORD keep the city : the watchman waketh but in vain.

IV. 9 CXXI. 3-5.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.[2]

III. 5.

A Song of Ascents; of Solomon.

Jerusalem in her fruitfulness.

"THOSE THAT THOU GAVEST ME I HAVE KEPT, AND NONE OF THEM IS LOST." *S. John* xvii. 12.

1 They labour in vain that build it. "The LORD telleth thee that the LORD will make thee an house. . . . I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." 2 *Sam.* vii. 11. 12. "We are labourers together with God: ye are God's husbandry, ye are God's building." 1 *Cor.* iii. 9. "Without me ye can do nothing." *S. John* xv. 5.

2 "We made our prayer unto our God, and set a watch against them day and night because of them." *Neh.* iv. 9.

3 It is vain for you that ye rise up early, and so late take rest, and eat the bread of toil: for so he giveth unto his beloved sleep (*or*, in sleep). "The blessing of the LORD, it maketh rich, and he addeth no sorrow therewith." (R. V. marg. "toil addeth nothing thereto.") *Prov.* x. 22. "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *S. Matt.* vi. 31-33. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." *S. Mark* iv. 26, 27. 1 *Kin.* iii. 5-13.

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127 Ps. cxx. note. Title. Solomon; comp. Ps. lxxii. Compare with 'beloved' in verse 3 the name given to Solomon, Jedidiah, 'Beloved of the LORD' in 2 Sam. xii. 25. "When the pilgrim is at last in sight of the peaceful City itself, he remembers how God is the one sure Watchman of its formidable walls." —Littledale. "As the eighth degree in Christian virtue, the psalm is directed against self-reliance." —Armfield. 1 Comp. Gen. xi. 4-8. 2 While the self-reliant cut short their nights, God gives His faithful ones the sleep they need undisturbed by anxiety.

4 Lo, children, and the fruit of the womb : are an heritage and gift that cometh of the LORD.

CXIII. 8 CXXVIII. 3, 4, 7.

5 Like as the arrows[3] in the hand of the giant[4] : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.[5]

LXIX. 12.

Eng. Churching Off. **Int.** 25th Sun. Trin. **Brev. Off. and D. H.** Vespers (Wed.). **Brev. Off.** (see CXX.). S. Margaret, Anniv. Ded. Ch. **D. H.** Fest. B. V. M. **Sar.** Cons. Ch. **Rom.** Circ., Fest. B. V. M. **Jewish** (see CXX.).

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4 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. "Behold, I and the children whom the LORD hath given me." *Is.* viii. 18.

5 As arrows in the hand of a mighty man, so are the children of youth.

As arrows stor'd
In a strong warrior's hand, they shine.
Sons in our prime, no shaft so bright." — Keble.

PSALM CXXVIII. *Beati omnes.*

BLESSED[1] are all they that fear the LORD : and walk in his ways.

I. 1, 2 CXII. 1 CXV. 13 CXIX. 1, 3.

A Song of Ascents.

Jerusalem in her abiding peace.

"I SPEAK CONCERNING CHRIST AND THE CHURCH." *Eph.* v. 32.

1 Blessed is every one that feareth the LORD, that walketh in his ways. "He that keepeth the law, happy is he." *Prov.* xxix. 18.

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3 A Chinese proverb says, "When a son is born, a bow and arrow are hung before the gate." — Kay. 4 Ps. lxxviii. 66, note. 5 The place of judgment; Ps. lxix. 12, note; Deut. xxv. 7, Prov. xxii. 22, xxiv. 7, Amos v. 15.

128 Ps. cxx. note. This psalm supplements the preceding and is an expansion of its fourth verse. "The greeting of the citizens who come out of the houses to meet and welcome the approaching pilgrims." — Littledale. "The ninth grade in Christian virtues, is the fear of the Lord. The psalm describes that spiritual joy, in which man feels the sweetness of God, and accordingly fears lest he be severed from Him." — Armfield. 1 The Heb. word for 'blessed' is

2 For thou shalt eat the labours[2] of thine hands : O well is thee,[3] and happy shalt thou be !

XV. 1, 2 XL. 5 CXLIV. 15.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

I. 3 CXIII. 8 CXXVII. 4.

4 Thy children like the olive-branches : round about thy table.

CXLIV. 12.

5 Lo, thus shall the man be blessed : that feareth the LORD.

Verse 1 XXXIII. 17.

6 The LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

XX. 2 CXXXIII. 4 CXXXIV. 4 CXLVII. 2.

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2 Happy shalt thou be, and it shall be well with thee. "If ye walk in my statutes, and keep my commandments, and do them; then will I give your rains in their season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." *Lev.* xxvi. 3–5. "He shall see of the travail of his soul, and shall be satisfied." *Is.* liii. 11. "Blessed is he that shall eat bread in the kingdom of God." *S. Luke* xiv. 15. "That with quietness they work, and eat their own bread." 2 *Thess.* iii. 12 (8, 10). *Eph.* iv. 28. 1 *Thess.* iv. 11. *Acts* xx. 35.

3 Thy wife shall be as a fruitful vine, in the innermost parts of thine house.[4]

4 Thy children like olive plants.[5] "That ye may eat and drink at my table." *S. Luke* xxii. 30.

6 The LORD bless thee out of Zion: and see thou the good of Jerusalem all the days of thy life. "Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." *Zech.* viii. 4, 5.

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the same as for 'happy' in verse 2 (not in vv. 5, 6) and in Ps. cxxvii. 6. See Ps. i. 1, note. 2 In English Psalter, 'labours' (but in Canticle in Marriage Office, 'labour'). 3 i. e. it is well with thee; comp. Ecclus. xxv. 8, 9. 4 Gen. xviii. 9. Cont. Prov. ix. 13, 14. 5 Ps. lii. 9, note.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

XCI. 16 CXXII. 7 CXXV. 5.

Eng. Cant. Marr. Off. (**Sar.**, **Gk. and Rom.**). **Int.** S. Thomas. **Brev. Off. and D. H.** Vespers (Wed.). **Brev. Off.** (see cxx.). Off. Blessed Sacrament. **Sar.** Purif. Women. **Rom.** Off. Ven. Sacrament Eucharist (Thur.); 4 Ant. Corp. Chris., 5, 6 Bened. Conf. (also **Sar.**). **Jewish** (see cxx.).

7 Peace be upon Israel. "And I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . And I will walk among you, and will be your God, and ye shall be my people." *Lev.* xxvi. 6, 12. "There shall be the seed of peace." *Zech.* viii. 12. *Gal.* vi. 16.

PSALM CXXIX. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say :

CXXIV. 2–5.

2 Yea, many a time have they vexed[1] me from my youth up : but they have not prevailed against me.

A Song of Ascents.

Jerusalem in her triumph over enemies.

"HE ENDURED THE CROSS, DESPISING THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD." *Heb.* xii. 2.

1 Many a time have they afflicted me from my youth up, let Israel now say. "Behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, . . . for Herod will seek the young child to destroy him." *S. Matt.* ii. 13.

2 Many a time have they afflicted me from my youth up. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." *Is.* liv. 17. "The gates of hell shall not prevail against it." *S. Matt.* xvi. 18. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 *Cor.* iv. 8, 9. "Consider him that endured such contradiction of sin-

129 Ps. cxx. note. "The thankful expression of security uttered by those who are now safe within the fortifications." — Littledale. "The tenth step, patience in adversity." — Armfield. 1 Ps. lxxxviii. 6, note.

3 The plowers plowed upon my back : and made long furrows.

LXVI. 10, 11.

4 But the righteous LORD : hath hewn the snares of the ungodly in pieces.[2]

CXXIV. 6.

5 Let them be confounded and turned backward[3] : as many as have evil will at Sion.

6 Let them be even as the grass[4] growing upon the house-tops : which withereth afore it be plucked up ;

XXXVII. 2.

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.[5]

8 So that they who go by say not so much as, The LORD prosper you : we wish you good luck in the Name of the LORD.[6]

CXVIII. 26.

Int. S. Andrew. **Brev. Off. and D. H.** Vespers (Wed.). **Brev. Off.** (see CXX.). **Rom. Missal** 1–4 Passion Sun. **Jewish** (see CXX.).

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ners against himself, lest ye be wearied and faint in your minds." *Heb.* xii. 3.

3 "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." *Is.* l. 6. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." *Is.* liii. 5. "When he had scourged Jesus, he delivered him to be crucified." *S. Matt.* xxvii. 26.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them be put to shame and turned backward, all they that hate Zion. *Neh.* vi. 1–14.

7 Wherewith the reaper filleth not his hand.

8 Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD. "Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee." *Ruth* ii. 4.

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2 The figure in vv. 3, 4 seems to be that of ploughers lashing the backs of their oxen. When the cords (or traces) are cut, the yokes are removed and the ploughing ceases. (Lev. xxvi. 13, Is. x. 27). The figure is also applied to the desolations of Jerusalem. Jer. xxvi. 18, Mic. iii. 12. 3 Comp. Pss. xxxv. 4, 26, xl. 17. 4 Is. xxxvii. 27. In the rolled earth laid upon the roofs grass and weeds spring up but do not mature. 5 Dried grass is sold in the markets in bundles. 6 Comp. Rom. xvi., a chapter of salutations.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto thee, O LORD · Lord,[1] hear my voice.[2]

XVIII. 16 LXIX. 1, 2, 15, 16 LXXXVIII. 6, 15, 17 CXXIV. 3, 4.

2 O let thine ears consider well : the voice of my complaint.[3]

XXXI. 10, 11 LV. 2 LXXVII. 3 LXXXVIII. 9.

3 If thou, LORD,[4] wilt be extreme to mark what is done amiss : O Lord,[1] who may abide it ?

LXXVI. 7 XC. 8 CIII. 10 CXLIII. 2.

A Song of Ascents.

The Divine principle of Penitence.

JESUS TASTED DEATH FOR EVERY MAN.

Prayer.

1 "I cried by reason of mine affliction unto the LORD, and he answered me; out of the belly of hell cried I, and thou heardest my voice. For thou didst cast me into the deep, in the heart of the seas; and the flood was round about me: all thy billows and thy waves passed over me. . . . When my soul fainted within me, I remembered the LORD: and my prayer came in unto thee, into thine holy temple." *Jonah* ii. 2, 3, 7.

2 Let thine ears be attentive[5] to the voice of my supplications.

Deprecation.

3 If thou LORD, shouldest mark iniquities, O Lord, who shall stand ? "And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living." 2 *Esd.* vii. 68. "Depart from me; for I am a sinful man, O Lord." *S. Luke* v. 8. "All have sinned, and come short of the glory of God." *Rom.* iii. 23. *Wisd.* xi. 23–26. *Mal.* iii. 2.

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130 Sixth of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). Ps. cxx. note. "In sight of the Temple, the pilgrim breathes mingled tones of penitential longing and hope, as he prepares to ascend." — Littledale. "The eleventh step in the spiritual ascent, viz., penitential prayer." — Armfield. It seems probable that verses 1, 2 and 5, 6 were sung by one voice, and verses 7, 8 by a chorus. 1 Adonai; Divine Names (Introd.). 2 The prayer of Jonah who is a type of Christ shows his sympathy with those who are overwhelmed with sin which comes over them like drowning waters threatening sudden death. "There is one thing only to be done, to cry out, and grasp like S. Peter the Hand held out to them. So their affright changes into a calm and humble and loving fear. And they wait quietly, not impatiently, for the morning." — Keble. 3 Ps. ix. 12, note. 4 Jah. 5 Same expression in the Heb. in 2 Chr. vi. 40 (see also 2 Chr. vii. 15, Neh. i. 6, 11).

4 For there is mercy with thee : therefore shalt thou be feared.

Verse 7 LXXXVI. 5, 15 CIII. 4, 8, 11, 13 CXIX. 38 CXLV. 8, 9 II. 11.

5 I look for the LORD ; my soul doth wait for him : in his word[6] is my trust.[7]

XXV. 4 XXVII. 16 LVI. 4, 10, 11 LXIX. 3 CXIX. 28, 74, 81, 82, 114, 147.

6 My soul fleeth[8] unto the Lord[1] : before the morning watch ; I say, before the morning watch.

XXX. 5 LXIII. 1, 2 CXIX. 123 CXLIII. 8.

7 O Israel, trust[7] in the LORD ; for with the LORD there is mercy[9] : and with him is plenteous redemption.

Verse 4 XIX. 15 XL. 21 CXXXI. 4.

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4 But there is forgiveness with thee, that thou mayest be feared.[10] "I will cleanse them from all their iniquity, whereby they have sinned against me ; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. . . . And they shall fear and tremble for all the goodness and for all the peace that I procure unto it." *Jer.* xxxiii. 8, 9. 1 *S. John* ii. 1, 2.

Trust.

5 I wait for the LORD, my soul doth wait, and in his word do I hope. "The LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and abundant in mercy and truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin." *Ex.* xxxiv. 6, 7. "The LORD is my portion, saith my soul ; therefore will I hope in him. The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should hope and quietly wait for the salvation of the LORD." *Lam.* iii. 24–26. *Is.* xxvi. 8, 9. *S. Luke* ii. 25.

6 Lit. My soul is unto the Lord more than watchers for the morning, watchers for the morning. "The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." *S. Luke* i. 78, 79.

Exhortation.

7 O Israel, hope in the LORD. "Let the wicked forsake his way,

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6 Comp. Mic. vii. 20. "S. Gregory lays great stress on this being one of the Gradual Psalms, one of the psalms of the 'goings up,' and calls our attention to the steps of penitence in it. From the depth of woe the Psalmist ascends step by step to absolute trust in God, and security of redemption." — Mortimer. 7 Pss. xxxiii. 17, xxii. 4, notes. 8 The words 'fleeth,' 'before' (twice), 'I say,' in this verse follow the Latin version of Münster. 9 "Thy property is always to have mercy." — Comm. Off. 10 "With the deep awe which love so tender, yet so holy, must needs inspire." — Kay. "That word, 'That Thou mayest be feared,' brushes away all merit, and teaches us to uncover our heads before God, and confess *gratia est, non meritum ; remissio, non satisfactio ;* it is mere forgiveness, not merit at all." — Luther.

8 And he[11] shall redeem Israel[12]: from all his sins.

XXV. 21 CIII. 3, 4, 12.

Prop. Ps. Ash Wed. E., Visit. Sick (also **Sar.**). **Am.** in Sel. 6 [Adopted 1889], Visit. Pris. 1st Cant. (also **Irish**). **Int.** 2d Sun. Lent. **Brev. Off. and D. H.** Vespers (Wed., Lent, Christmas). **Brev. Off.** (see CXX.). Concep. and Purif. B. V. M., Off. Dead; 7 Exalt. Cross. (Eng. ed. whole psalm) Prep. Holy Comm. **Liturg. S. Clement** (Gk.) 3, 4 Prayer for Penitents; **S. James** (Syr.) 3, 4 Great Intercession; **Rom. Missal** 1–4 Sept. **Rom.** Christmas (also **Sar.**), Off. Dead, Bur., Bened. Cemeteries. **Jewish** (see CXX.). A penitential psalm.

and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." *Is.* lv. 7. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." *Mic.* vii. 18, 19.

8 "Thou shalt call his name JESUS: for he shall save his people from their sins." *S. Matt.* i. 21. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity." *Titus* ii. 13, 14.

PSALM CXXXI. *Domine, non est.*

LORD, I am not high-minded: I have no proud looks.[1]

CI. 7 CXIX. 141.

A Song of Ascents; of David.

Divine principle of humble Patience.

"LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS." *Phil.* ii. 5.

1 LORD, my heart is not haughty, nor mine eyes lofty. "Take my

11 Emphatic in Heb. 12 "The true Penitent thinks of Israel as well as of himself." — Keble. Comp. Pss. li. 18, cii. 13.

131 Ps. CXX. note. "The pilgrim's hush of reverence on near approach to God's House of Prayer." — Littledale. "The twelfth of the degrees of Christian virtue; the psalm exhibits to us the humility which Christ in the flesh was about to carry." — S. Jerome quoted by Armfield. "Its undying echoes are awakened whenever the Baptismal Gospel is read beside a font." — Bp. Alexander. 1 Comp. Ps. xviii. 27, Prov xxx. 13.

2 I do not exercise[2] myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.[3]

LXII. 1, 5.

4 O Israel, trust[4] in the LORD : from this time forth for evermore.

CXXX. 7.

Am. Prop. Ps. Annunciation E. [Adopted 1889]. **Int.** Annunciation. **Brev. Off. and D. H.** Vespers (Wed.). **Brev. Off.** (see CXX.). **Armenian** bef. Bapt. (door Ch.). **Jewish** (see CXX.). *See* Table Prop. Pss. note.

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yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." *S. Matt.* xi. 29. "Mind not high things, but condescend to men of low estate." *Rom.* xii. 16. "O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind." *Ecclus.* xxiii. 4.

2 Neither do I exercise myself in great matters, or in things too wonderful for me.

Not in deep counsels or divine,
Too high for me, I walk. — Keble.

3 Lit. Surely I have hushed and soothed my soul, as a weaned child upon its mother: as the weaned child is my soul upon me.

Have I not hush'd me, calm and mild,
And sooth'd my soul to rest?
I lay as calm as weaned child
Upon his mother's breast.

Like a wean'd child, behold me staid
From mine own heart and will. — Keble.

"Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven." *S. Matt.* xviii. 2–4.

4 O Israel, hope in the LORD. "Now the God of hope fill you with all joy and hope in believing, that ye may abound in hope, through the power of the Holy Ghost." *Rom.* xv. 13.

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2 Heb. walk. 3 "Subdued and content like a child whose weaning is fully accomplished. As towards man he was not haughty, so towards God he was not rebellious." — Spurgeon. "As the weaned child no longer cries, and frets, and longs for the breast, but lies still and is content, because it is with its mother; so my soul is weaned from all discontented thoughts, from all fretful desires for earthly good, waiting in stillness upon God, finding its satisfaction in His presence, resting peacefully in His arms." — Perowne. 4 Pss. xxxiii. 17, xxii. 4, notes.

PSALM CXXXII. *Memento, Domine.*

LORD, remember David : and all his trouble :[1]

2 How he sware unto the LORD : and vowed[2] a vow unto the Almighty God of Jacob ;

XXII. 25 L. 14 LVI. 12.

3 "I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 "I will not suffer mine eyes to sleep, nor mine eyelids to slumber[3] : neither the temples of my head to take any rest ;[4]

LXIX. 9.

5 "Until I find out a place for the temple of[5] the LORD : an habitation for the Mighty God of Jacob."

A Song of Ascents.

The principle of Divine Grace.

"THE WORD WAS MADE FLESH, AND DWELT AMONG US." *S. John* i. 14.

The vow of David and its fulfilment.

1, 2 LORD, remember for David all his affliction; how he sware unto the LORD, and vowed unto the Mighty One[6] of Jacob. "Remember the mercies of David thy servant." 2 *Chr.* vi. 42. "And David consulted . . . and said unto all the congregation of Israel, If it seem good unto you, and if it be of the LORD our God, . . . let us bring again the ark of our God to us." 1 *Chr.* xiii. 1–3. *Neh.* xiii. 14, 22, 31. *Is.* liii. 4.

4 I will not give sleep to mine eyes, or slumber to mine eyelids.

5 Until I find out a place for the LORD, a tabernacle for the Mighty One of Jacob. "And David made him houses in the city of David, and

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132 Ps. cxx. note. It seems highly probable that Solomon was the author of this psalm. See verse 10, note, and compare 2 Chron. vi. 41, 42, where we find vv. 1, 8–10 used by Solomon at the dedication of the Temple. In the musical rendering it has been suggested that vv. 11–13 were probably sung by a single voice. "The pilgrim in full view of the Temple's pomp and beauty, breaks out into eager words of praise and blessing, recalling the memories of David's zeal for the Tabernacle."—Littledale. "The psalm as the thirteenth step in the 'degrees' of spiritual progress, speaks prophetically of the Advent of the Son of God."—Armfield. **1** "Behold, in mine affliction I have prepared for the house of the LORD." 1 Chr. xxii. 14. **2** Comp. Jacob's vow (Gen. xxviii. 20–22). **3** Comp. 1 Sam. vii. 2, "All the house of Israel lamented after the LORD." **4** The second half of the verse in the Psalter version is for the most part from Gk. version through Lat. **5** 'The temple of'; follows the Latin version of Münster. **6** Only used elsewhere in verse 5, Gen. xlix. 24, Is. i. 24, xlix. 26,

6 Lo, we heard of the same at Ephrata[7] : and found it in the wood.[8]

7 We will go into his tabernacle[9] : and fall low on our knees before his footstool.[10]

v. 7 XXVIII. 2 XCV. 6 XCIX. 5 CXXXVIII. 2.

8 Arise, O LORD,[11] into thy resting-place : thou, and the ark[12] of thy strength.[13]

Verse 15 LXVIII. 1, 35.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.[14]

Verse 17 XXX. 4 LXVIII. 3, 4.

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he prepared a place for the ark of God, and pitched for it a tent." 1 *Chr.* xv. 1. "Who found favour before God, and desired TO FIND A TABERNACLE FOR THE GOD OF JACOB." *Acts* vii. 46.

6 Lo, we heard of it in Ephratah: we found it in the field of the wood.

Prayer for the Divine Presence.[15]

9 "Let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness." 2 *Chr.* vi. 41. "So the priests and the Levites sanctified themselves to bring up the ark of the LORD, the God of Israel . . . the singers with instruments of music, . . . sounding aloud and lifting up the voice with joy. . . . And David was clothed with a robe of fine linen, and all the Levites that bare the ark." 1 *Chr.* xv. 14, 16, 27.

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lx. 16. 7 Ephratah is the ancient name of Bethlehem (Gen. xxxv. 19, xlviii. 7, Ruth iv. 11, Mic. v. 2). 8 Heb. Jaar, i. e. Kirjath-jearim [city of forests] (1 Chr. xiii. 5, 6). The Ark after the Philistines restored it was at one period almost forgotten (1 Chr. xiii. 3). The word 'found' refers apparently to the wanderings of the Ark; — from Shiloh (Josh. xviii. 1, 1 Sam. iv. 3); to Bethel (Judg. xx. 26, 27); thence to Ashdod (1 Sam. iv. 3, 11, v. 1); to Gath (1 Sam. v. 8); to Ekron (1 Sam. v. 10); to Bethshemesh (1 Sam. vi. 14, 20); to Kirjath-jearim (1 Sam. vii. 1, 2), where David 'found' it (1 Chr. xiii. 5-8); carried it to the house of Obed-edom (1 Chr. xiii. 13, 14); and at last brought it to 'the city of David' on Zion (1 Chr. xv. 1-28, xvi. 1, 2 Chr. i. 4). From thence it was finally borne by Solomon and placed in the Temple on the summit of Zion (1 Kin. viii. 1-4) 9 Lit. tabernacles. Pss. xliii. 5, lxxxiv. 1, notes. "Christ Jesus has revealed to us a true tabernacle, His sacred human nature; and has set in the Holy Eucharist a visible sign of His Divine Presence." — Practical Reflections on the Psalms. 10 The Ark (1 Chr. xxviii. 2). Jehovah was invoked as sitting between the cherubim which overshadowed the Ark. Verses 6 and 7 declare the fulfilment of verse 3. 11 2 Chr. vi. 41 reads, "Arise, O LORD God." 12 The only place in the Psalms where the Ark of the Covenant is mentioned. 13 Comp. Ps. lxxviii. 62. 14 The suffrage in the Prayer-book reads, — "*Priest.* Endue Thy ministers with righteousness. *Answer.* And make Thy chosen people joyful." 'Endue' follows the Vulgate, *induere*. 15 The division begins with verse eight.

10 For thy servant[16] David's sake[17]: turn not away the presence of thine anointed.[18]

11 The LORD hath made a faithful oath unto David: and he shall not shrink from it;

LXXXIX. 3, 4, 48.

12 "Of the fruit of thy body: shall I set upon thy seat.

LXXXIX. 29, 30, 33, 35.

13 "If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore."

XXII. 31, 32 XLV. 17 CXIX. 1.

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10 Turn not away the face of thine anointed. "O LORD God turn not away the face of thine anointed: remember the mercies of David thy servant." 2 *Chr.* vi. 42.

The permanence of the Divine kingdom and sanctuary.

11 The LORD hath sworn unto David in truth; he will not turn from it. "Now therefore, O LORD, the God of Israel, let thy word be verified, which thou spakest unto thy servant David." 2 *Chr.* vi. 17 (15). "The LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." 2 *Sam.* vii. 11, 12, 16.

12 Will I set upon thy throne. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." *S. Luke* i. 32.

13 If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore. "There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me." 2 *Chr.* vi. 16. "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." *S. Luke* xxii. 29, 30. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." *Acts* ii. 30 (xiii. 22, 23).

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16 Ps. xviii. title, note. 17 Comp. 2 Kin. xix. 34. 18 Attributing the supplication in the psalm to Solomon, Cox says in The Pilgrim Psalms, — "Let *me*, since Thou hast anointed me King over Israel, behold Thy face, let my prayer come up before Thee." For the answer to vv. 8–10 see vv. 15, 17, 18.

14 For the LORD hath chosen Sion to be an habitation for himself : he hath longed for her.

LXXVI. 2 LXXVIII. 69, 70 LXXXVII. 1 CXXII. 1, 2, 5.

15 "This shall be my rest for ever : here will I dwell, for I have a delight therein.[19]

Verse 8 XLIII. 3.

16 "I will bless her victuals with increase : and will satisfy her poor with bread.[20]

XXII. 26 LXVIII. 10 LXXII. 4, 12, 13 CXXII. 7 CXLVII. 14.

17 "I will deck her priests with health : and her saints shall rejoice and sing.

Verse 9 CXLIX. 5.

18 "There shall I make the horn of David to flourish : I have ordained a lantern for mine anointed.[21]

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14 For the LORD hath chosen Zion; he hath desired it for his habitation. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." *S. John* xv. 16.

15 This is my resting place for ever: here will I dwell; for I have desired it.

16 I will abundantly (*or*, surely) bless her provision. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 6. "He hath filled the hungry with good things." *S. Luke* i. 53. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." *S. John* vi. 51.

17 Her priests also will I clothe with salvation: and her saints shall shout aloud for joy. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation." *Is.* lxi. 10. *Gal.* iii. 27. *Eph.* iv. 24.

18 There will I make the horn of David to bud (*or*, a horn to spring forth unto David): I have ordained (*or*, prepared) a lamp for mine anointed.

O how in her shall sprout and spring
The sceptre David's hand did bear
How I my Christ, my sacred king,
As light in lantern placed there,
With beams divine
Will make abroad to shine!
Countess of Pembroke.

"And hath raised up an HORN of salvation for us in the house of his

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19 Comp. Pss. xlvi. 4, 5, xlviii. 1, 2, lxviii. 16, cxxxv. 21. 20 "God's presence is an earnest of all good, for all this follows upon 'here will I dwell.'"—Burgon. 21 Verses 15, 17, 18 are the answer to vv. 8–10. The Targum paraphrases v.

19 "As for his enemies, I shall clothe them with shame[22]: but upon himself shall his crown[23] flourish."

II. 2-6 LXVIII. 18 CX. 6, 7.

Prop. Ps. Christmas E. **Am.** Prop. Ps. Annunc. E. [Adopted 1889], Cons. Ch. (also **Irish and Sar.**). Instit. Off. (also **Irish**): 9 Suffrages E. [Adopted 1892]. **Eng.** 9 Suffrages Daily Prayer. **Int.** Ordering Priests and Cons. Bishops. **Brev. Off. and D. H.** Vespers (Thur.), Christmas; 4 Compline (Lent) daily until 3d Sun., 9 Petit. (ferial). **Brev. Off.** (see CXX.). Fest. B. V. M.; 11, 12 Annunc. (Eng. ed.) 9 Prep. Holy Comm. **D. H.** 14 Fest. B. V. M. **Liturg. Armenian** Preparatory; **SS. Basil and Chrysostom** 9 Prep.; **Ethiopic** 9 Prep. Priest; **Rom. Missal** 1 Martyr Bp., 1, 9, 18 Confessor Bp. **Sar.** Burial (15 Ant.). **Gk.** 11 Annunc. **Rom.** Christmas. **Jewish** (see CXX.) *See* Table Prop. Pss. note.

servant DAVID." *S. Luke* i. 69. "Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a lamp to him and to his sons for ever." 2 *Chr.* xxi. 7. "I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it." *Ezek.* xxxiv. 24. "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." *Ezek.* xxxvii. 24, 25.

19 "Remove the mitre, and take off the crown: . . . until he come whose right it is; and I will give it him." *Ezek.* xxi. 26, 27. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 *S. Pet.* v. 4.

18, — "There will I cause to spring up a glorious King for the house of David: I ordained a lamp for my Christ." — Quoted by Armfield. "In view of the prophecies regarding the Branch [the Heb. word is from the verb 'to flourish'] in Is. iv. 2, Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, vi. 12 (comp. Heb. vii. 14), and of the Jewish prayer, — 'Make the shoot of David Thy servant to sprout speedily, and let his horn rise high by virtue of Thy salvation,' it can hardly be doubted, that the poet attached a Messianic meaning to this promise." — Delitzsch. Comp. Ezek. xxix. 21. [Horn] Pss. lxxv. 12, lxxxix. 18, 25, xcii. 9, cxlviii. 13, 1 Sam. ii. 10. [Bud] With reference to David's offspring. [Lamp] Indicates prosperity, renown, and glory; the permanency of the kingdom. Comp. Ps. xviii. 28, note; 2 Sam. xxi. 17, 1 Kin. xi. 36, xv. 4. The Heb. word is the same used to designate the several burners of the golden candlestick, and the verb 'ordained' is the one applied to the ordering or tending of the sacred lights by the priests (Ex xxvii. 21). [Anointed] Ps. xviii. 51, note. **22** Comp. Ps. cix. 28, Job viii. 22. "His enemies shall be clothed with shame, when they see the crown of thorns blossoming into the *corona radiata*, the sign of just judgment, and of everlasting dominion." — J. H. Blunt. **23** The word for *crown* is used both of the *mitre* of the High Priest (Ex. xxxix. 30, Lev. viii. 9), and of the *diadem* of a king (2 Sam. i. 10, 2 Kin. xi. 12). Christ wears both a kingly and priestly crown (Zech. vi. 13). "The word for 'plate' in Ex. xxviii. 36 is akin to the verb 'shall flourish' in the psalm. The effect of this would be to make the verse a reference to the priestly character of the Christ. 'His crown shall be the mitre-plate.'" — Rabbi David Kimchi quoted by Armfield.

PSALM CXXXIII. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren to dwell together in unity!

CXXII. 3, 6.

2 It is like the precious ointment[1] upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.[2]

XLV. 8.

3 Like as the dew of Hermon[3] : which fell upon the hill of Sion.

A Song of Ascents; of David.

The Communion of Saints.

"AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US." *S. John* xvii. 21.

1 Behold, how good and how pleasant it is for brethren to dwell together in unity! "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." *Acts* iv. 32. "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous (R. V. tender-hearted, humble-minded)." 1 *S. Pet.* iii. 8. "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 *S. John* iv. 16.

2 It is like the precious oil upon the head.

3 Like the dew of Hermon, that cometh down upon the mountains of Zion.

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133 Ps. cxx. note. In the musical rendering the first and last verses were probably sung by the same voice. "The pilgrim has come in sight of the anointed priests, visible on the steps, and in the outer courts."—Littledale. "In the Christian exegesis, the psalm forms the fourteenth of the steps of Christian virtue, telling of Charity."—Armfield. 1 'Ointment'; from Gk. (Septuagint) through Lat. (Vulgate). Ex. xxx. 22–33, Lev. viii. 12. 2 'Skirts of his clothing' is lit. the mouth of his garments, i. e. the opening for the head by which the robe was put on (Ex. xxviii. 32). 3 "*Physically* Hermon was to Canaan, what Aaron was *ceremonially* to Israel;—its head and crown, from which the fertilizing stores of heaven descended over the land."—Kay. "The dew which falls on the parched hill of Zion may fitly be called dew of Hermon; for the great mountain is constantly gathering and sending off clouds which float down thither, and the melting snows produce a vapour which is taken up and falls there."—Bp. Alexander. "Here as I sat at the foot of Hermon, I understood how the water-drops which rose from its forest-mantled heights, and out of the highest ravines, which are filled the whole year round with snow, after the sun's rays have attenuated them and moistened the atmosphere with them, descend at evening-time as a heavy dew upon the lower mountains which lie round about it as its spurs. One ought to have seen Hermon with its white-golden crown glistening aloft in the blue sky, in order to be able rightly to understand the figure. Nowhere in the whole country is so heavy a dew perceptible as in the districts near to Hermon."—Van de Velde

4 For there[4] the LORD promised his blessing : and life[5] for evermore.

XLII. 10 CXXVIII. 6 CXXXIV. 4.

Am. Prop. Ps. Transfig. E. [Adopted 1889], Prop. Ps. Instit. **Off.** **Int.** SS. Philip and James. **Brev. Off. and D. H.** Vespers (Thur.). **Brev. Off.** (see CXX.). **Liturg. SS. Basil and Chrysostom** at Vesting. **Sar.** Cons. Bp. (at Anointing). **Rom.** 1 Days of all martyrs who were brothers. **Jewish** (see CXX.).

4 For there the LORD commanded the blessing, even life for evermore. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." *Eph.* i. 3. "Be of one mind, live in peace; and the God of love and peace shall be with you." 2 *Cor.* xiii. 11.

PSALM CXXXIV. *Ecce nunc.*

BEHOLD now,[1] praise the LORD : all ye servants of the LORD;

XXXIV. 1 CXIII. 1, 2 CXLV. 21.

A Song of Ascents.

The Ceaseless Sacrifice of Praise of Holy Church.

"IN THE NAME OF JESUS EVERY KNEE SHOULD BOW." *Phil.* ii. 10.

Greeting to the watchers.

1 Behold, bless ye the LORD, all ye servants of the LORD. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I say-

quoted by Delitzsch. 4 i. e. where brotherly love prevails and abides "without which whosoever liveth is counted dead before Thee" (Collect for Quinquagesima). 5 "Comp. Ps. xxix. 10. Peace and life are correlative terms. The 'living God' is also the 'God of peace'; His covenant is 'of life and peace' (Mal. ii. 5)." — Cheyne.

134 Ps. cxx. note. This psalm was apparently composed to be sung after the evening sacrifice, when the watch of priests and Levites was set for the night. 1 Chr. ix. 33. "The happy pilgrims within the sacred precincts greet the priests whom they had seen at a little distance before, while the closing words of all, being the priestly benediction uttered upon the travellers, fitly end the pilgrimage." — Littledale. "The last of the fifteen steps of Christian virtues, speaking of love to God, thus supplementing the preceding, which spoke of love to our neighbour." — Armfield. 1 The word 'now,' and also the second half of the

2 Ye that by night[2] stand[3] in the house of the LORD: even in the courts of the house of our God.[1]

LXXXIV. 4 CXXXV. 1, 2, 19–21.

3 Lift up your hands[4] in the sanctuary: and praise the LORD.

XXVIII. 2 LXIII. 2, 5 CXXXVIII. 2 CXLI. 2.

4 "The LORD, that made heaven and earth: give thee[5] blessing out of Sion."

XX. 2 CXV. 12–15 CXXI. 2 CXXIV. 7 CXXVIII. 6 CXXXIII. 4.

Am. Prop. Ps. Purif. E., and in Selections 2 and 12 [Adopted 1889]. **Int.** Purification. **Brev. Off. and D. H.** Vespers (Thur.), Compline. **Brev. Off.** (see CXX.). Maun. Thur. **Liturg. S. Chrysostom** 3 before Great Entrance. **Gk.** 2d Nocturn. **Rom.** Maun. Thur. (Compline). **Jewish** (see CXX.). Before Evening Service. *See* Table Prop. Pss. note.

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ing, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." *Rev.* v. 13. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." *Rev.* xix. 5. "Blessed be the Lord God of Israel." *S. Luke* i. 68.

2 "And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. . . . For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually." 2 *Chr.* vii. 12, 16.

3 Lift up your hands to the sanctuary, and bless ye the LORD.

Answer.

4 The LORD bless thee out of Zion; even he that made heaven and earth. "The LORD bless thee, and keep thee: the LORD make his face to shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace." *Num.* vi. 24–26. "Come, ye blessed of my Father." *S. Matt.* xxv. 34.

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next verse (as it appears in the Prayer-book) are from Gk. (Septuagint) through Lat. (Vulgate). 2 The night-time when the labours of the day are over, and before they are begun, has ever been the season for solemn and prolonged worship. Pss. lxxvii. 6, cxix. 55, 62, 148, Is. xxx. 29, S. Matt. xiv. 23, S. Luke vi. 12, Acts xvi. 25, xx. 7, 11. 3 "The word for priestly and Levitical service (Deut. x. 8, xviii. 7, 1 Chr. xxiii. 30); cf. *kohen* (priest) from root 'to stand.'" — Cheyne. 4 Ps. cxix. 48, note. 5 "Having exhorted the holy servants of God to bless Him, he now calls down a blessing from God on them, in the singular number, knowing them to be so united in charity, as if they consisted of one person only." — Bellarmine.

PSALM CXXXV. *Laudate Nomen.*

O PRAISE the LORD,[1] laud ye the Name of the LORD : praise it, O ye servants of the LORD ;[2]

IX. 2 CXVII. CXXXIV. 1.

2 Ye that stand in the house of the LORD : in the courts of the house of our God.

LXXXIV. 4 CXXXIV. 2.

3 O praise the LORD,[1] for the LORD is gracious : O sing praises unto his Name, for it is lovely.

LII. 10 LIV. 6 CXVIII. 1 CXXXVI. 1.

4 For why ?[3] the LORD[4] hath chosen Jacob unto himself : and Israel for his own possession.

THE END OF THE PILGRIMAGE (CXXXV.–CXXXVII.).

Alleluia to CHRIST MANIFESTED IN DIVINE GLORY.

Praise the Lord

1 "Then the Levites . . . said, Stand up and bless the LORD your God for ever and ever : and blessed be thy glorious name, which is exalted above all blessing and praise." *Neh.* ix. 5. "Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." *Col.* iii. 16. "And a voice came out of the throne, saying, PRAISE our God, all ye his SERVANTS, and ye that fear him, both small and great." *Rev.* xix. 5.

3 Praise ye the LORD ; for the LORD is good : sing praises unto his name ; for it is pleasant.

4 For the LORD hath chosen Jacob unto himself. "Thou art an holy people unto the LORD thy God : the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." *Deut.* vii. 6. *Ex.* xix. 5. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." *Tit.* ii. 14. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 *S. Pet.* ii. 9.

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135 This psalm is made up largely of selections from other scriptures. It is closely connected with Ps. cxxxvi., and is always recited together with it by the Greek Church. The Hallelujah of verse one forms the title in the Greek and Latin versions. 1 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note. 2 The words of this verse in a different order are found in Ps. cxiii. 1. 3 Pss. xvi. 11, lxix. 7, notes. 4 Jah.

5 For I[5] know that the LORD is great : and that our Lord[6] is above all gods.

XLVII. 2 LXXXIII. 18.

6 Whatsoever the LORD pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

CXV. 3.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.[7]

XXIX. 7 CXLVII. 8.

8 He smote the first-born of Egypt : both of man and beast.[8]

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.[9]

10 He smote divers nations : and slew mighty kings;[10]

LXVIII. 14 CXXXVI. 17.

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5 "The LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible." *Deut.* x. 17.

For His works in Nature[11]

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth forth the wind out of his treasuries. "He made a decree for the rain." *Job* xxviii. 26. "Who hath cleft a channel for the water-flood, or a way for the lightning of thunder?" *Job* xxxviii. 25.

And in History.[12]

9 He sent signs and wonders into the midst of thee, O Egypt.

10 "Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself." *Deut.* ix. 1. "The LORD hath driven out from before you great nations and strong: but as for you, no man hath stood before you unto this day." *Josh.* xxiii. 9.

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5 Emphatic in Heb. 6 Adon; Divine Names (Introd.). 7 Jer. x. 13, li. 16 are nearly identical. "At His command the 'winds' are suddenly in motion, and as suddenly at rest again; we hear the sound, but cannot tell whence they come, or whither they go; as if they were taken from the secret storehouses of the Almighty, and then laid up till their service was required again." — Bp. Horne. 8 Ex. xiii. 15, Pss. lxxviii. 52, cv. 35, cxxxvi. 10. 9 Neh. ix. 10, Ps. cxxxvi. 15. 10 Comp. Josh. xii. 9-24. 11 The division begins with verse six. 12 The divi-

11 Sehon, king of the Amorites; and Og,[13] the king of Basan: and all the kingdoms of Canaan;[14]

12 And gave their land to be an heritage: even an heritage unto Israel his people.

II. 8 XLIV. 1-3 LXXVIII. 55, 56 CV. 11, 43 CXI. 6.

13 Thy Name, O LORD, endureth for ever: so doth thy memorial, O LORD, from one generation to another.

LXXII. 17 CII. 12.

14 For the LORD will avenge his people: and be gracious[15] unto his servants.

XXVI. 1 XXXV. 23, 24 L. 4 CXIX. 154 XC. 13.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.[16]

XCVI. 5.

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11 "I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest." *Deut.* iii. 21. "Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath." *Amos* ii. 9.

12 "To drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as it is this day." *Deut.* iv. 38.

13 Thy memorial name, O LORD, throughout all generations. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." *Ex.* iii. 14, 15.

14 Lit. For the LORD will vindicate (*or* right) his people, and repent himself[17] concerning his servants.[18] "We know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people." *Heb.* x. 30.

15 The idols of the nations are silver and gold. "Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith; and he maketh it a god: they fall down, yea, they worship." *Is.* xlvi. 6. "Miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver." *Wisd.* xiii. 10.

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sion begins with verse eight. 13 Og was also an Amoritish king. 14 Comp. Num. xxi. 21-35, Deut. ii. 32-35, iii. 1 8, xxix. 7, Josh. xii. 2-4, 7, Ps. cxxxvi. 19, 20. 15 'Gracious'; follows the version of Münster, 'placabilis erit,' which is also the rendering of S. Jerome. 16 Verses 15-18 are nearly identical with Ps. cxv. 4-6, 8. 17 Have compassion on. 18 This verse is taken from Deut. xxxii.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

XCVII. 7.

19 Praise the LORD, ye house of Israel : praise the LORD, ye house of Aaron.

20 Praise the LORD, ye house of Levi : ye that fear the LORD, praise the LORD.

LXVIII. 26 XCVI. 2 CXXXIV. 1 CXLV. 21.

21 Praised be the LORD out of Sion : who dwelleth at Jerusalem.

II. 6 XLVI. 4, 5 XLVIII. 1, 2 CXXXIV. 4.

Am. Prop. Ps. Epiph. E. [Adopted 1889]. **Int.** Ordering Priests and Cons. Bishops. **Brev. Off. and D. H.** Vespers (Thur.). **Brev. Off.** 3 Ant. Holy Name, 19, 20 Bp. and Confessor. **Rom. Missal** 3, 6 4th Sun. Lent. **Rom.** 14 Martyrs. **Jewish** Sabbath and Festivals. *See* Table Prop. Pss. note.

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17 "The things wherein there is no breath are bought for a most high price." *Baruch* vi. 25.

18 They that make them shall be like unto them; yea, every one that trusteth in them. "They know not neither do they consider: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none calleth to mind, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?" *Is.* xliv. 18, 19. "And the strong shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them." *Is.* i. 31.

Praise the Lord.

19–21 O house of Israel, bless ye the LORD: O house of Aaron, bless ye the LORD: O house of Levi, bless ye the LORD: ye that fear the LORD, bless ye the LORD. Blessed be the LORD out of Zion, who dwelleth at Jerusalem.[19] Praise ye the LORD.[1]

36, where it is added, "when he seeth that their power is gone, and there is none remaining, shut up or left at large." 19 "The conclusion alludes to the conclusion of the preceding psalm. There, the Lord blesses thee out of Zion; here, let Him be blessed out of Zion. The praise proceeds from the same place from which the blessing issues. For Zion is the place where the community dwells with God." — Hengstenberg. Comp. Ps. cxxxiv. 1, 4.

PSALM CXXXVI. *Confitemini.*

O GIVE thanks unto the LORD, for he is gracious : and his mercy[2] endureth for ever.[3]

Verse 26 LXXIII. 1 C. 4 CV. 1 CXXXV. 3.

2 O give thanks unto the God of all gods[4] : for his mercy endureth for ever.

CXXXV. 5.

3 O thank the Lord[5] of all lords : for his mercy endureth for ever.

4 Who only dōeth great wonders[6] : for his mercy endureth for ever.

LXVI. 4 LXXII. 18 LXXVII. 11, 14 LXXVIII. 4, 12, 13 LXXXVI. 10.

The triumphant march of Divine Mercy.

"THE TENDER MERCY OF OUR GOD WHEREBY THE DAYSPRING FROM ON HIGH HATH VISITED US." *S. Luke* i. 78.

Thanksgiving

1 O give thanks unto the LORD; for he is good.

Praise the Lord: for He is love
And His mercy lives for ever. — Keble.

"I will make mention of the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." *Is.* lxiii. 7.

2 O give thanks unto the God of gods.

3 O give thanks unto the Lord of lords.

To the Creator,

4 To him[7] who alone doeth great wonders.

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136 The final Hallelujah of the last psalm forms the title of this. In the Greek Church this psalm (which is said together with Ps. cxxxv.) is called the *Polyeleos* from its continual mention of the mercy of God. Dean Stanley says, "The national anthem it may be called of the Jewish race, which enumerates the examples of the never-ending goodness of God." Comp. 1 Chr. xvi. 34, 41, 2 Chr. v. 13, vii. 3, xx. 21, Ezra iii. 11 ("For his mercy endureth for ever toward Israel"), Jer. xxxiii. 11, Pss. cvi. 1, cvii. 1, cxviii. 1, 1 Esd. v. 61, Three Holy Children 67; 1 Macc. iv. 24 ("After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because he is good, because his mercy endureth for ever"). "In the Jewish liturgy this psalm with its twenty-six responses is called the Great Hallel." — Perowne. According to the Talmud Pss. cxx.–cxxxvi., and cxxxv. 4-cxxxvi. also have a claim to this name; (see Ps. cxx. note). 2 'Mercy' (here, and in every verse) is rather lovingkindness, or gracious goodness. 3 In vv. 1–3 there is a shadowing of the Holy Trinity. 4 Comp. Deut. x. 17, 1 Cor. viii. 5, 6. 5 Adon; Divine Names (Introd.). 6 "Almighty and everlasting God, Who alone workest great marvels" — Prayer for the Clergy and People (Eng. P. B.). 7 So begin in the R. V. vv. 5–7, 10, 13, 16, 17.

5 Who by his excellent wisdom[8] made the heavens : for his mercy endureth for ever.

XXXIII. 6 CIV. 2, 24 CXXI. 2.

6 Who laid out the earth above the waters[9] : for his mercy endureth for ever.

XXIV. 2 CII. 25 CXIX. 90, 91 CXLVI. 5.

7 Who hath made great lights : for his mercy endureth for ever.

8 The sun to rule the day : for his mercy endureth for ever.

XIX. 6 LXXIV. 17.

9 The moon and the stars to govern the night : for his mercy endureth for ever.

VIII. 3 CIV. 19.

10 Who smote Egypt with their first-born[10] : for his mercy endureth for ever:

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5 To him that by understanding made the heavens. "He hath made the earth by his power, he hath established the world by his wisdom, and by his understanding hath he stretched out the heavens." *Jer.* x. 12. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made." *S. John* i. 1, 3. "His Son, whom he hath appointed heir of all things, by whom also he made the worlds." *Heb.* i. 2.

6 To him that spread forth the earth above the waters. "I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth." *Is.* xliv. 24 (xlii. 5). "Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee, which showest mercy unto thousands." *Jer.* xxxii. 17, 18.

9 The moon and stars to rule by night. "Canst thou bind the cluster (*or*, sweet influences) of the Pleiades, or loose the bands of Orion? canst thou lead forth the Mazzaroth (*or*, the signs of the Zodiac) in their season? or canst thou guide the Bear with her train? knowest thou the ordinances of the heavens? canst thou establish the dominion thereof in the earth?" *Job* xxxviii. 31–33.

To the Redeemer,

10 To him that smote Egypt in their first-born.

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8 'Excellent wisdom'; follows the Latin version of Münster. 9 According to the Hebrew conception the earth rests on the fathomless deep. 10 Ex. xii. 29, Pss. lxxviii. 52, cv. 35, cxxxv. 8.

11 And brought out Israel from among them[11]: for his mercy endureth for ever:

LXXVII. 15, 20 CV. 42.

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

LXXXIX. 14 CXVIII. 16.

13 Who divided the Red Sea in two parts[12]: for his mercy endureth for ever.

LXXIV. 14, 16 LXXVII. 16, 19 CVI. 9.

14 And made Israel to go through the midst of it[13]: for his mercy endureth for ever.

LXXVIII. 53, 54.

15 But as for Pharaoh and his host, he overthrew[14] them in the Red Sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

LXVIII. 7 LXXVIII. 15.

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11 "And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror." *Jer.* xxxii. 21. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." *Col.* i. 13.

12 "Hath God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?" *Deut.* iv. 34.

13 Lit. To him that cut the Red Sea into parts.

14 "O arm of the LORD, . . . art thou not it which dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the redeemed to pass over?" *Is.* li. 9, 10. "Where is he that brought them up out of the sea with the shepherd of his flock? . . . that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?" *Is.* lxiii. 11, 12.

To the Lord of the heritage,

16 "Who led thee through the great and terrible wilderness, wherein were fiery serpents, and scorpions, and thirsty ground, where was no

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11 Ex. xii. 51. 12 Ex. xiv. 21, 22, xv. 8. 13 Ex. xiv. 29. 14 Heb. shook off (same word in Ex. xiv. 27). Comp. Neh. ix. 11.

17 Who smote great kings : for his mercy endureth for ever :

LXVIII. 14.

18 Yea, and slew mighty kings[15] : for his mercy endureth for ever :

19 Sehon, king of the Amorites : for his mercy endureth for ever :

20 And Og, the king of Basan : for his mercy endureth for ever :

21 And gave away their land for an heritage[16] : for his mercy endureth for ever :

22 Even for an heritage unto Israel, his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever.

CVI. 43, 44.

24 And hath delivered us from our enemies : for his mercy endureth for ever.

CVI. 10 CVIII. 13.

25 Who giveth food to all flesh : for his mercy endureth for ever.

XXXVII. 3 CIV. 15, 27, 28 CXLV. 15.

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water." *Deut.* viii. 15. "Thou in thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go." *Neh.* ix. 19.

To the Restorer and Sustainer.

23 Who remembered us in our low estate. "In the time of their trouble, when they cried unto thee, thou heardest them from heaven." *Neh.* ix. 27. "In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy redeemer." *Is.* liv. 8. "He hath regarded the low estate of his handmaiden." *S. Luke* i. 48.

25 "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

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15 Ps. CXXXV. 10–12. 16 Num. xxxii. 33.

26 O give thanks unto the God[17] of heaven[18]: for his mercy endureth for ever.

Verses 1–3.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.[19]

Brev. Off. and D. H. Vespers (Thur.). **Brev. Off.** 23 Annunc. **Liturg. S. Clement** (Gk.) 25 Intercess. aft. Invocation.

S. Matt. vi. 26. "He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts* xiv. 17.

Psalm CXXXVII. *Super flumina.*

BY the waters[1] of Babylon we sat[2] down and wept: when we remembered thee, O Sion.[3]

CXX. 1, 5 CXXVI. 7.

A Psalm of the Prison house.

"THE MYSTICAL BABYLON IS EVER AT ENMITY AGAINST GOD, AND THE PRAYER OF HIS CHURCH IS THAT ALL MAY BE DESTROYED WHICH IS NOT FOR HIS GLORY."

The exiles and their conquerors.

1–3 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps. For there they that led us captive required of us songs, and they that wasted us (*or*, our tormentors) required of us mirth,[4] saying, Sing us one of the songs of Zion.

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17 El; Divine Names (Introd.). 18 "It has been noticed that the Name 'God of heaven' is the one especially given to the Lord in the history of the Captivity and Restoration. In the exile from His special Presence the servants of God naturally fell back on His universal and Almighty Presence as the 'Lord of heaven and earth.'" — Bp. Barry. Ps. cxxiii. 1, note. 19 This verse is only found in the Vulgate.

137 The Greek version has as title, "For (*or*, of) David." Some MSS. also add "of Jeremiah." 1 River-like canals; see Ezek. i. 1, Dan. viii. 2. The country far and wide was intersected with these artificial branches of the mighty stream of the Euphrates. 2 Sitting is the posture of mourning and humiliation Ezra ix. 3, 4). 3 "Materially, the Jews lost nothing by having to migrate to Babylonia. And yet fair — monotonously fair — as the plain of Babylonia was, it could not be 'a land like their own land' (2 Kin. xviii. 32) to the 'mourners' in the spiritual Zion (Is. lxi. 3), who were like disembodied souls, and had Jerusalem written on their hearts (cf. Pss. xlii., xliii.)." — Cheyne. 4 Comp. verse 6.

2 As for our harps,[5] we hanged them up : upon the trees[6] that are therein.

3 For they that led us away captive, required of us then a song,[7] and melody in our heaviness : Sing us one of the songs of Sion.

XLII. 1–7.

4 How shall we sing the LORD's song : in a strange land?[8]

CXXXV. 4.

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.[9]

CXXII. CXXX. 5.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

CII. 14.

7 Remember the children of Edom, O LORD, in the

Answer of the exiles.

4 "The king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" *Neh.* ii. 2, 3.

6 If I prefer not Jerusalem above my chief joy. "If they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captive, and pray toward their land which thou gavest unto their fathers, and the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from heaven, even from thy dwelling place, their prayer and their supplications and maintain their cause; and forgive thy people which have sinned against thee." 2 *Chr.* vi. 38, 39.

Cry for retribution.

7 Remember, O LORD, against the children of Edom the day of Jerusalem; who said, Rase it, rase it, even to the foundations thereof.

5 The Instrumental Accompaniment (Introd.). 6 "The trees on which their harps were hung were unlike any that they knew in their own country. They called them by the name that seemed nearest to the willows of their own watercourses. But they were in fact the branching poplars mingled with tamarisks which still cluster beside the streams of Mesopotamia." — Stanley. 7 Lit. words of a song. The Heb. word for 'song' is the same used in the titles of many of the psalms, — e. g. xlv., lxviii., xcii., and the Songs of Ascents. 8 "The captives in Babylon — that huge, unwieldy city, with its temple of the Chaldean Bel towering aloft on its eight stupendous stories to the height of a furlong into the sky — the Israelite exiles, bidden there to an idolatrous feast, that they might make sport for the company by singing to them one of the far-famed Hebrew melodies, for the gratification of curiosity or amusement of the ear — how could it be done?" — Vaughan. 9 Used in the old sense of skill; i. e. upon the harp.

day of Jerusalem : how they said, Down with it, down with it, even to the ground.[10]

8 O daughter of Babylon,[11] wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us. IX. 6.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.[12]

Int. S. Luke. **Brev. Off. and D. H.** Vespers (Thur.). **Brev. Off** Anniv. Ded. Ch.

"Who is this that cometh from Edom, with dyed garments from Bozrah? . . . The day of vengeance is in mine heart, and the year of my redeemed is come." *Is.* lxiii. 1, 4.

8 O daughter of Babylon, that art to be destroyed. "Set yourselves in array against Babylon round about: . . . her bulwarks are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her. . . . How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! . . . Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel!" *Jer.* l. 14, 15, 23, 29. "He cried with a mighty voice, saying, Fallen, fallen is Babylon the great. . . . RENDER UNTO HER EVEN AS SHE RENDERED, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. . . . Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her. And a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." *Rev.* xviii. 2, 6, 20, 21.

9 Happy shall he be, that taketh and dasheth thy little ones against the rock. "Come down, and sit in the dust, O virgin daughter of Babylon. . . . These two things shall come to thee in a moment in one day, the loss of children, and widowhood: in their full measure shall they come upon thee." *Is.* xlvii. 1, 9. "And when Jesus drew nigh, he saw the city, and wept over it, saying, . . . thine enemies . . . shall DASH THEE TO THE GROUND, AND THY CHILDREN within thee; . . . because thou knewest not the time of thy visitation." *S. Luke* xix. 41–44 (R. V.).

10 "Long and loud has been the wail of execration which has gone up from the Jewish nation against Edom. It is the one imprecation which breaks forth from the Lamentations of Jeremiah; it is the culmination of the fierce threats of Ezekiel; it is the sole purpose of the short, sharp cry of Obadiah; it is the bitterest drop in the sad recollections of the Israelite captives by the waters of Babylon; and the one warlike strain of the Evangelical Prophet is inspired by the hope that the Divine Conqueror should come knee-deep in Idumæan blood."—Stanley. See Lam. iv. 21, 22, Ezek. xxv. 8, 12–14, xxxv., Obadiah, Jer. xlix. 7–22, Mal. i. 2–5, 1 Esd. iv. 45, Ps. cviii. 10. 11 Babylon, the type of heathen foes; Edom, of apostates. Is. xiii. 19–22. 12 On verses 8, 9, see Imprecatory Psalms (Introd.), Ps. cix. 5, note.

PSALM CXXXVIII. *Confitebor tibi*

(—*quoniam*[1]).

I WILL give thanks unto thee, O Lord,[2] with my whole heart : even before the gods[3] will I sing praise unto thee.

IX. 1 LXXV. 1 CXXXVI. 1–3 CXLVI. 1.

2 I will worship toward thy holy temple,[4] and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

V. 7 XXVIII. 2 LXVI. 1, 3, 7 XCVI. 1, 2 CXXXII. 7 CXXXIV. 3.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

XVIII. 1, 32, 33 XXVII. 1 XLVI. 1 XCVIII. 8, 9 CXVI. 1 CXL. 7.

A MANUAL OF PRIVATE DEVOTION.

AN OCTAVE OF DAVID'S PSALMS (CXXXVIII.–CXLV.).

(A Psalm) of David.

Thanksgiving for grace and strength.

"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME." *Phil.* iv. 13.

2 For thou hast magnified thy word above all thy name.[5] "For thy word's sake, and according to thine own heart, hast thou wrought all this greatness, to make thy servant know it." 2 *Sam.* vii. 21. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." *S. John* i. 14. "Neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 *Cor.* ii. 9.

3 In the day that I called thou answeredst me, thou didst encourage me with strength in my soul.

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138 The title of this psalm in the Greek version is "For (*or*, of) David." Some MSS. also add, "Of Haggai and Zechariah." A psalm of David may have been adapted for use in later times. In verse 2 the Temple is referred to as already built. The psalm would belong to the latter part of David's life before the rebellion of Absalom. 1 Added to distinguish this psalm from Pss. ix., cxi. 2 The word 'Lord' is only found in the Vulgate. 3 'Gods' may refer to the judges of Israel (Ps. lxxxii. 1), or to the angels, as the Greek and Latin versions render. Comp. also Pss. xcv. 3, xcvi. 4, xcvii. 9. "S. Chrysostom explains the Septuagint '*opposite* the angels,' as though they formed one half of the choir, and men the other half, facing each other, and provoking one another to emulation in the good work of praise and devotion"—Littledale. 4 Comp. 1 Kin. viii. 48, Dan. vi. 10. 5 "Thou hast performed Thy promise above that which Thy Name and Fame as a faithful Performer of promises led us to expect and hope."—Dean Johnson. "The promise to David that his Son should have an everlasting throne transcended all that God had done or revealed in the past

4 All the kings of the earth shall praise thee, O LORD : for they have heard the words of thy mouth.

LXVIII. 29 LXXII. 11 CII. 15, 22.

5 Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

XXV. 9 LXXXIX. 16 XCVIII. 1–5, 10.

6 For though the LORD be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

CXIII. 5, 6 CXXXI.

7 Though I walk in the midst of trouble, yet shalt thou refresh[6] me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.[7]

X. 13 XX. 6 XXIII. 4 XXXVII. 24 LXIII. 9 LXXI. 18.

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4 All the kings of the earth shall give thee thanks, O LORD. "The LORD telleth thee . . . I will set up thy seed after thee, . . . and I will stablish the throne of his kingdom for ever." 2 *Sam.* vii. 11–13.

5 Yea, they shall sing of the ways of the LORD; for great is the glory of the LORD. "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages." *Rev.* xv. 3.

6 But the haughty he knoweth from afar. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Is.* lvii. 15. "For he hath regarded the low estate of his handmaiden. . . . He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree." *S. Luke* i. 48, 51, 52. 1 *Sam.* ii. 3, 8.

Confidence.

7 Thou shalt stretch forth thine hand against the wrath of mine enemies. "The LORD gave victory to David whithersoever he went." 2 *Sam.* viii. 6. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Is.* xli. 10. "Thanks be unto God, which always causeth us to triumph in Christ." 2 *Cor.* ii. 14.

(comp. 2 Sam. vii. 29)."—Kay. 6 Lit. revive. 7 Collect for Third Sunday in Lent.

8 The LORD shall make good his loving-kindness toward me : yea, thy mercy, O LORD, endureth for ever ; despise not then the works of thine own hands.[8]

LVII. 2 C. 2 CXIX. 73 CXXXIX. 12–15.

Am. Prop. Ps. Annunc. **E.** [Adopted 1889]. **Int.** Conversion S. Paul. **Brev. Off. and D. H.** Vespers (Fri.). **Brev. Off.** Off. Dead, Holy Name. **Liturg. Ethiop.** 1, 2 Prep. Priest ; **Malabar** 7, 8 at Consecration ; **SS. Adæus and Maris** 7, 8 aft. Invocation. **Sar.** Name of Jesus. **Rom.** Michaelmas, Off. Dead. *See* Table Prop. Pss. note.

8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever ; forsake not the works of thine own hands. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." *Phil.* i. 6. "And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. . . . Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever." 2 *Sam.* vii. 25, 29. "Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands ? . . . Thine hands have made me and fashioned me together round about; yet thou dost destroy me. Remember, I beseech thee, that thou hast made me as the clay ; and wilt thou bring me into dust again ?" *Job* x. 3, 8, 9.

PSALM CXXXIX. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou[1] knowest my down-sitting, and mine up-rising ;[2] thou understandest my thoughts long before.[3]

Verses 18, 23 XLIV. 21 XCIV. 11 CIII. 14.

For the Chief Musician. A Psalm of David.

The Omnipresent Eye and Prescient Love of God.

"WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS." *Eph.* ii. 10.

God's All-Seeing Eye.

1 Thou understandest my thought afar off. "What can David say

8 This last clause connects this psalm with the following.

139 "Language utterly fails me in the exposition of this psalm. Let any one read it, and he will see that after the fullest explanation of every verse, and of the purport of the whole, the psalm is at each reading new ; each word suggestive perpetually of new thoughts." — Herder. 1 Emphatic in Heb. 2 Vulgate, *resurrectionem.* 3 First Collect in Comm. Off.

2 Thou art about my path, and about my bed : and spiest out all my ways.

Verse 18 XI. 5 XCIV. 9 CXIX. 168 CXLII. 3.

3 For lo, there is not a word in my tongue : but thou, O LORD, knowest it altogether.[4]

Verse 23.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

Verse 9 CXIX. 73.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Verse 17 CXLVII. 4, 5.

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more unto thee? for thou, Lord GOD, knowest thy servant." 2 *Sam.* vii. 20. "He that . . . declareth unto man what is his thought." *Amos* iv. 13. "I know that thou canst do every thing, and that no thought can be withholden from thee." *Job* xlii. 2. "He knew all men, and needed not that any should testify of man: for he knew what was in man." *S. John* ii. 24, 25. "No thought escapeth him, neither any word is hidden from him." *Ecclus.* xlii. 20.

2 Thou searchest out (*or*, winnowest) my path and my lying down,[5] and art acquainted with all my ways. "She called the name of the LORD that spake unto her, Thou God seest me." *Gen.* xvi. 13. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." *Heb.* iv. 13. "Come, see a man, which told me all things that ever I did: is not this the Christ?" *S. John* iv. 29. "Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts." *Ecclus.* xxiii. 19.

3 "The LORD searcheth all hearts, and understandeth all the imaginations of the thoughts." 1 *Chr.* xxviii. 9.

4 Thou hast beset me behind and before. "God in whose hand thy breath is, and whose are all thy ways." *Dan.* v. 23. Comp. *Job* xxiii. 8–10.

5 Such knowledge is too wonderful for me; it is high, I cannot attain unto it. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" *Rom.* xi. 33.

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4 Before the word is spoken, God knows the unuttered thought. 5 A metaphor from a winnower who separates carefully the chaff from the wheat. This clause may be rendered, "My path and my couch Thou siftest." Comp. Job xiii. 27.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?[6]

XCI. 1-5.

7 If I climb up into heaven, thou art there: if I go down[7] to hell,[8] thou art there also.

XVIII. 3-6 LXVIII. 22.

8 If I take the wings of the morning[9]: and remain[10] in the uttermost parts of the sea;[11]

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

Verse 4 XXIII. 2, 3 XXVII. 13 LXXIII. 22 CXXXVIII. 7.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

XXVII. 1.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

XVIII. 28.

God's Omnipresence.

6 "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD." *Jer.* xxiii. 24. "The spirit of the Lord filleth the world." *Wisd.* i. 7.

7 Lit. If I make the unseen world my bed, behold, thou art there.

10 If I say, Surely the darkness shall overwhelm (*or*, cover) me, and the light about me shall be night (*or*, then the night shall be light about me).

11 Lit. Even darkness darkens not with thee, but the night is light as the day: alike the darkness and the light.

10, 11 "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." *Job* xxxiv. 22. "He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." *Dan.* ii. 22.

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6 "Not that the Psalmist wished to go from God, or to avoid the power of the Divine life; but he asks this question to set forth the fact that no one can escape from the all-pervading being and observation of the Great Invisible Spirit." — Spurgeon. Compare a remarkable passage of Plato, — "Never wilt thou be neglected by the Justice of the gods, not even though thou wert small enough to sink into the depths of the earth, nor if exalted in thy flight to the height of heaven; but thou wilt suffer due penalty from them either abiding here, or journeying to Hades, or borne to some yet more terrible place than those." Obad. 4. 7 'Go down'; from Gk. (Septuagint) through Lat. (Vulgate). 8 Heb. Sheol; Ps. vi. 5, note. 9 This expression denotes the speed with which the beams of the rising sun dart across the sky. See Ps. xxii. title, note. 10 Lit. dwell. 11 The farthest west.

12 For my reins[12] are thine : thou hast covered me[13] in my mother's womb.[14]

XXII. 9 LXXI. 5.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.[15]

XCII. 5 CXI. 2 CXXXVIII. 8 CXLIX. 2.

14 My bones are not hid from thee : though I be made secretly, and fashioned[16] beneath in the earth.

XCV. 6 C. 2.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written;

LVI. 8.

God's Creative Work.

12 For thou[1] didst form my reins: thou hast covered me (*or*, knit me together) in my mother's womb.

13 "Great and MARVELLOUS ARE THY WORKS." *Rev.* xv. 3.

14 My frame was not hidden from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

15, 16 Thine eyes did see mine unformed substance,[17] and in thy book they were all written, even the days[18] that were ordained, when as

12 Ps. vii. 10, note. 13 "Thou didst weave me together." 14 In vv. 12–14, "A thrill of awe passes through the Psalmist's soul as he contemplates the mystery of his being. The plaited and interwoven tissue that fenced him round in the womb is God's handiwork. Man, in the very rudiments of existence, is a miracle of design. The threads of a strange embroidery are shot through the wondrous woof that covers the spot where life sleeps folded in its ante-natal cell."—Bp. Alexander. Job x. 8, 11, Eccles. xi. 5. 15 "Not merely wonder, but wonder passing into awe, in the sense of the inscrutable mystery of God's working; — as in the great universe, so in the human nature, 'the microcosm,' which includes in it all the various elements of the Creation."—Bp. Barry. 16 Lit. variegated, or, embroidered with many-coloured threads. In speaking of the Resurrection body Bp. Pearson says, "He knoweth how every bone should be brought to its old neighbour-bone, how every sinew may be re-embroidered on it." Speaking of the *new man* in Christ, Abp. Leighton says, "If there be so many wonders in the natural structure and frame of man, how much richer in wonders must this Divine and supernatural generation be! See how David speaks of the former. Things spiritual being more refined than material things, their workmanship must be far more wonderful and curious. But then, it must be viewed with a spiritual eye. There is an unspeakable lustre and beauty of the new creature, by the mixture of all Divine graces, each setting off another, as so many rich several colours in embroidery; but who can trace that Invisible Hand that works it." 17 'Unformed substance' is in Heb. but one word, and signifies the embryo 'rolled together,' a ball. "It is probable that the metaphor of weaving or embroidering the body is here carried on, so that the ball means the embryo, as the indistinct and shapeless mass out of which the beautiful structure is soon to be developed, compared here to the ball of silk or thread which the artist at the loom weaves into the pattern he desires to form."—Littledale. 18 "In that archetypal volume — Thy eternal prescience — all the details of those

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear[19] are thy counsels[20] unto me, O God[21] : O how great is the sum of them !

Verse 5 XXXVI. 6 XL. 6 XCII. 5.

18 If I tell[22] them, they are more in number than the sand : when I wake up, I am present with thee.

Verse 2 XL. 7 LXXI. 13 III. 5.

19 Wilt thou not slay the wicked,[23] O God[24] : Depart from me, ye blood-thirsty men.

VI. 8 CI. 5 CXIX. 115 CXL. 4.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

L. 16, 17.

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yet there was none of them. "Seeing his days are determined, the number of his months is with thee, and thou hast appointed his bounds that he cannot pass." *Job* xiv. 5.

17 How precious also are thy thoughts unto me, O God!

18 When I awake, I am still[25] with thee. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.... Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 *Thess.* iv. 15, 17.

God's Holiness.

19 Surely thou wilt (*or*, oh that thou wouldest) slay the wicked, O God: depart from me therefore, ye blood-thirsty men. "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity." *S. Matt.* vii. 23.

20 For they speak against thee wickedly. "Behold, the Lord cometh

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yet unborn days were written down." — Kay. "The Divine Artificer sees that which is rolled up in the embryo. And while He sees it, the days fitted for its development are outlined before His gaze, as the sculptor knows what shape will come from the unhewn block, as the architect has the outline of his work before him. God's Mind is God's Book." — Bp. Alexander. **19** This word may be rendered 'weighty.' Awe is expressed in this verse rather than love. **20** The Vulgate is, "Thy *friends* are exceedingly honoured by me;" see Use of 'Day Hour.' **21** El; Divine Names (Introd.). **22** 'Tell' has the old meaning of 'to count.' **23** Lit. wicked one; 2 Thess. ii. 8. Ps. cix. 5 note. **24** Eloah; Divine Names (Introd.). **25** "'Still,' because even my dreams hovered about the beloved theme (comp. Jer. xxxi. 26)." — Cheyne.

21 Do not I hate them, O LORD, that hate thee : and am not I grieved with those that rise up against thee ?[26]

XCVII. 10 CI. 4–6, 10, 11 CXIX. 104, 158.

22 Yea, I hate them right sore : even as though they were mine enemies.[27]

23 Try me, O God,[21] and seek the ground of my heart : prove me, and examine my thoughts.[28]

Verses 1, 3 VII. 3 XVII. 3 XXVI. 2 LI. 10.

24 Look well if there be any way of wickedness[29] in me : and lead me in the way everlasting.

I. 7 V. 8 XXV. 3 XLIII. 3 CXIX. 5, 35, 133 CXLIII. 10.

Am. in Sel. 18 [Adopted 1889]. **Int.** Burial. **Brev. Off. and D. H.** Vespers (Fri., Ap. and Ev.). **Brev. Off.** 24 Confessors and Doctors. (Eng. ed. whole psalm) Commend. Soul. **D. H.** 17 Apostles [See note 20]. **Rom. Missal** 1, 4, 5, 18 Easter. **Sar.** Vig. Dead. **Rom.** Ap. and Ev.

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with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." *S. Jude* 14, 15.

21 "Shouldest thou help the ungodly, and love them that hate the LORD?" 2 *Chr.* xix. 2. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts." *S. Mark* iii. 5.

22 I hate them with perfect hatred: they are become mine enemies. "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 *S. John* 9–11. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." *Rom.* xvi. 17.

23 Search me, O God, and know my heart: try me, and know my thoughts.

24 "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." *Jer.* vi. 16. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." *Rom.* viii. 13.

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26 "Do not I loathe those that rise up against Thee?" (R. V. marg.). 27 "Hatred of evil, purely as evil, is eminently a *Christian* grace."—Abp. Trench. "It is not mercy but treason against justice to relent towards vice so long as it is triumphant and insolent."—Ecce Homo. 28 Lit. branchings of thought, i. e. distracting thoughts. 29 Or, idol-way.

PSALM CXL. *Eripe me, Domine.*

DELIVER me, O LORD, from the evil man: and preserve me from the wicked man;[1]

Verse 4 XXII. 20, 21 XXXI. 17 CXIX. 134 CXLIII. 9.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

II. 2 XXXI. 15 LVI. 5 LXXI. 9.

3 They have sharpened their tongues like a serpent[2]: adder's[3] poison is under their lips.[4]

V. 10 X. 7 LII. 3–5 LXIV. 3.

4 Keep me, O LORD, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

LXXI. 3 CXLI. 10.

For the Chief Musician. A Psalm of David.

"Lead us not into temptation, but deliver us from evil."

"BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD." *S. John* xvi. 33.

1 Preserve me from the violent man.

2 Continually do they stir up wars. "Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?" *S. Matt.* xxii. 15–18.

3 Adders' poison is under their lips. Selah. "Their throat is an open sepulchre; with their tongues they have used deceit; THE POISON OF ASPS IS UNDER THEIR LIPS." *Rom.* iii. 13.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man: who have purposed to thrust aside my steps.

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140 This psalm may belong to the time of David's persecution by Saul. 1 Comp. Ps. lix. 1, 2.

2 She struck me with her tongue
Most serpent-like upon the very heart. — *King Lear.*

3 The word for 'adder' is only found here and it is not known what species is referred to, but it is supposed to have been the same as the *pethen* of Pss. lviii. 4, xci. 13, notes. 4 The second part of the verse is found in the Greek version in Ps. xiv. 5.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.[5]

XXXV. 7 LVI. 6 LIX. 3 CXIX. 85, 110 CXLI. 10 CXLII. 3.

6 I said unto the LORD, Thou art my God[6] : hear the voice of my prayers, O LORD.

IV. 1 LXIII. 1.

7 O LORD God,[7] thou strength of my health : thou hast covered my head in the day of battle.[8]

V. 13 LV. 19, 23 CXXXVIII. 3.

8 Let not the ungodly have his desire, O LORD[9] : let not his mischievous imagination prosper, lest they be too proud.

XXXV. 19.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.[10]

LXIV. 8.

10 Let hot burning coals[11] fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

XXXVI. 12.

10 A man full of words[12] shall not prosper upon the

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5 The proud have hid a snare for me, and cords;[13] they have spread a net by the way side; they have set gins for me. Selah.

7 O GOD the Lord, the strength of my salvation. "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." 1 *Thess.* v. 8. 1 *Sam.* xvii. 45.

8 Grant not, O LORD, the desires of the wicked; further not his evil device; lest they exalt themselves. Selah.

9 As for the head of those that compass me about, let the mischief of their own lips cover them. "In the transgression of the lips is a snare to the evil man." *Prov.* xii. 13.

10 Into deep pits (*or*, floods), that they rise not up again.

11 An evil speaker shall not be established in the earth: evil shall hunt the violent man to overthrow him. "Evil pursueth sinners." *Prov.* xiii. 21. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." *S. Jas.* iii. 6.

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5 1 Sam. xxiii. 23. 6 El; Divine Names (Introd.). 'My El'; Ps. lix. 1, note. 7 Adonai; Divine Names (Introd.). 8 Lit. armour. 9 Comp. Rom. i. 24 with the Greek version of the first part of this verse. 10 The Imprecatory Psalms (Introd.). 11 Comp. Ps. xviii. 8, 12, 13. 12 Heb. man of tongue; i. e. a slanderer. In Vulgate, *vir linguosus*. 13 See note in Treasury of David (Spurgeon).

earth : evil shall hunt the wicked person to overthrow him.[14]

XII. 3, 4 CI. 6 CIX. 2 CXLI. 3.

12 Sure I am that the LORD will avenge the poor : and maintain the cause of the helpless.

IX. 4 XVIII. 49 LXXII. 4 XCVII. 10.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.[15]

XI. 8 XVI. 12 LXI. 7 CXLII. 9.

7 4th Cant. Prayers at Sea. **Int.** S. Matthias. **Brev. Off. and D. H.** Vespers (Fri., Maun. Thur., All Saints); 1 Pass. Sun. **Brev. Off.** 1 Petit. P. (ferial). **D. H.** 1 Palm Sun. **Rom. Missal** 1–9, 13 Good Fri., 4 Tues. Holy Wk. **Rom.** Maun. Thur., Good Fri.; 1 Pass. and Palm Sun.

12 I know that the LORD will maintain the cause of the afflicted, and the right of the needy. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." *S. Luke* xviii. 7, 8. "The people of the land have used oppression, and exercised robbery, yea, they have vexed the poor and needy: and have oppressed the stranger wrongfully.... Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I brought upon their heads, saith the Lord GOD." *Ezek.* xxii. 29, 31.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence. "Thine eyes shall see the king in his beauty." *Is.* xxxiii. 17. "Blessed are the pure in heart: for they shall see God." *S. Matt.* v. 8. "Then shall the righteous shine forth as the sun in the kingdom of their Father." *S. Matt.* xiii. 43.

PSALM CXLI. *Domine, clamavi.*

LORD, I call upon thee; haste thee unto me : and consider my voice, when I cry unto thee.

IV. 1 CXL. 6.

A Psalm of David.

"Out of the abundance of the heart the mouth speaketh." *S. Matt.* xii. 34.

"ALL WONDERED AT THE GRACIOUS WORDS WHICH PROCEEDED OUT OF HIS MOUTH." *S. Luke* iv. 22.

Prayer for holiness.

1 Give ear unto my voice, when I call unto thee.

14 Cont. Ps. xxiii. 6. 15 Cheyne renders, "The upright shall dwell near Thy face."

141 Possible historical references to incidents in David's life may be found in vv. 7, 8 (see notes).

2 Let my prayer be set forth in thy sight as the incense[1]: and let the lifting up of my hands be an evening sacrifice.[2]

XXVIII. 2 LXIII. 3–5 CXXXIV. 3 CXLIII. 6.

3 Set a watch, O LORD, before my mouth: and keep the door of my lips.[3]

XXXIV. 13 XXXIX. 1 CXL. 11.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.[4]

XXIII. 5 LXXVIII. 25.

5 Let the righteous rather smite me friendly: and reprove me.[5]

CXLII. 9.

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2 "Golden bowls full of INCENSE, which are the PRAYERS of the saints." *Rev.* v. 8. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much INCENSE, that he should add it unto the PRAYERS of all the saints upon the golden altar which was before the throne. And the smoke of the INCENSE, with the PRAYERS of the saints, went up before God out of the angel's hand." *Rev.* viii. 3, 4.

3 "He that guardeth his mouth keepeth his life." *Prov.* xiii. 3. "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." *Prov.* xxi. 23. "Woe is me! . . . because I am a man of unclean lips. . . . Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." *Is.* vi. 5–7.

4 Incline not my heart to any evil thing, to be occupied in deeds of wickedness with men that work iniquity: and let me not eat of their dainties. "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties." *Prov.* xxiii. 6. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." *Dan.* i. 8.

Discipline.

5, 6 Let the righteous smite me, it shall be a kindness; and let him

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1 Incense (Ex. xxx. 7, 8) represents true prayer, because (1) it is bruised (Ps. li. 17), (2) it must have fire put to it from the altar, (3) it ascends (Ps. v. 3), (4) it yields a sweet savour. It engaged all the senses and appealed even to the blind and the deaf and dumb. Compare the account of the people praying without while Zachariah offered incense (S. Luke i. 10). "When the incense was offered the people fell down before the Lord, spreading their hands in silent prayer."—Edersheim. 2 The word here translated 'sacrifice' is used properly of the meal-offering, which accompanied the burnt-sacrifice and represented Christ's free-will offering of Himself,—just as the incense typified His continual intercession. See Eph. v. 2, Heb. vii. 25. 3 Compare Ecclus. xxii. 27. 4 1 Cor. x. 20. 5 Comp. 2 Sam. xii. 7 (Nathan's rebuke of David).

6 But let not their precious[6] balms break[6] my head:
yea, I will pray yet against their wickedness.

7 Let their judges be overthrown[7] in stony places[6]:
that they may hear my words; for they are sweet.[8]

8 Our bones lie scattered[9] before the pit[10]: like as
when one breaketh[6] and heweth wood upon[6] the earth.

9 But mine eyes look unto thee, O LORD God[11]: in
thee is my trust; O cast not out my soul.

XXV. 14, 19 XXXI. 1 CXXI. 1 CXXIII. 1, 2 CXLIII. 9.

10 Keep me from the snare that they have laid for
me: and from the traps of the wicked doers.

XCI. 3 CXIX. 110 CXL. 1, 4, 5 CXLII. 3.

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reprove me, it shall be as oil upon the head; let not my head refuse it: for still is my prayer against their wickedness.

O ne'er my soul, desire their dainty meat,
But deem the chastening of the righteous sweet.
The just man's rod is very love;
Oil to my head his wounds shall prove,
My head that may not loathe them: — my true prayer
Even yet shall rise against the deeds they dare. — Keble.

"Reprove a wise man, and he will love thee." *Prov.* ix. 8. "The ear that hearkeneth to the reproof of life shall abide among the wise. . . . He that hearkeneth to reproof getteth understanding." *Prov.* xv. 31, 32. "Faithful are the wounds of a friend." *Prov.* xxvii. 6. "He that rebuketh a man shall afterward find more favour than he that flattereth with the tongue." *Prov.* xxviii. 23.

7 Their judges are thrown down by the sides of the rock; and they shall hear my words; for they are sweet.

8 As when one ploweth and cleaveth the earth, our bones are scattered at the grave's mouth.

Trust.

9 For mine eyes are unto thee, O GOD the Lord; in thee do I take refuge; pour thou not out my life.[12]

10 And from the gins of the workers of iniquity.

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6 The words 'precious,' 'break' (v. 6), 'in stony places' (v. 7), 'breaketh,' 'wood upon' (v. 8) follow the Latin version of Münster. These words are also retained in K. J. version. In v. 6 the Septuagint and Vulgate render, "Let not the oil of the sinner anoint my head." 7 Comp. 2 Chr. xxv. 12. 8 In vv. 7, 8 allusion may be found in veiled language to the untimely end of David's adversaries, and his own forbearance and gentleness of speech. Comp. 1 Sam. xxiv. 9, 22, xxvi. 18-20, 2 Sam. xviii. 5. 9 Reference perhaps to the slaughter of the priests; 1 Sam. xxii. 17-23. 10 Heb. Sheol; Ps. vi. 5, note. Münster has *sepulchrum*. 11 Adonai; Divine Names (Introd.). 12 Comp. Is. liii. 12, "He hath poured out his soul unto death."

11 Let the ungodly fall into their own nets together[13]: and let me ever escape them.

IX. 15, 16.

This psalm was transferred to Evensong in **Am. Ch.** in 1886. **Am.** in Sel. 5; 2 Opening Sentence E. [Adopted 1889]. **Int.** S. Mark. **Brev. Off. and D. H.** Vespers (Fri., Maun. Thur.); 2 Resp. aft. Hymn at V. (exc. Sat.). **Liturg. Malabar** 3 at Cons.; **Rom.** 2-4 at Incense; **Gk.** 1-4 Pre-sanctified. **Sar.** Cons. Ch., Bened. Cemeteries. **Gk.** Evensong (with cxlii.). **Rom.** Maun. Thur., Good Fri. *See* Table Prop. Pss. note.

11 Let the wicked fall into their own nets, whilst that I[14] withal escape. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." *Is.* iii. 11.

Thus mourn I, Lord; for Thee mine asking eyes
Seek evermore, on Thee my soul relies.

O pour not out my soul, I pray,
From the dark snare preserve my way,
The chambers of the blind entangling net,
Which by my path the powers of evil set.

Beho'd them laid, the godless crew,
Low in the toils they darkly drew;
The while, with gathering heart and watchful eye,
I wait mine hour to pass victorious by. — Keble.

PSALM CXLII. *Voce mea ad Dominum*

(*clamavi: voce mea ad Dominum*[1]).

I CRIED unto the LORD with my voice: yea, even unto the LORD did I make my supplication.[2]

CXIX. 170.

A Song of Instruction of David, when he was in the cave; a Prayer.

"Is any among you afflicted? let him pray." *S. Jas.* v. 13.

"THINKEST THOU THAT I CANNOT NOW PRAY TO MY FATHER, AND HE SHALL PRESENTLY GIVE ME MORE THAN TWELVE LEGIONS OF ANGELS?" *S. Matt.* xxvi. 53.

The Lord the only Refuge.

1, 2 I cry with my voice unto the LORD; with my voice unto the

13 Comp. Pss. vii. 16, 17, xxxv. 8, lvii. 7, lxix. 23, Prov. xxvi. 27, xxviii. 10, Eccles. x. 8. The Imprecatory Psalms (Introd.). 14 Emphatic in Heb.

142 Title. Instruction; Heb. *Maschil.* Pss. xxxii., xlii., xliv., xlv., lii.-lv., lxxiv., lxxviii., lxxxviii., lxxxix. titles. Cave; this may be either the cave of Engedi (1 Sam. xxiv. 1-3), or of Adullam (1 Sam. xxii. 1); comp. Ps. lvii. title. Prayer; Pss. xvii., lxxxvi., xc., cii. titles. 1 Added to distinguish this psalm from Ps. lxxvii. 2 Comp. Pss. lxxvii. 1, cxli. 1.

2 I poured[3] out my complaints[4] before him : and showed him of my trouble.

XLII. 4 LXII. 8.

3 When my spirit was in heaviness,[3] thou[5] knewest my path : in the way wherein I walked, have they privily laid a snare[6] for me.

LXIX. 20 LXXVII. 3 CXXXIX. 2, 3.

4 I looked also upon my right hand[7] : and saw there was no man that would know me.

XXII. 11 XXXI. 13 XXXVIII. 11 LXIX. 8, 21 LXXXVIII. 7, 18.

5 I had no place to flee unto : and no man cared for my soul.

CXLIII. 9.

6 I cried unto thee, O LORD, and said : Thou art my hope,[8] and my portion in the land of the living.[9]

XIV. 10 XVIII. 1 XLVI. 1 LXXIII. 25 XCI. 2, 9.

LORD do I make supplication. I pour out my complaint before him; I show before him my trouble.

3 When my spirit was overwhelmed (*or*, fainted) within me, thou knewest my path. In the way wherein I walk have they hidden a snare for me.

When heavy, like a veil of woe,
My spirit on me lay,
Thou, Thou, O Lord, didst read and know
My life's mysterious way. — Keble.

"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." *S. John* xiii. 21.

4, 5 Look on my right hand, and see; for there is no man that knoweth me: refuge hath failed me; no man careth for my soul. "He began to curse and to swear, saying, I know not this man of whom ye speak." *S. Mark* xiv. 71.

The Prayer.

6 I said, Thou art my refuge, my portion in the land of the living. "In the fear of the LORD is strong confidence: and his children shall have a place of refuge." *Prov.* xiv. 26. "The LORD is my portion, saith my soul; therefore will I hope in him." *Lam.* iii. 24.

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3 Ps. cii. title. 4 Ps. ix. 12, note. 5 Emphatic in Heb. 6 Comp. Pss. cxl. 5, cxli. 10, cxliii. 3, 4. 7 The natural place to look for succour; see Ps. xvi. 9, note. 8 Pss. xlvi. 1, xxii. 4, notes. 9 Ps. cxvi. 9.

7 Consider my complaint[4]: for I am brought very low.

XLIV. 25 LXIX. 1 LXXXVIII. 2, 15 CXVI. 6.

8 O deliver me from my persecutors[10]: for they are too strong for me.

XVIII. 17 XXXI. 5, 17 CXLIII. 3.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

XXXIV. 2 CVII. 14, 16 CXVI. 7 CXIX. 17 CXL. 13 CXLIII. 11.

Int. S. Barnabas. **Brev. Off. and D. H.** Vespers (Fri., Maun. Thur.); 5, 9 3d Wk. Lent. **Brev. Off.** Intercess. Off. Sick. **Gk.** Evensong (with cxli.). **Rom.** Maun. Thur., Good Fri. *See* Table Prop. Pss. note.

7 Attend unto my cry. "And he . . . began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death. . . . And he . . . prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." *S. Matt.* xxvi. 37–39.

8 "The weakness of God is stronger than men." 1 *Cor.* i. 25. *Eph.* vi. 12.

9 The righteous shall compass me about (*or*, crown[11] themselves because of me); for thou shalt deal bountifully with me. "Whether . . . one member be honoured, all the members rejoice with it." 1 *Cor.* xii. 26.

PSALM CXLIII. *Domine, exaudi*

(—*auribus*[1]).

HEAR my prayer, O LORD, and consider my desire: hearken unto me for thy truth and righteousness' sake.

XXXI. 1 CII. 1 CXIX. 124 CXLI. 1 CXLII. 1.

A Psalm of David.

"God be merciful to me a sinner." *S. Luke* xviii. 13.

"JESUS SAID UNTO THE CHIEF PRIESTS, AND CAPTAINS OF THE TEMPLE, AND THE ELDERS, . . . THIS IS YOUR HOUR, AND THE POWER OF DARKNESS." *S. Luke* xxii. 52, 53.

Prayer for pardon.

1 Hear my prayer, O LORD; give ear to my supplications: in thy

10 Ps. vii. 1, note. 11 "God's servants would bind the story of His bounty to the Psalmist upon their brows like a coronal for a banquet." — Maclaren.

143 Seventh of the 'Seven Penitential Psalms' (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.). This psalm probably belongs to the period of David's greatest grief and shame, Absalom's rebellion. The Greek version adds to the title, "When his son is pursuing him." The Latin inserts 'Absalom.' 1 Added to

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

XIV. 2 CXXX. 3.

3 For the enemy hath persecuted[2] my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long[3] dead.[4]

XXII. 12, 13, 15, 16 LXXXVIII. 4–6 CXLII. 8.

4 Therefore is my spirit vexed[5] within me : and my heart within me is desolate.

Verses 7, 10 XXII. 6, 14 XXV. 15 LXXVII. 3 CXLII. 3.

5 Yet do I remember the time past: I muse upon all thy works : yea, I exercise myself in the works of thy hands.

XXII. 4, 5 XLIV. 1 LXXVII. 5, 6, 11, 12 XCII. 4 CXIX. 52.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

XXII. 15 XLII. 1, 2 LXIII. 1, 2 LXIX. 3 LXXXIV. 2 LXXXVIII. 9.

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faithfulness answer me, and in thy righteousness. "If we confess our sins, he is faithful and just to forgive us our sins." 1 *S. John* i. 9.

2 For in thy sight no man living is righteous. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his holy ones; yea, the heavens are not clean in his sight." *Job* xv. 14, 15 (ix. 2). For there is not a just man upon earth, that doeth good, and sinneth not." *Eccles.* vii. 20. "By the deeds of the law there SHALL NO FLESH BE JUSTIFIED IN HIS SIGHT. . . . All have sinned, and come short of the glory of God." *Rom.* iii. 20, 23. "For by the works of the law SHALL NO FLESH BE JUSTIFIED." *Gal.* ii. 16. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 *S. John* i. 8.

3, 4 He hath made me to dwell in dark places, as those that have been long dead. Therefore is my spirit overwhelmed[6] (*or*, my spirit fainteth) within me; my heart within me is desolate. "He . . . began to be sore amazed, and to be very heavy." *S. Mark* xiv. 33.

5 I remember the days of old; I meditate on all thy doings: I muse on the work of thy hands.

6 I spread forth my hands unto thee: my soul thirsteth after thee, as a weary land. Selah. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." *S. Matt.* v. 6.

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distinguish this psalm from Ps. cii. 2 Ps. vii. 1, note. 3 Heb. of the age;—the word expressing indefinite duration. 4 The last clause of this verse is found (with a single transposition) in Lam. iii. 6. 5 Ps. lxxxviii. 6, note. 6 Ps. cii. title.

7 Hear me, O LORD, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.[7]

Verse 4 XXVII. 10 LI. 17 LXIX. 17, 18.

8 O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee.

V. 3 XXV. 1, 8 XXX. 5 XXXII. 9 XLVI. 5 XC. 14.

9 Deliver me, O LORD, from mine enemies[8]: for I flee unto thee to hide me.[9]

XXII. 19 XXXI. 6, 22 LVII. 1 CXLII. 8 CXLIV. 2, 7, 10, 11.

10 Teach me to do the thing that pleaseth thee; for thou art my God[10]: let thy loving Spirit lead me forth into the land of righteousness.[11]

Verse 4 V. 8 XXV. 3, 4 XL. 10 LI. 10–13 LXXXVI. 11.

Prayer for the quickening and guidance of the Spirit.

7 Make haste to answer me, O LORD; my spirit faileth. "I dwell ... with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." *Is.* lvii. 15, 16. "Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" *S. Matt.* xxvii. 46.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, to the end that I may find grace in thy sight." *Ex.* xxxiii. 13.

9 "Who ... committed himself to him that judgeth righteously." 1 *S. Pet.* ii. 23. "Your life is hid with Christ in God." *Col.* iii. 3.

10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me in the land of uprightness (*or*, let thy good spirit lead me in a plain country[12]). "Thou gavest also thy good spirit to instruct them." *Neh.* ix. 20. "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble." *Jer.* xxxi. 9. "As many as are led by the Spirit of God, they are the sons of God." *Rom.* viii. 14.

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7 This last clause is identical with part of Ps. xxviii. 1. 8 Comp. Ps lix 1. 9 Heb. unto thee have I hidden. 10 'My Elohim'; Ps. lix. 1, note 11 Collect for Nineteenth Sunday after Trinity. 12 Comp. Is. xxvi. 7. The Heb. word used is the name for the smooth upland downs of Moab (Jer xlviii 8, 21) and came to be used figuratively for a place of safety, and for equity, righteousness, and uprightness; comp. Pss. xxvi. 12, xxvii. 13, xlv. 7, lxvii. 4, the only

11 Quicken me, O LORD, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

XXII. 11 LXXX. 18 CXIX. 25, 37, 40 CXLII. 9.

12 And of thy goodness slay mine enemies : and destroy[13] all them that vex[5] my soul ; for I am thy servant.[14]

CXVI. 14 CXIX. 125.

Prop. Ps. Ash Wed. E.; 2 Opening Sentence, Matins and Evensong. **Int.** S. John Baptist, Visit. Sick; (also 1549, 2 Bur. Off.). **Brev. Off. and D. H.** Lauds (Fri.). (Eng. ed.) Commend. Soul. **Brev. Off.** Compline (Lent); 4 Ant. Good Fri., 10 Off. Matron. **Rom. Missal** 9, 10 Pass. Sun., Mon. Holy Wk. **Sar.** Off. Dead. **Gk.** Dawn. **Rom.** Bened. Cemeteries. *See* Table Prop. Pss. note.

11 In thy righteousness bring my soul out of trouble. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Rom.* vi. 4. "As in Adam all die, even so in Christ shall all be made alive." 1 *Cor.* xv. 22.

12 And in thy lovingkindness cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant. "By his knowledge shall my righteous servant justify many; and he shall bear their iniquities." *Is.* liii. 11.

PSALM CXLIV. *Benedictus Dominus.*

BLESSED be the LORD my strength[1]: who teacheth my hands to war, and my fingers to fight:

XVIII. 1, 31–39, 47 LXI. 3 LXII. 7.

(A Psalm) of David.

"Take unto you the whole armour of God." *Eph.* vi. 13.

CHRIST THE CAPTAIN OF OUR SALVATION.

God's Strength and Man's Weakness.

1 Blessed be the LORD my rock.[2] "Trust ye in the LORD for ever:

other places in the Psalms where the word is used; see also Ps. v. 8. 13 The Imprecatory Psalms (Introd.). 14 Ps. xviii. title, note. Comp. S. Matt. xxv. 21.

144 The Greek and Latin versions have for the title, "Of David against Goliath." See verse 10, and comp. verse 3 with Ps. viii., comp. also Ps. xviii. "As the 72d is the culminating psalm with reference to the Person of Christ, so is the 144th with reference to the City of God. The Psalter reaches its climax with the 144th and spreads out into a closing hexade of Praise." — Benson. This is the last prayer of the Psalter. Verse 9 seems to point to the Hallelujahs of the succeeding psalms. The psalm closes, as the Psalter begins, with a beatitude. 1 'Strength'; follows the Latin version of Münster; retained also in K. J. version. The Septuagint and Vulgate have 'God.' 2 Five titles of God in the first

2 My hope and my fortress, my castle and deliverer, my defender[3] in whom I trust : who subdueth my people[4] that is under me.

CXV. 9–11 CXVIII. 8, 9 CXLII. 6, 8 CXLIII. 9.

3 LORD, what is man, that thou hast such respect unto him : or the son of man,[5] that thou so regardest him!

4 Man is like a thing of nought[6] : his time passeth away like a shadow.

XXXIX. 6, 7, 12 LXXVIII. 40 XC. 5, 6 CII. 11.

5 Bow thy heavens, O LORD, and come down : touch the mountains, and they shall smoke.[7]

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for in the LORD JEHOVAH is the rock of ages." *Is.* xxvi. 4. "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." *Eph.* vi. 17. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 *Cor.* x. 4.

2 My lovingkindness, and my fortress, my high tower, and my deliverer; my shield, and he in whom I take refuge; who subdueth my people under me.

— 'Tis He
Who bows my people to my sovereign rod. — Keble.

"Fear not, Abram: I am thy shield, and thy exceeding great reward." *Gen.* xv. 1. "Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency!" *Deut.* xxxiii. 29. "He is a shield unto them that take refuge in him." *Prov.* xxx. 5. "Thou hast been a strong hold to the poor, a strong hold to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." *Is.* xxv. 4.

3 LORD, what is man, that thou takest knowledge of him? or the son of man, that thou makest account of him?

4 Man is like to vanity: his days are as a shadow that passeth away. "We are but of yesterday, and know nothing, because our days upon earth are a shadow." *Job* viii. 9. "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." *S. Jas.* iv. 14.

Prayer for the coming of the Lord.

5 "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to

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two verses, — 'rock,' 'fortress,' 'high tower,' 'deliverer,' 'shield' — are used also in Ps. xviii. 1. 3 Ps. xviii. 30, note. 4 Comp. Ps. xviii. 43, 44, 48. 5 Man in his frailty; comp. similar language of Ps. viii. 4 (Heb. ii. 6) where see note. 6 Heb. a breath. 7 Comp. Pss. xviii. 8, civ. 32. See Ps. xlii. 9, note.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above[8] : *deliver me, and take me out of the great waters,*[9] *from the hand of strange children ;*

XVIII. 16 LIV. 3 CXXXVIII. 7.

8 *Whose mouth talketh of vanity*[10] : *and their right hand is a right hand of wickedness.*

XLI. 6.

9[11] I will sing a new song[12] unto thee, O God : and sing praises unto thee upon a ten-stringed lute.[13]

XL. 3 XCII. 1.

10 Thou hast given victory unto kings : and hast delivered David[14] thy servant[15] from the peril of the sword.

CXVIII. 6, 7.

11 *Save me, and deliver me from the hand of strange*

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boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! when thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." *Is.* lxiv. 1–3. *Ex.* xix. 18. *Mic.* i. 3, 4.

6, 7 Cast forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hand from above; rescue me, and deliver me out of great waters, out of the hand of aliens.

8 Whose mouth speaketh deceit, and their right hand is a right hand of falsehood. Comp. 1 *Macc.* vi. 62.

9 Upon a psaltery of ten strings will I sing praises unto thee. "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests." *Rev.* v. 9, 10. "I heard . . . harpers harping with their harps: and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth." *Rev.* xiv. 2, 3.

10, 11 It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of aliens, whose mouth speaketh deceit, and their right hand is a right hand of falsehood. 1 *Macc.* iv. 30.

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8 Cheyne renders, "Reach Thy hands from high heaven." Collect for Third Sunday after Epiphany. 9 Comp. Ps. lxix. 1, 2, 15, 16. 10 Comp. Ps. xii. 2. 11 This verse reproduces Ps. xxxiii. 2 (second part), 3 (first part). 12 Ps. xxxiii. 3, note. 13 The Instrumental Accompaniment (Introd.). 14 Comp. Ps. xviii. 51. 15 Ps. xviii. title, note.

children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity :[16]

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple :

xv. 1 lxxii. 16 cxxviii. 4.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets :[17]

lxv. 14.

14 That our oxen may be strong to labour ; that there be no decay : no leading into captivity,[18] and no complaining[19] in our streets.[20]

15 Happy[21] are the people that are in such a case : yea, blessed are the people who have the LORD for their God.

i. 1, 2 xxxiii. 12 xl. 5 lxv. 4 cxix. 1 cxlvi. 4.

Int. S. Peter. **Brev. Off. and D. H.** Vespers (Sat.). **Jewish** Sabbath Evening ; 15 Daily.

The peace of Jerusalem.

12-15 When our sons shall be as plants grown up in their youth ; and our daughters as corner stones[22] hewn after the fashion of a palace ; when our garners are full, affording all manner of store ; and our sheep bring forth thousands and ten thousands in our fields ; when our oxen are well-laden ; when there is no breaking in, and no going (*or*, sallying) forth, and no outcry in our streets ; happy is the people, that is in such a case : yea, happy is the people, whose God is the LORD. "Happy art thou, O Israel : who is like unto thee, a people saved by the LORD." *Deut.* xxxiii. 29. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light : which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy." 1 *S. Pet.* ii. 9, 10. "I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God." *Rev.* xxi. 3.

16 The Heb. of this verse is identical with verse 7 (part), and verse 8. 17 Comp. Cant. iv. 2. 18 'Into captivity'; follows the version of Münster. 19 Ps. ix. 12, note. 20 This verse may be rendered, — When our oxen are great with young ; when there is no breach (i. e. in the walls of the city through assault), and no going forth (i. e. to surrender, or into captivity, or to war), and no cry of sorrow in our broad places. 21 Ps. i. 1, note. 22 Perhaps 'pillars.'

PSALM CXLV. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King[1]: and I will praise thy Name for ever and ever.

Verse 21 XLV. 18 CIII. 1, 2, 22 CIV. 1 CXV. 18.

2 Every day[2] will I give thanks unto thee: and praise thy Name for ever and ever.[3]

XXXIV. 1 XLIV. 9 LXVI. 1, 3, 7 LXVIII. 19 CXV. 18 CXLVI 1 CXLVII. 1.

3 Great is the LORD, and marvellous worthy to be praised[4]: there is no end[5] of his greatness.

CXLVII. 5.

4 One generation shall praise thy works unto another: and declare thy power.

XVIII. 2 XL. 6, 7 LXXVIII. 4 LXXXVI. 10 CL. 2.

(A Psalm of) praise; of David.

The Goodness of God.

"I THANK THEE, FATHER, LORD OF HEAVEN AND EARTH." *S. Matt.* xi. 25.

The perpetual and universal 'Te Deum laudamus'

1 I will extol thee, my God,[6] O King; and I will bless thy name for ever and ever. "Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise." *Neh.* ix. 5.

2 Every day will I bless thee.

3 Great is the LORD, and highly to be praised; and his greatness is unsearchable. "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all." 1 *Chr.* xxix. 11. "Which doeth great things and unsearchable; marvellous things without number." *Job* v. 9.

4 And shall declare thy mighty acts.

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145 This psalm is with a single exception (one Hebrew letter, the letter Nun, being omitted) strictly 'alphabetical' (see Ps. xxv.). It is the only psalm which is called 'Tehillah' (v. 21) or 'a Praise' in the title, though this name came to be the general designation of the whole Book of Psalms. This psalm, the last bearing David's name, introduces the closing Hallelujah psalms of the Psalter. It has been termed the 'new song' of Ps. cxliv. 9. **1** Heb. My God, the King. **2** "Then God is to be blessed and praised in dark as well as bright days." **3** "Day by day we magnify Thee; and we worship Thy Name ever, world without end."—Te Deum. **4** Identical with first clause of Ps. xlviii. 1. These are the opening words of S. Augustine's 'Confessions.' The English Book inserts a comma after 'marvellous.' **5** 'There is no end'; from Gk. (Septuagint) through Lat. (Vulgate). **6** 'My Elohim'; Ps. lix. 1, note.

5 As for me, I will be talking of thy worship[7] : thy glory, thy praise, and wondrous works ;

Verse 12 LXXVII. 11, 12 LXXXVI. 10 CIV. 1 CXXXVIII. 5 CL. 2.

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

LXVI. 2, 4 LXXII. 18 LXXVII. 14 XCVIII. 1 CV. 1, 2, 5.

7 The memorial of thine abundant kindness shall be showed : and men shall sing of thy righteousness.

Verse 17 VII. 18 XXXIII. 5 XXXVI. 6 XLVIII. 9 CXI. 3 CXIX. 137, 142.

8 The LORD is gracious and merciful : long-suffering, and of great goodness.[8]

LXII. 12 LXXXIX. 1 CIII. 4, 11–13 CVII. 1 CVIII. 4 CXIX. 63 CXXXVI. 1–3.

9 The LORD is loving unto every man : and his mercy is over all his works.

XXV. 7 XXXI. 21 CXIX. 68.

5, 6 Of the glorious majesty of thine honour, and of thy wondrous works, will I meditate. And men shall speak of the might of thy terrible acts ; and I will declare thy greatness. "Great and marvellous are thy works, O Lord God, the Almighty ; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name ? for thou only art holy ; for all the nations shall come and worship before thee ; for thy righteous acts have been made manifest." *Rev.* xv. 3, 4.

7 They shall utter the memory of thy great goodness, and shall sing of thy righteousness. "I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." *Is.* lxiii. 7.

For abundant grace and glory in His kingdom,

8 The LORD is gracious, and full of compassion ; slow to anger, and of great mercy. "The LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and abundant in mercy and truth." *Ex.* xxxiv. 6, 7.

9 The LORD is good to all ; and his tender mercies are over all his works. "He maketh his sun to rise on the evil and on the good, and

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7 Equivalent to 'worthship' ; Ps. iii. 3, note. 8 This ascription is found also in Ps. cii. 8, Neh. ix. 17, Joel ii. 13, Jonah iv. 2, Ecclus. ii. 11.

10 All thy works praise thee, O LORD : and thy saints give thanks unto thee.

Verse 21 XIX. 1 CIII. 22 CL. 6.

11 They show the glory of thy kingdom : and talk of thy power;

LXII. 11 LXIII. 3 LXV. 6 LXVI. 6.

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

Verse 5 XCVI. 6 CIII. 19 CXLVII. 5 CL. 1.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.[9]

Verse 4 XLV. 7 LXXII. 17 LXXXIX. 30 CXLVI. 10.

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sendeth rain on the just and on the unjust." *S. Matt.* v. 45. "Thou sparest all : for they are thine, O Lord, thou lover of souls." *Wisd.* xi. 26. "The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh : he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock." *Ecclus.* xviii. 13.

10 All thy works shall give thanks unto thee, O LORD; and thy saints shall bless thee. "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever." *Rev.* v. 13.

11 "Walk worthy of God, who hath called you unto his kingdom and glory." 1 *Thess.* ii. 12.

12 To make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom.

13 "The Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever; and of his king dom there shall be no end." *S. Luke* i. 32, 33. "Praise the Lord of might, and extol the everlasting King." *Tobit* xiii. 6. "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him : his dominion is an everlasting dominion,

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9 "Over one magnificent portal of the great Cathedral at Damascus remains inscribed in Greek characters this verse, with the addition of one single word, — 'O Christ.'" "Thy kingdom, *O Christ*, is an everlasting kingdom." "This inscription affords evidence how those who reared the Church interpreted and applied this psalm. It was for them an act of worship addressed to our Incarnate Lord." — Bp. Alexander. After this verse the Septuagint, followed by the Vulgate, adds, to supply the omitted Heb. letter, — "The Lord is faithful in all His words, and holy in all His works." The latter clause is apparently borrowed from verse 17. The added verse begins with 'faithful' for which the Heb. would be *neeman*; see note to title.

14 The LORD upholdeth all such as fall : and lifteth up all those that are down.[10]

XXXVII. 17, 24 CXIII. 6 CXLVI. 8 CXLVII. 6.

15 The eyes of all wait upon thee, O Lord[11] : and thou givest them their meat in due season.[12]

CIV. 14, 21–28 CXI. 5 CXXXVI. 25 CXLVI. 6 CXLVII. 9.

16 Thou openest thine hand : and fillest all things living with plenteousness.

CIII. 5 CIV. 28 CXLVII. 9.

17 The LORD is righteous in all his ways : and holy in all his works.

Verse 7 CXVI. 5.

18 The LORD is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

XXXIV. 18 XLVI. 1 LXIX. 19 CXIX. 151 CXLI. 1.

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which shall not pass away, and his kingdom that which shall not be destroyed." *Dan.* vii. 13, 14 (27, iv. 3, 34). "The everlasting kingdom of our Lord and Saviour Jesus Christ." 2 *S. Pet.* i. 11.

For His loving Providence.

14 And raiseth up all those that be bowed down. "I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." *Is.* xli. 10. "He raiseth up the poor out of the dust, and lifteth up the needy from the dunghill, to make them sit with princes, and to inherit the throne of glory." 1 *Sam.* ii. 8. "He hath exalted them of low degree. He hath filled the hungry with good things." *S. Luke* i. 52, 53.

15 "Your heavenly Father knoweth that ye have need of all these things." *S. Matt.* vi. 32. "My flesh is meat indeed, and my blood is drink indeed." *S. John* vi. 55.

16 And satisfiest the desire of every living thing.

17 And gracious in all his works.

18 To all that call upon him in truth. "What nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things whensoever we call upon him." *Deut.* iv. 7. "Where two or three are gathered together in my name, there am I in the midst of

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10 "It is noteworthy how the Psalmist proceeds to exhibit the mightiness of God's kingdom not by its power to break in pieces and bruise (Dan. ii. 40), but by the King's readiness to aid the weak." — Littledale. "Regia (crede mihi) res est succurrere lapsis." — Ovid quoted by Littledale. Ps. lxviii. 5, note. 11 'O Lord' is only found in the Vulgate. 12 This verse "supplied ancient Christians with the daily grace upon their chief repast," and "was perpetually repeated by communicants at the altar." — Bp. Alexander.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.[18]

XXI. 2 XXXIV. 6, 15, 17–19 XXXVII. 30, 41 LXXXVI. 7 CXVIII. 5, 21.

20 The LORD preserveth all them that love him : but scattereth abroad all the ungodly.

XXXI. 26 XCVII. 10.

21 My mouth shall speak the praise[14] of the LORD : and let all flesh give thanks unto his holy Name for ever and ever.

Verse 10 XXXIII. 20 LXVI. 7 LXXII. 18, 19 XCVI. 2 CV. 3 CL. 6.

Prop. Ps. Whitsun. E. (in **Eng.** 1549 Whitsun. M.); 19 3d Cant. Prayers at Sea. **Am.** in Sel. 18 [Adopted 1889]. **Irish** Thanksgiving for Harvest. **Brev. Off. and D. H.** Vespers (Sat.). **Sar.** Off. Dead. **Liturg. SS. Basil and Chrysostom** at beginning (after Ps. ciii.); **S. James (Gk.)** at Breaking Bread; **Gk.** Pre-sanctified, at close, **Ethiop.** 1, 21 Post Comm.; **S. Mark (Gk.)** 15 Intercess. in Anaphora; **S. James (Gk.)** 15, 16 Intercess. af. Invocation; **S. James (Syr.)** 15, 16 Great Intercess.; **S. Clement (Gk.)** 16 (2d pt.) Commem. of Atonement; **Rom. Missal** 1, 11 Martyrs, 15, 16 Corp. Chris., 18, 21 4th Sun. Adv. **Rom.** 15, 16 Bened. Mensæ. **Jewish** Daily.

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them." *S. Matt.* xviii. 20. "In every nation he that feareth him, and worketh righteousness, is accepted with him." *Acts* x. 35. "He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds." *Ecclus.* xxxv. 16.

19 He also will hear their cry, and will save them. "His mercy is on them that fear him from generation to generation." *S. Luke* i. 50. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." *S. John* xv. 7.

20 But all the wicked will he destroy. "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." *S. Luke* xxi. 17, 18. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." *S. John* x. 27–29. "The eyes of the Lord are upon them that love him, he is their mighty protection and strong stay." *Ecclus.* xxxiv. 16.

21 "After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." *Rev.* vii. 9, 10.

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13 Collect for Third Sunday in Lent. "Make God's will thine, and He shall make thy will His." — R. Gamaliel quoted by Kay. 14 Same word as in title (see note).

PSALM CXLVI. *Lauda, anima mea.*

PRAISE the LORD, O my soul: while I live, will I praise the LORD: [1]yea, as long as I have any being, I will sing praises unto my God.[2]

IX. 1, 2 LXIII. 5 CIII. 1, 22 CXLV. 2.

2 O put not your trust in princes,[3] nor in any child of man: for there is no help in them.

LX. 11 CXVIII. 8, 9.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

XC. 3 CIV. 29.

THE GREAT HALLELUJAH PSALMS (CXLVI.–CL.).

Appeal to the individual soul to praise God.

CHRIST THE LIGHT OF THE WORLD.

1 Praise ye the LORD.[4] . . . I will sing praises unto my God while I have any being.

Contrast between trust in man

2 Nor in the son of man, in whom there is no help. *Jer.* xvii. 5.
3 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. "All flesh is as grass, and all the glory of man as the flower of grass." 1 *S. Pet.* i. 24. "To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing." 1 *Macc.* ii. 63. Comp. *S. Luke* xii. 20.

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146 "The Five Hallelujah Psalms, with which the Book closes in one varied thanksgiving, all mourning done away and even prayer for the time absorbed in praise, suits no time so well as the completed restoration under Nehemiah, when the Lord 'built up Jerusalem,' and 'strengthened the bars of her gates.'"—Pusey. The Greek and Latin versions have as title of Ps. cxlvi., "Alleluia; of Haggai and Zechariah." "A psalm like the 146th scarcely needs the Gloria at the close to bring it fully into unison with our Christian worship. It contains a threefold Three in One. It has a heart of adoration which beats in threes."—Bp. Alexander. 1 The second part of this verse is nearly identical with Ps. civ. 33. 2 'My Elohim'; Ps. lix. 1, note.

3 O, how wretched
Is that poor man, that hangs on princes' favours!—*King Henry VIII.*

4 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note.

4 Blessed[5] is he that hath the God[6] of Jacob[7] for his help : and whose hope is in the LORD his God :

I. 1, 2 XXXIII. 12 XXXIX. 8 XLVI. 1 LXII. 5 CXXI. 1, 2 CXLIV. 2, 15.

5 Who made heaven and earth,[8] the sea, and all that therein is : who keepeth his promise[9] for ever ;

XXV. 9 XXXI. 6 CXI. 7, 8 CXLVIII. 5.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.[10]

XXXIII. 17, 18 XXXIV. 10 XXXVII. 19 CXI. 5 CXLV. 15.

7 The LORD looseth men out of prison : the LORD giveth sight to the blind.[11]

LXVIII. 6 LXIX. 34 LXXIX. 12 CII. 20 CVII. 14, 16.

And trust in God.

4 "Blessed is the man that trusteth in the LORD, and whose hope the LORD is." *Jer.* xvii. 7.

5 Which keepeth truth for ever. "O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; even counsels of old, in faithfulness and truth." *Is.* xxv. 1. "Great is the truth, and stronger than all things. . . . As for the truth, it endureth, and is always strong. . . . With her there is no accepting of persons or rewards. . . . She is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth." 1 *Esd.* iv. 35, 38–40. *Ex.* xx. 11. *Jer.* x. 12. *Acts* iv. 24, xiv. 15.

6 Which executeth judgment for the oppressed; which giveth food to the hungry. "He hath filled the hungry with good things." *S. Luke* i. 53. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." *S. John* vi. 35.

7 The LORD looseth the prisoners; the LORD openeth the eyes of the blind. "I the LORD have called thee . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." *Is.* xlii. 6, 7 (lxi. 1–3). "And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel

5 The last beatitude of the Psalter. 6 El; Divine Names (Introd.). 7 'God of Jacob'; Ps. cxxxii. 5. "So near and intimate relation have God's people to Him, that their and His interests are mutually involved and twisted in a reciprocal and covenant bond. They are His, He is their portion; His Beloved is theirs and they are His; they are called by His Name, the saints are styled His holy ones, and the Church is termed expressly 'Christ.' Yea He condescends to be called by their name; He assumes the name of Jacob, Ps. xxiv. 6."—Quoted by Spurgeon. See Pss. xxiv. 6, xlvi. 7, notes. 8 Comp. Pss. cxxiv. 7, cxxxiv. 4. 9 Not found in the Heb. or any version. 10 "When He rescued men from the bondage of Satan, He 'executed judgment for the oppressed.' When He fed thousands by a miracle, or when He preached the word to such as desired to hear and receive it, He 'gave food to the hungry.'"—Bp. Horne. 11 "When by

8 The LORD helpeth them that are fallen[12]: the LORD careth for the righteous.

I. 7 V. 13 LXIX. 30 CXII. 6 CXLV. 14.

9 The LORD careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.[13]

X. 20 LXVIII. 5 CXIX. 19.

10 The LORD thy God, O Sion, shall be King for evermore: and throughout all generations.

XXIX. 9 XCIX. 1 CXLV. 13.

Am. Prop. Ps. All Saints, M. [Adopted 1889]. **Int.** S. Mary Magdalene. **1549** Bur. Off. **Brev. Off. and D. H.** Vespers (Sat., Christmas, All Saints). **Brev. Off.** Intercess. for Sick, Off. Dead, Fest. B. V. M. **Liturg. SS. Basil and Chrysostom** Int.; **Rom. Missal** 1, 3 Easter. **Sar.** Christmas, Trin., Commend. Soul. **Rom.** Off. Dead. **Jewish** Daily. *See* Table Prop. Pss. note.

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to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, This day is this scripture fulfilled in your ears." *S. Luke* iv. 17–19, 21 (vii. 21, 22).

8 The LORD raiseth up them that are bowed down; the LORD loveth the righteous. "Behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God." *S. Luke* xiii. 11–13. "Having loved his own which were in the world, he loved them unto the end." *S. John* xiii. 1. "As the Father hath loved me, so have I loved you." *S. John* xv. 9.

9 The LORD preserveth the strangers; he upholdeth the fatherless and widow; but the way of the wicked he turneth upside down (*or*, maketh crooked). "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." *Deut.* x. 18 (xiv. 28, 29, xxvi. 12, 13). *Ex.* xxii. 21–23. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." *S. Jas.* i. 27.

10 The LORD shall reign for ever, thy God, O Zion, unto all generations. Praise ye the LORD.[4]

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pardon and grace, He released those who were bound with the chain of their sins, He 'loosed the prisoners;' when He poured light into the sightless eyeballs, or illuminated with saving knowledge the understanding of the ignorant, He 'opened the eyes of the blind.'" — Bp. Horne. S. Luke viii. 29, 35. **12** "When He made the crooked woman straight, or rectified the obliquity of a depraved will, He 'raised those that were bowed down.'" — Bp. Horne. **13** 'Turneth upside down'; comp. Ps. cxix. 78, where the same Heb. word (meaning 'make crooked') is used. See R. V. marg.

He will lead the sinners' way
In tangled paths afar. — Keble.

PSALM CXLVII. *Laudate Dominum* (*quoniam bonus*[1]).

O PRAISE the LORD, for it is a good thing to sing praises unto our God[2]: yea, a joyful and pleasant thing it is to be thankful.

XXXIII. 1 XCII. 1 CXLVI. 1.

2 The LORD doth build up Jerusalem: and gather together the outcasts of Israel.

LI. 18 CVII. 3 CXXII. 2-4.

3 He healeth those that are broken in heart: and giveth medicine[3] to heal their sickness.

XXX. 2 XXXIV. 18 XLI. 3, 4 LI. 17 CIII. 3.

Appeal to the Church to give thanks to the God both of the old and the new Creation.

CHRIST THE HEAD OF THE CHURCH.

Praise for the upbuilding of the Church.

1 Praise ye the LORD[4]; for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

2 "The LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee. If any of thine outcasts be driven out unto the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee." *Deut.* xxx. 3, 4. "The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside his own that are gathered." *Is.* lvi. 8 (xi. 12, xxvii. 13). "He prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." *S. John* xi. 51, 52. *S. Matt.* xxiv. 31.

3 And bindeth up their wounds. "He hath sent me to heal the brokenhearted." *S. Luke* iv. 18. "Who his own self bare our sins in his own body on the tree, . . . by whose stripes ye were healed." 1 *S. Pet.* ii. 24. *Is.* lxi. 3.

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147 For a possible historical occasion for this psalm, see Neh. xii. 27-29, the account of the dedication of the wall of Jerusalem. Comp. verse 13, and Ps. cii. 13-22. In the Septuagint and Vulgate the title is "Hallelujah," and the former adds, "of Haggai and Zechariah." 1 Added to distinguish this psalm from Pss. cxvii., cxlviii., cl. 2 "Let us give thanks unto our Lord God. It is meet and right so to do"—Comm. Off. 3 'Medicine'; follows the Latin version of Münster. 4 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note.

4 He telleth[5] the number of the stars[6] : and calleth them all by their names.

VIII. 1, 2.

5 Great is our Lord,[7] and great is his power : yea, and his wisdom is infinite.

XLVIII. 1 XCVI. 4 CIV. 24 CXXXVI. 5 CXLV. 3.

6 The LORD setteth up the meek : and bringeth the ungodly down to the ground.

XXII. 24 CXLV. 14 CXLVI. 8, 9 CXLIX. 4.

7 O sing unto the LORD with thanksgiving : sing praises upon the harp[8] unto our God :

LXXI. 20 CL.

8 Who covereth the heaven with clouds, and prepareth rain for the earth[9] : and maketh the grass to grow upon the mountains, and herb for the use of men ;[10]

LXV. 11 LXXII. 6 LXXVIII. 24, 25 CIV. 13, 14.

4 He giveth them all their names. "The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they showed light unto him that made them." *Baruch* iii. 34. "In his word were the stars made, and he knoweth the number of them." 2 *Esd.* xvi. 56. "He calleth his own sheep by name, and leadeth them out." *S. John* x. 3.

5 "Remember that thou magnify his work, whereof men have sung. All men have looked thereon; man beholdeth it afar off. Behold, God is great, and we know him not." *Job* xxxvi. 24–26. "Lift up your eyes on high, and see who hath created these things, that bringeth out their host by number: he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. . . . There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." *Is.* xl. 26, 28, 29. "In whom are hid all the treasures of wisdom and knowledge." *Col.* ii. 3.

Praise for the sustaining of the Church.[11]

8 "Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" *Job* xxxvii. 16. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." *Acts* xiv. 17.

5 Counteth. 6 "The stars point to Abraham's seed; not one star in the fields of space is missing; not one of Israel's outcasts is unknown. He calls each by name." — Bp. Alexander. 7 Adon; Divine Names (Introd.). 8 The Instrumental Accompaniment (Introd.). 9 Comp. Job xxxvi. 27, 28, xxxviii. 25–30, Is. lv. 10, Jer. x. 13. 10 'And herb for the use of men'; from Gk. (Septuagint) through Lat. (Vulgate). This clause seems to be transferred here from Ps. civ. 14. These images symbolize the Holy Spirit's sacramental work. 11 Division begins with verse 7.

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

L. 11 CIV. 21 CXLV. 15.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.[12]

XX. 7 XXXIII. 15, 16.

11 But the LORD's delight[13] is in them that fear[14] him : and put their trust[15] in his mercy.

CXLV. 19.

12 Praise[16] the LORD, O Jerusalem : praise thy God, O Sion.

CXXXIV. 1 CXLIX. 2.

13 For he hath made fast the bars of thy gates[17] : and hath blessed thy children within thee.

CXXII. 3.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

XXXVI. 8 LXV. 14 LXXXI. 17 CIV. 15 CXXII. 6, 7 CXXXII. 16 CXLVI. 6.

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9 He giveth to the beast his food, and to the young ravens which cry. "Who provideth for the raven his food, when his young ones cry unto God, and wander for lack of meat?" *Job* xxxviii. 41. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them." *S. Luke* xii. 24. *S. Matt.* vi. 26.

10 "Will thy riches suffice, that thou be not in distress, or all the forces of thy strength?" *Job* xxxvi. 19. *Is.* xxxi. 1. *Amos* ii. 15.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Praise for the peace and glory of the Church.[18]

13 For he hath strengthened the bars of thy gates.

14 Lit. He maketh thy border peace; he satisfieth thee with the fat of wheat.[19] "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, desolation

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12 "There is probably an allusion to cavalry and infantry."—C. J. Elliott in Speaker's Commentary. Comp. "I was ashamed to ask of the king a band of soldiers and horsemen." Ezra viii. 22. 13 "God does not take pleasure in us because of our possessions, attainments, or potentialities. It is rather the creature's weakness and necessity which win the regard of its God. He respects character rather than capacity."—Spurgeon. 14 Ps. xxxiii. 17, note. Notice the similarity of the two verses. 15 Pss. xxxiii. 17, xxii. 4, notes. 16 Here the Latin (Vulgate) following the Greek (Septuagint) begins another psalm (cxlvii.) with the words, *Lauda, Hierusalem*, and with 'Hallelujah' for title. 17 Comp. Neh. iii. 3, vi. 13, 15, Ecclus. xlix. 13. 18 Division begins with verse 12. 19 The 'fat of wheat' is the finest (comp. Deut. xxxii. 14).

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

XXXIII. 9 CVII. 20.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.[20]

CXLVIII. 8.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.[21]

CVII. 25.

19 He showeth his word unto Jacob : his statutes and ordinances unto Israel.

LXXVI. 1 LXXVIII. 5 CIII. 7.

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nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." *Is.* lx. 17, 18. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." *S. John* xiv. 27. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." *S. John* vi. 35.

16 "By his commandment he maketh the snow to fall apace. . . . As birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers: the eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it. The hoarfrost also as salt he poureth on the earth." *Ecclus.* xliii. 13, 17–19.

17 Who can stand before his cold? "Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? the waters are hidden as with stone, and the face of the deep is frozen." *Job* xxxviii. 29, 30. "By his great power he maketh the clouds firm, and the hailstones are broken small. . . . When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate." *Ecclus.* xliii. 15, 20.

18 "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." *Is.* lv. 10, 11.

19 "What nation is there so great, that hath statutes and judgments

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20 "Observe the thick white mantle of snow, the powdery hoar-frost, the pieces of ice crackling under your feet, and praise God, Who makes cold no less than warmth minister to His creatures' good. In like manner He makes captivity, pain, and tears part of His wise dispensation for the world of life. When the eternal harvest comes, it will be seen what this wintry world has done to perfect it." — Practical Reflections on the Psalms. Comp. Job xxxvii. 6–10, xxxviii. 22. "Even so the chilling dispensations of God's severe Providence come down on His Church; forming a mantle to preserve it from the more intense cold (see Is. lv. 10)." — Pusey. 21 See verse 8, note.

20 He hath not dealt so with any nation : neither have the heathen[22] knowledge of his laws.

CII. 21, 22 CXI. 9 CXIX. 73, 75, 160.

Am. Sel. 19 [Adopted 1889]: 1–3, [7 adopted 1892], 8, 9, 12–14 Anth. Form of Thanksgiving, 15 3d Cant. Prayers at Sea. **Irish** Thanksgiving for Harvest. **Brev. Off. and D. H.** (in two parts) Vespers (Sat., Christmas, All Saints, Fest. B. V. M.). **Brev. Off.** (in two parts) Transfig., 12–20 Fest. of Dedication, S. Margaret, 1 Ant. Lauds, Asc., 5 Exalt. Cross, 13 Martyr or Confessor (Easter-tide), 14 Off. Blessed Sacrament. **Liturg. S. James** bef. Reception. **Sar.** Christmas, Trin., Cons. Ch. **Rom.** 12–20 Circ., Fest. B. V. M., Corp. Chris., Cons. Ch. and Altar, 13 Martyrs. **Jewish** Daily. *See* Table Prop. Pss. note.

so righteous as all this law, which I set before you this day?" *Deut.* iv. 8. "O Israel, happy are we: for things that are pleasing to God are made known unto us." *Baruch* iv. 4 (iii. 36). *Hos.* viii. 12.

20 And as for his judgments, they have not known them. Praise ye the LORD.[4] *Deut.* iv. 32–40.

PSALM CXLVIII. *Laudate Dominum* (*de cœlis*[1]).

O PRAISE the LORD of heaven : praise him in the height.[2]

CXLV. 10 CXLVI. 1 CXLVII. 1 CXLIX. 1 CL 1.

Appeal to the Universe to praise God.

CHRIST "THE FIRSTBORN OF EVERY CREATURE." *Col.* i. 15.

Praise the Lord all things in heaven.

1 Praise ye the LORD.[3] Praise ye the LORD from the heavens: praise him in the heights. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." *S. Luke* ii. 13, 14.

22 'Heathen'; follows the version of Münster.

148 In the Septuagint and Vulgate the title is "Hallelujah," and the former adds, "of Haggai and Zechariah." "This psalm is always said in the Western Church together with the two following, with one Antiphon and one Gloria. From them, named both in East and West *Ainoi, Laudes*, the Office of Lauds derives its name. The Eastern Church recites them together as well as the West." — Littledale. Comp. *Benedicite, omnia opera Domini.*

Praise to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways! — Newman.

1 Added to distinguish this psalm from Pss. cxvii., cxlvii., cl. 2 "The heavens are to lead the anthem, and the earth responds (v. 7)." — Kay. 3 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note.

2 Praise him, all ye angels of his : praise him, all his host.

XXIX. 1, 2 CIII. 20, 21.

3 Praise him, sun and moon : praise him, all ye stars and light.[5]

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the LORD : for he spake the word, and they were made;[6] he[7] commanded, and they were created.

XXXIII. 6, 9 CXLVI. 5 CXLVII. 18.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.[8]

CIV. 5, 19 CXIX. 90, 91.

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2 "One cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." *Is.* vi. 3. "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." *Heb.* i. 6.

3 Praise him, all ye stars of light.

4 Praise him, ye heavens of heavens.

5 "Which spake but the word, Let the earth be made; and it was made: Let the heaven be made; and it was created. In his word were the stars made." 2 *Esd.* xvi. 55, 56. *S. John* i. 1, 3.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass away (*or*, which none shall transgress). "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." *Gen.* viii. 22. *Jer.* v. 22. "Who governeth the world with the palm of his hand, and all things obey his will." *Ecclus.* xviii. 3. "At the commandment of the Holy One they will stand in their order, and never faint in their watches." *Ecclus.* xliii. 10.

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5 Comp. Neh. ix. 6 (last clause). The sun, moon, and stars, were worshipped especially by the Chaldeans, who had carried the Israelites into captivity. 6 'He spake the word, and they were made;' from Gk. (Septuagint) through Lat. (Vulgate); transferred here with slight variation from Ps. xxxiii. 9. 7 Emphatic in Heb.

8 My heart is awed within me, when I think
Of the great miracle which still goes on,
In silence, round me — the perpetual work
Of Thy creation, finished, yet renewed
For ever. — Bryant.

7 Praise the LORD upon earth : ye dragons[9] and all deeps :

8 Fire[10] and hail, snow and vapours : wind and storm, fulfilling his word :

CXXXV. 7 CXLVII. 16–18.

9 Mountains and all hills : fruitful trees and all cedars : [11]

XCVI. 12.

10 Beasts and all cattle : worms and feathered fowls :

11 Kings of the earth, and all people : princes, and all judges[12] of the world :

12 Young men and maidens, old men and children, praise the Name of the LORD[13] : for his Name only is excellent, and his praise above heaven and earth.

VIII. 1, 2 LVII. 6 XCVII. 9 XCIX. 2 CXIII. 4.

13 He shall exalt the horn[14] of his people : all his

Praise the Lord all things on earth.

7 Praise the LORD from the earth.

8 Stormy wind, fulfilling his word. "Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go, and say unto thee, Here we are?" *Job* xxxviii. 34, 35 (xxxvii. 11, 12). "He . . . sendeth swiftly the lightnings of his judgment. . . . The noise of the thunder maketh the earth to tremble, so doth the northern storm and the whirlwind." *Ecclus.* xliii. 13, 17.

10 Creeping things and flying fowl.

12 For his name alone is exalted: his glory is above the earth and heaven. "A voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great." *Rev.* xix. 5. "Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore. . . . Blessed is thy glorious and holy name: and to be praised and exalted above all for ever." *Song of the Three Holy Children* 3, 30.

13 And he hath lifted up the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.[3] "What great nation is there, that hath God so nigh unto them, as the LORD our God is whensoever we call upon him?"

9 Sea-monsters. 10 Lightning. 11 "The 'cedars' of Lebanon were to Hebrew poetry the special type of the majesty of the great forest-tree, as distinguished from the 'fruitful trees' of human cultivation."—Bp. Barry. 12 "i. e. rulers generally, administration of justice being one of the most important functions of the king in early times. Cp. Ps. ii. 10, Prov. viii. 16."—Kirkpatrick. 13 "The Lord's Name be praised."—Daily Prayer. 14 Ps. xviii. 1, note.

saints shall praise him : even the children of Israel, even the people that serveth him.[15]

CXLV. 9, 18.

Am. Prop. Ps. Michaelmas, E., and in Sel. 20 [Adopted 1889]. **Irish** Cant. Matins. **Int.** S. James (also 1549, Prop. Ps. Asc. E.). **Brev. Off. and D. H.** Lauds (with cxlix., cl.) Daily. **Brev. Off.** 2 Michaelmas, 12 Holy Name, 13 Ant. All Saints. **Rom. Missal** 12 2d Sun. Epiph. (Holy Name). **Sar.** Burial. **Gk.** Dawn, Bur. Priests. **Rom.** Off. Dead (with cxlix., cl.), Bur. Children. **Jewish** Daily. *See* Table Prop. Pss. note.

Deut. iv. 7. "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." *Eph.* ii. 13.

PSALM CXLIX. *Cantate Domino*

(*canticum novum : laus*[1]).

O SING unto the LORD a new song[2] : let the congregation of saints praise him.

Verses 5, 9 XXXIII. 3 XL. 3 LXXXIX. 5 XCVI. 1 XCVIII. 1.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

II. 6 XCV. 6 C. 2 CXLVII. 12.

Appeal to the Redeemed in the new Creation to praise God.

CHRIST THE BELOVED SON, THE FIRST-BORN FROM THE DEAD.

Israel's thanksgiving.

1 Praise ye the LORD.[3] Sing unto the LORD a new song, and his praise in the assembly of the saints. "They sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been redeemed out of the earth." *Rev.* xiv. 3.

2 "The people which I formed for myself, that they might set forth my praise." *Is.* xliii. 21. "I will greatly rejoice in the LORD, my soul shall be joyful in my God." *Is.* lxi. 10. "The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." *S. Luke* xix. 37, 38.

15 This verse introduces the special subject of the next psalm. The expression 'that serveth him' is not found in the Heb. or any version.

149 In the Septuagint and Vulgate the title is 'Hallelujah.' 1 Added to distinguish this psalm from Pss. xcvi., xcviii. 2 This first clause is found in Ps. xcvi. 1 (where see note), and Ps. xcviii. 1. On 'new song,' see Ps. xxxiii. 3, note. 3 Heb. Hallelujah, i. e. Praise ye Jah. Ps. civ. 35, note.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.[4]

XXX. 12 LXVIII. 25 LXXXI. 1, 2 LXXXVII. 7.

4 For the LORD hath pleasure in his people : and helpeth the meek-hearted.

XXXV. 27 CXLVI. 8 CXLVII. 6, 11 XXXVII. 40 CXXXII. 17.

5 Let the saints be joyful with glory : let them rejoice in their beds.[5]

Verses 1, 9 XLII. 10 LXXVII. 6 XCII. 2 CXIX. 55, 62, 147, 148.

6 Let the praises of God[6] be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

II. 8.

8 To bind their kings in chains : and their nobles with links of iron.

II. 10–12 CV. 22.

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4 He will beautify the meek with salvation.[7] "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." *Is.* lxii. 5. "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." *Is.* lxi. 10.

The work of Israel for God.

5 Let the saints exult in glory : let them sing for joy upon their beds. Cont. *Ps.* vi. 6. "God my maker, who giveth songs in the night." *Job* xxxv. 10.

6 Let the high praises of God be in their mouth. "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon, and the builders, every one had his sword girded by his side, and so builded." *Neh.* iv. 17, 18. "Judas and his company encountered the enemies with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men." 2 *Macc.* xv. 26, 27. "These things saith he which hath the sharp two-edged sword." *Rev.* ii. 12.

7 To execute vengeance upon the nations, and punishments upon the peoples.

8 "Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine : they shall come after thee ; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee ; and there is none else,

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4 The Instrumental Accompaniment (Introd.). 5 Cp. (though the turn of thought is different) Pss. iv. 4, lxiii. 7. 6 El ; Divine Names (Introd.). 7 S. Jerome's 'Heb.' version has, "Exaltabit mansuetos in Jesu."

9 That they may be avenged of them; as it is written: Such honour have all his saints.

Verses 1, 5 CXLVIII. 13.

Am. Prop. Ps. All Saints E., and in Sel. 20 [Adopted 1889]. **Int.** All Saints. **Brev. Off. and D. H.** Lauds (with cxlviii., cl.) Daily. **Brev. Off.** 1 Anniv. Ded. Ch., 5 Ant. Mem. All Saints, Ant. many Martyrs, 9 (pt.) Ant. All Saints. **Sar.** Burial. **Gk.** Dawn, Bur. Priests. **Rom.** Off. Dead (with cxlviii., cl.), Cons. Altar; 5 All Saints, Vig. SS. Simon and Jude, 8 Wed. Holy Wk. **Jewish** Daily; 5 in Prayer for Dead. *See* Table Prop. Pss. note.

there is no God." *Is.* xlv. 14. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled." 2 *Cor.* x. 4–6.

9 To execute upon them the judgment written[8]: this honour have all his saints.[9] Praise ye the LORD.[3] "The Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." *Dan.* vii. 22. "Do ye not know that the saints shall judge the world?" 1 *Cor.* vi. 2.

PSALM CL. *Laudate Dominum* (*in sanctis*[1]).

O PRAISE God in his holiness: praise him in the firmament of his power.

LXVIII. 34, 35 XCVI. 1 CXLVIII. 1.

Appeal to the New Creation filled with the Breath of God to praise Him.

CHRIST THE BRIGHTNESS OF GOD'S GLORY.

1 Praise ye the LORD. Praise God[2] in his sanctuary. "The LORD said that he would dwell in the thick darkness. . . . Will God indeed

8 "Alluding perhaps to the doom of the Canaanites, Amalekites, etc. (comp. Ps. lxxxiii. 9–12); perhaps to passages in the Pss. (e. g. xviii. 37–42) and prophecies (e. g. Is. xlv. 14, lx. 11, 12)."—Cheyne. Comp. Is. lxv. 6. 9 "The victories of their King reflect glory on all His faithful and devoted servants."—Kay.

150 In the Septuagint and Vulgate the title is 'Hallelujah.' Sung by Festival pilgrims when they reached the Temple Mount. "None were thought so fit to close the Psalter with a climax of delight, as the four exuberant psalms which sum up the joy of the Return. There, more than even in any other portion of the mirthful Psalter, we hear the clash of cymbal, and twang of harp, and blast of trumpet, and see the gay dances round the Temple courts, and join in the invitation to all orders of society, to all nations of the earth, to all created things, to share in the happiness of the happy human heart."—Stanley. "We have now reached the last summit in the mountain chain of psalms. It rises high into the clear azure, and its brow is bathed in the sunlight of the eternal world of worship."—Spurgeon. 1 Added to distinguish this psalm from Pss. cxvii., cxlvii., cxlviii. 2 The psalm begins, 'Hallelu-Jah, Hallelu-El' (the latter expression only occurring in this place). Ps. civ. 35, note, Divine Names (Introd.).

2 Praise him in his noble acts : praise him according to his excellent greatness.

IX. 1, 2 XCVI. 3 CVIII. 1 CXLV. 3–6.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.[3]

LXXXI. 3 XCVIII. 7 CXLVII. 7.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.[4]

XCII. 3 CXLIX. 3.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.[5]

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dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? . . . Hear thou . . . in heaven thy dwelling place." 1 *Kin.* viii. 12, 27, 49. "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." *Is.* lvii. 15.

2 "O Lord GOD, thou hast begun to show thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts?" *Deut.* iii. 24. "They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages." *Rev.* xv. 3. "How shall we be able to magnify him? for he is great above all his works? The Lord is terrible and very great, and marvellous in his power. When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough. Who hath seen him that he might tell us? and who can magnify him as he is?" *Ecclus.* xliii. 28–31.

3 "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing as it were a new song before the throne." *Rev.* xiv. 2, 3 (v. 8, xv. 2).

4, 5 Praise him with the timbrel and dance: praise him with stringed instruments and the pipe. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

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3 Comp. 1 Chr. xv. 16, 19, 28, xvi. 5, xxv. 1, 6. 4 Comp. Ex. xv. 20, 21, 2 Sam. vi. 14, Is. xxxviii. 20. 5 "The plurality and variety of these instruments were fit to represent divers conditions of the spiritual man, and the greatness of his joy to be found in God." — Quoted by Spurgeon. They symbolize also the praises of all varieties of persons and nationalities. The Instrumental Accompaniment (Introd.).

6 Let every thing that hath breath : praise the LORD.[6]

VIII. 2, 9 XVIII. 1 CXVII. 1 CXVIII. 28, 29 CXLV. 21.

Am. Prop. Ps. Trin. E., and in Sel. 20 [Adopted 1889]. **Int.** SS. Simon and Jude. **Brev. Off. and D. H.** Lauds (with cxlviii., cxlix.) Daily. **Liturg. S. Mark** (**Gk.**) at Breaking of Bread; **Malabar** at beginning. **Sar.** Burial. **Gk.** Dawn; 3-5 Easter. **Coptic** bef. Baptism. **Rom.** Off. Dead [6 Ant.] (with cxlviii., cxlix.), Bur. Child. **Jewish** Daily; Presentation of First-Fruits, going up Temple Mount.

6 Lit. Let the whole of breath praise Jah. Hallelujah. "Every creature which is in heaven, and on earth, and under the earth, and such as are on the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." *Rev.* v. 13. "After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God.... And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him." *Rev.* xix. 1, 4-7.

6 Comp. Pss. xli. 13, lxxii. 19, lxxxix. 50, cvi. 46. "The temple thrills and throbs with the burst of gladness, as all the powers of man, and all creatures in the universe are summoned to aid the song. It seems as if this were the very summit and climax of the praise that can ascend to God, the loftiest wave of the many waters that break at the foot of His throne; and yet it yields to that joy of which the Apostle speaks, which is 'unspeakable and full of glory.'" — Ker. "Thirteen times the note of praise resounds through six short verses, and then the Amens of earth, the Amens of supplication and submission, the Amens of Creed and Litany which graced the previous doxologies, are lost and swallowed up in the rapture of the everlasting Hallelujah." — Bp. Walsh.

"'Amen, Amen,' doth not suffice;
The soul must always praise,
E'en in the valley, in the storm,
A song to heaven should raise.
In everything give thanks, give thanks,
Though flesh and heart may fail,
For high above the water-floods
The Lord shall still prevail. Hallelujah."

Now from all men be outpoured
Alleluia to the LORD;
With Alleluia evermore
The SON and SPIRIT we adore.

Praise be done to the THREE IN ONE,
Alleluia! Alleluia! Alleluia! Amen.

Godescalcus.

ADDITIONAL PSALMS OF DAVID.

2 *Samuel* i. 17–27.

And David lamented with this lamentation over Saul and over Jonathan his son: and he bade them teach the children of Judah the song of the bow: behold, it is written in the book of Jashar.

Thy glory, O Israel, is slain upon thy high places!
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither fields of offerings:
For there the shield of the mighty was vilely cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided;
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
Jonathan is slain upon thy high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!

2 Samuel xxiii. 1–7.

Now these be the last words of David.

David the son of Jesse saith,
And the man who was raised on high[1] saith,
The anointed[2] of the God of Jacob,
And the sweet psalmist of Israel:
The spirit of the LORD spake by me,
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun[3] riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.
Verily my house is not so with God;
Yet he hath made with me an everlasting covenant,[4]
Ordered in all things, and sure:
For it is all my salvation, and all my desire,
Although he maketh it not to grow.
But the ungodly shall be all of them as thorns to be thrust away,
For they cannot be taken with the hand:
But the man that toucheth them
Must be armed with iron and the staff of a spear;
And they shall be utterly burned with fire in their place.

PSALM CLI.

The Septuagint appends to the Psalter this additional Psalm[1] with the following title:—"This Psalm was written by David with his own hand (and it is outside the number) when he fought in single combat with Goliath."

I was little[2] among my brethren,
And the youngest in my father's house;
I fed my father's sheep.
My hands made a harp,
And my fingers tuned a psaltery.[3]

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1 Pss. lxxviii. 71, 72, lxxxix. 28. 2 Ps. lxxxix. 21. 3 Ps. lxxxix. 35. 4 Ps. lxxxix. 29.

1 "This 151st Psalm is not in the Hebrew Bible, and we cannot accept it as genuine; but as it is very ancient, and is found in the version of the Scriptures in ordinary use in the time of our Lord and His Apostles, it will be interesting to let our readers see it."—Bp. Walsh, Voices of the Psalms. "This Psalm appears to have been translated from a Hebrew original, but the contrast between it and the canonical Psalms is so noteworthy that it seems worth while to append a version of it."—Kirkpatrick. 2 Ps. cxix. 141. 3 1 Chr. xxiii. 5, Neh xii. 36, Ps.

And who will declare unto my Lord ?[4]
He is the Lord, and He heareth[5] me.
He sent His angel and took me from my father's sheep,[6]
And anointed[7] me with the oil of His anointing.
My brethren were comely and tall,
And in them the Lord had no pleasure.
I went out to meet the Philistine,[8]
And he cursed me by his idols ;[9]
But I drew the sword from his side, and beheaded him,
And took away the reproach from the children of Israel.

lvii. 9. 4 i. e. Who can tell out concerning my Lord His praises? Comp. Ps. cvi. 2. 5 Ps. xxxiv. 17. 6 Ps. lxxviii. 71. 7 Ps. lxxxix. 21. 8 Lit. one of another nation. 9 "At this point the Arabic version inserts, 'And I cast at him three stones upon his forehead, by the strength of the Lord and overthrew him.'" — Jennings and Lowe.

TABLES OF VARIATIONS BETWEEN THE AMERICAN AND ENGLISH PSALTERS.

Note. Mark Baskett's London editions of the Prayer-book [1727, 1754 (fol.), 1765 (4to.), 1766,] are probably the basis of the Psalter in the American Book. The Eight Standard Prayer-books of the American Church are those of 1790, 1793, 1822, 1832, 1838, 1845, 1871, 1892. The second edition of *editio princeps* of 1791 is the basis of 1793, and the stereotyped edition of 1818 is the basis of 1822. Bp. Wainwright's Plates (1843) and the proposed Book (1844) are the basis of 1845.

	AM.	ENG.
Standard Book 1790.		
1 : 6,[1] etc.	judgment	judgement.
4 : 2	falsehood	leasing.
5 : 6	lies	leasing.
10 : 16[2]	thy hand	thine hand.
32 : 3	whilst	while.
38 : 16	slipt	slipped.
56 : 8	wanderings	flittings.
63 : 5	in (1st)	on.
68 : 13	lain	lien.
27	council	counsel.
71 : 20	music	musick.
75 : 9	mixt	mixed.
83 : 6	Ishmaelites	Ismaelites.
107 : 40	evil entreated	evil intreated.
109 : 18, 28	cloak	cloke.
112 : 8	stablished	established.
119 : 127	stones	stone.
120 : 4	woe[3]	wo.
Standard Book (1791) 1793.		
73 : 18	O how	Oh, how.
Standard Book 1793.		
4 : 6, etc.	show, eth, ed, ing	shew, etc.
18 : 10	Cherubim	cherubims.[4]
50 : 20	sattest	satest.
80 : 1	Cherubim	cherubims.
83 : 6	Hagarenes	Hagarens.
99 : 1	Cherubim	cherubims.

The editors are indebted to the Rev. Frederick Gibson, D.D., for much valuable information in the preparation of these tables. The Oxford edition of the English Prayer-book is followed. 1 Mark Baskett's Prayer-books (London, 1754–66) agree with American Book as follows: — [1754 fol.] Pss. 1 : 6; 107 : 40; 112 : 8. [1765 4to.] Pss. 68 : 13, 27; 75 : 9; 107 : 40; 119 : 127. 2 The Sealed Books agree with the American in Pss. 10 : 16; 32 : 3; 38 : 16; 75 : 9. 3 Eng. Bk. (Cambridge ed.). 4 Cambridge ed. has 'cherubins.' This ed. also reads 'rasor' (52 : 3), wits' (107 : 27).

	Am.	Eng.
Standard Book (1821) 1822.		
67:	yea, let all	let all.
Standard Book 1832.		
53 : 7	O that	Oh, that.
Standard Book (1837) 1838.		
71 : 2	stronghold	strong hold.
74 : 9	havoc	havock.
89 : 39	strongholds	strong holds.
91 : 2	stronghold	strong hold.
145 : 3	marvellous worthy	marvellous, worthy.
Standard Book (1843, 1844) 1845.		
77 : 14	doest	doeth.
Standard Book (1844) 1845.		
1 : 2, etc.	LORD[5]	Lord.
2 : 12	yea but a little. Blessed	(yea, but a little,) blessed.
10 : 3, etc.	GOD[5]	God.
33 : 12	JEHOVAH	Jehovah.
77 : 6	spirit	spirits.
83 : 18	JEHOVAH	Jehovah.
109 : 4	goodwill	good will.
110 : 4	Melchizedech	Melchisedech.
Standard Book 1892.		
16 : 9	alway	always.
21 : 8	thine hand	thy hand.
24 : 8, 10	this King[6]	the King.
38 : 10	light[6]	sight.
42 : 9	thy water-pipes[7]	the water-pipes.
50 : 9	he-goats[6]	he-goat.
52 : 10	alway	always.
55 : 11	her[6]	their.
61 : 8	alway	always.
71 : 5	alway	always.
73 : 12	my hands	mine hands.
87 : 4	Behold, yea[7]	Behold ye.
90 : 12	O teach[6]	So teach.[8]
92 : 9	my horn[6]	mine horn.
110 : 3	thy people[6]	the people.
117 : 2	toward	towards.
133 : 1	brethren to dwell	brethren, to dwell.

5 Always thus printed in the American Prayer-book when the original is Jehovah. 6 Coverdale's Bible (1535). 7 Great Bible (1539). 8 The English Burial Office has 'O teach.'

READINGS IN SEALED BOOKS.

18 : 6[1]	Enter into his ears.
35 : 25[2]	Devoured him.[3]
37 : 18[4]	Ways of the godly.
41 : 8	Now that he lieth[5] [marg. dieth[5]].
42 : 6[2]	So[3] disquieted.
64 : 3[1]	Who have whet their tongues.
68 : 4[1]	Name, yea.
73 : 9[4]	Into the heaven.
79 : 1	Unto thine inheritance.
95 : 4	In his hands.
116 : 2	Enclined his ear.
118 : 19	That I may go in to them.
119 : 24	Counsellers.
26	I have knowledged.

READINGS IN THE ORIGINAL MANUSCRIPT OF THE PRAYER-BOOK.[6]

42 : 6	Why art thou disquieted.[7]
10	On the day-time.[7]
50 : 1	The most high God.
68 : 4	Name, yea.[8]

These readings in Sealed Books are from edition prepared by Archibald John Stephens, and published for the Ecclesiastical History Society in 1849. 1 Also Blunt, Annotated Prayer-Book. 2 Blunt reads in text, 'devoured,' and in margin, 'devoured *him*.' So also in Ps. 42 : 6, — text, 'disquieted;' marg. 'so disquieted.' 3 A line is printed *across* 'him,' and 'so' (Ps. 42 : 6) in Stephens's Book. 4 Blunt, in margin. 5 Thus underlined by Stephens. Blunt reverses the position of 'lieth' and 'dieth,' as to text and margin.

6 These readings are from the fac-simile of the Original Manuscript of the Book of Common Prayer, signed by Convocation December 20th, 1661, and attached to the Act of Uniformity, 1662 (13 and 14 Charles II., Cap. 4). (Eyre and Spottiswoode; C. J. Clay and Sons, 1891.) 7 So in a 12mo. Cambridge Prayer-book of 1832, and evidently the true reading. 8 This mistaken reading for JAH first appears in Cranmer's Bible of July, 1540. It was adopted in all the Books of Common Prayer till about the year 1708, when the mistake was found out and altered first by the Oxford printers, afterwards in the editions published in London, and lastly by the Cambridge printers. It appears as late as 1832 in the 12mo. Cambridge Prayer-book.

☞ Attention was called in The Guardian of July 8, 1891, too late for insertion in the proper place, to the fact that there are errors perpetuated from the MS. Book of 1662, in Pss. 38 : 10, 87 : 4. In the Great Bible issued by Cromwell in 1539, the former passage reads, "**The light of mine eyes,**" and the latter passage, "**Behold, yea the Philistines also.**" The former passage is correct in Cranmer's Bible of April, 1540, and the edition of 1549.

PHRASES FROM SEPTUAGINT THROUGH VULGATE.

1 : 5*	From . . the earth.
2 : 11,* 12*	Unto him.[1] Right.
3 : 2*	(*In*) his (*God*).
4 : 5, 8*	Sacrifice. And oil.
7 : 12*	Strong,[1,2] and patient.
8 : 3	Works.
5	Than the angels.[3, 4]
9 : 9	In due time.[1]
18	Patient abiding.
10 : 1	In the needful time.[5]
9	That he may ravish.[6]
10	He doth ravish.[6]
11 : 2, 5*	Quiver. The poor.
8	The thing .. just.[4]
12 : 1*	(*Help*) me.
7	From the earth (*is tried*).[1] (*Purified*) in the fire.[1]
13 : 6*	Yea, .. most highest.
14 : 2*	No not one.[7]
5-7*	Their throat .. eyes.[8]
9*	Even .. fear was.
15 : 5[9]	Neighbour. Disappointeth.
16 : 2	My goods .. unto thee.[10]
17 : 6	Words.
7	From .. right hand.[1]
9	Mine enemies .. soul.[11]
18 : 6,* 27	Holy. Proud.
30	(*Tried*) in the fire. Defender.
35, 49*	Correction.[12] Cruel.
19 : 4, 5	Sound.[1] Giant.
7	Undefiled.[5]
	Converting.[4]
12*	My (*secret faults*).
14*	Alway.
20 : 9*	Upon thee.
21 : 5	Great (*worship*).
22 : 1*	Look upon me.
9	My hope.[1]
12	Fat bulls.[1]
16*	Many (*dogs*).
21[13]	Unicorns.[14]
31*	My (*seed*).[15]
32*	The Lord.
23 : 3	He shall convert.[4]
6*	Thy (*loving-kindness*).

The Septuagint, the 'Version of the Seventy,' is the Greek translation of the Old Testament made in Egypt by Hellenistic Jews in the reign of Ptolemy Philadelphus (284-246 B.C.). The text here followed is that of the Codex Vaticanus (4th cent.) except in Pss. 105 : 27–137 : 6 (which are missing in the original MS.), when the Codex Sinaiticus (4th cent., in which the Psalms are entire) is followed. The other principal MS. of the LXX. is the Codex Alexandrinus (5th cent.) in which Pss. 49 : 19–79 : 10, are missing. The Vulgate is the Latin translation of the Bible by Sophronius Eusebius Hieronymus—Saint Jerome—(A.D. 345–420)—and was completed A.D. 405. This version was made directly from the Hebrew, except in the case of the Psalms which were a revision of the Vetus Latina, or Old Latin Version (based on the Septuagint), which he had published A.D. 387.

* These phrases are printed in smaller type within parentheses in the Great Bible (1540), and in larger type within square brackets in the 'Book Annexed' (the Original Manuscript of the Prayer-book of 1661).

1 Jerome. 2 'Strong' is a rendering of El, which means 'Might,' or 'Mighty One.' 3 K. J., R. V. 4 Pagninus. 5 Münster. 6 Jer., Pag. 7 Not in Cod. Alex. 8 Found also in Cod. Sin., but not in Alex. 9 The Psalter may combine in its paraphrase of this verse both the Heb. and the Sept. through Vulg. 'Though it were to his own hindrance' may equal 'to his own hurt' (K. J., R. V.), which follows Heb. See Phrases from Münster. 10 Not in Cod. Vat., but found in Sin. and Alex. 11 Luther, Pag. 12 'Loving correction' may combine 'mansuetudo' (gentleness) from Jerome and Pagninus, and 'disciplina' from Sept. (παιδία) through Vulg. (disciplina). 13 K. J. 14 Jer., Luth., Pag., Mün. 15 Cod. Alex. has 'his' [αὐτοῦ].

24 : 2	Prepared.[16]
4*	His[17] neighbour.
28 : 3*	Neither destroy me.
29 : 1*	Bring young rams unto the LORD.[1]
13	A young unicorn.[14]
30 : 8, 12	My. Joy.
31 : 6	(*Thy*) hands.
32 : 9	Inform.
33 : 10*	And casteth out the counsels of princes.[18]
18	To feed.
34 : 17	Righteous.[4]
35 : 19	Eyes.
36 : 12	Stand.
37 : 16	Great riches of the ungodly.[6]
29*	The unrighteous shall be punished.[19]
37	I went by.[1]
37*	His place.
38	Keep..that is right.[1]
38 : 16*	Even mine enemies.[18]
39 : 5	That..have to live.[20]
41 : 1*	And needy.
42 : 12*	That trouble me.
44 : 11	Our enemies.
45 : 10*	In a vesture of gold, .. colours.
47 : 6*	(*Unto*) our (*God*).
50 : 21*	Wickedly.
51 : 1*	Great.[1]
4	When thou art judged.
17	Sacrifice.
55 : 13*	Peradventure.
14,[13] 15	Guide.[4] As friends.
25*	O Lord.
59 : 9, 15	My (*strength*).[1] Grudge.[6]
65 : 1*	In Jerusalem.[21]
68 : 6	Of one mind.
69 : 1	My (*soul*).[13]
24	Ever .. their backs.[1]
70 : 3	(*That cry*) over me.
71 : 7*	That .. thy glory.[18]
18, 20	Again.[22] God.[23]
72 : 6	Into a fleece (*of wool*).[24]
10,[24] 15	Arabia.
73 : 6	And this .. pride.[24]
12*	And I said.
27*	In the gates .. Sion.
77 : 6	And .. my spirit.[21]
13*	(*As*) our (*God*).[13]
78 : 16	(*Out of*) .. depth.[25]
18[13]	Provoked.[4]
26[13]	Angels' food.[16]
43	Hand (*of the enemy*).
62	Their (*his*).[16]
72[13]	Great with young ones.
80 : 6	(*Laugh*) us (*to scorn*).[16]
81 : 5	Out of.[24] He heard.[1]
7	Thou .. upon me.[26]
84 : 7	God of gods.
10	One day.
85 : 8*	Concerning me.
90 : 6*	Dried up.
92 : 9[13]	Of an unicorn.[14]
97 : 10	The Lord.
11	Sprung up.[1]
102 : 15	Thy Name, O LORD.
25	Lord.[18]
103 : 20	(*Voice of his*) words.
104 : 7	They are afraid.[1]
15	To make him a cheerful countenance.[1]
105 : 22	Inform.[1]
106 : 7, 9, 22	Red Sea.[13, 27]
107 : 41	Helpeth.
108 : 1*	My heart is ready (2d).
109 : 27	(*That rise up*) against me.
115 : 9*	Thou, house of.
17	Thee.
118 : 2	That he is gracious.
119 : 57, 97*	Law.[21] Lord.
128	Thy.[1]
150	(*They .. that*) of malice persecute me.[1]

16 Luth. 17 Not in Cod. Sin. or Alex. 18 Not in Cod. Sin. 19 From Cod. Alex. This phrase is bracketed in the Great Bible, and in the 'Book Annexed' (1661) it is underlined. 20 Paraphrase of Ut sciam quid desit mihi. 21 From Cod. Sin. 22 In parenthesis in Great Bible (1540), but without any distinguishing mark in Prayer-book (1661). 23 Heb. 'My God' (K. J., R. V.). 24 Jer., Luth. (also 15). 25 Pag., E voraginibus magnis. 'Great depths' (K. J.). 26 Jer., Luth., Pag. 27 Jer. Heb. sea of sedge.

PHRASES FROM SAINT JEROME.

120 : 6*	Unto them.	136 : 13, 15[13,27]	Red Sea.
121 : 5, 6	Defence.[1] Burn.	138 : 1	O Lord.[1]
132 : 4*	Neither the temples (*of my head*) to .. rest.	139 : 7	Go down.
		142 : 4[13]	I looked .. saw.[4]
		144 : 2	My defender.
133 : 2[13]	Ointment.[6]	145 : 3	There is no end.
134 : 1*	Now.	147 : 8*	And herb .. men.
2*	Even .. of our God.	148 : 5*	He spake .. made.

PHRASES FROM SEPTUAGINT.

36 : 12*	All.[18]	105 : 28	And they were not obedient unto his word.[28]
37 : 26	Righteous.[19]		
53 : 7	Lord.		

PHRASES FROM VULGATE.

11 : 4	Seat.[16, 29]	17	Troubled (*spirit*).[1]
15 : 1	Or.	52 : 6	Therefore.
18 : 15	Round world.[30]	67 : 1*	And .. unto us.
22 : 32*	The heavens.	78 : 48	Mulberry-trees.[16]
24 : 1	Compass of the world.	67[13]	In the hinder parts.
27 : 4	Visit.[16]	92 : 12*	Of the house.
5	In his tabernacle.[4]	95 : 7*	The Lord.
28 : 4[13]	Inventions.[1]	99 : 8 ;[13] 106 : 29, 38[13]	Inventions.
30 : 7*	From me.[1]	109 : 20	Sweet.
31 : 22	Thy tabernacle.	118 : 25*	(*Help*) me.
33 : 3*	Unto him.	128 : 2	Labours.
38 : 22 ;* 45 : 12*	God.	136 : 27*	[whole verse.][31]
48 : 3*	Of the earth.	145 : 1	O God, my King.
51 : 6	Requirest.[5]	15	O Lord.

PHRASES FROM VERSION OF SAINT JEROME.*

7 : 16	Destruction. Interitum.
8 : 1	Thou that hast set. Qui posuisti.
17 : 5[1]	O hold thou up my goings. Sustenta gressus meos.
13[2]	Which is a sword of thine. Qui est gladius tuus.
14[2]	From the men of thy hand. A viris manus tuæ.
19 : 15[3]	My strength. Mea fortitudo.
22 : 16	Layeth siege against me. Vallavit me.

28 Follows the sense of Cod. Vat. which is lit., 'They provoked his words.'
29 Also Pss. 45 : 7 ; 47 : 8 ; 89 : 15 ; 93 : 3 ; 97 : 2 ; 103 : 19 ; 132 : 12, 13.
30 Also Pss. 89 : 12 ; 93 : 2 ; 96 : 10 ; 98 : 8. 31 Not in Psalter (1539).

* Saint Jerome (Hieronymus) published a translation of the Psalms made directly from the Hebrew in A.D. 405, from which these phrases are taken. (See note under Septuagint and Vulgate Phrases.) 1 Luther, Zürich, Pagninus, Münster. 2 R. V. (marg.), Pag. 3 Mün. 4 Luth., Pag. 5 Luth., Zür. 6 K. J., Mün. 7 Luth., Mün. 8 Luth. 9 Pag., Mün.

Phrases of S Jerome identical with or similar to other versions, viz., Sep-

24 : 6[4]	Even of them that seek thy face, O Jacob. Quærentium faciem tuam, Jacob.
33 : 12[3]	The Lord. Dominus.
37 : 38[5]	(2d) Qui erit ad extremum viro pax.
44 : 20[6]	Into the place of dragons. In locum draconum.
48 : 6[7]	Ships of the sea. Naves maris.
76 : 5[8]	Proud. Superbi (corde).
78 : 35[3]	Strength. Fortitudo.
104 : 20	Do move. Moventur.
118 : 12[9]	Are extinct. Extinctæ sunt.
135 : 14[3]	Gracious. Placabilis.

PHRASES FROM VERSION OF MARTIN LUTHER.*

2 : 7	Preach. Predigen.
3 : 7	Up. Auf.
7 : 3	Such. Solches.
9 : 9	Defence. Schutz.
10 : 4	The ungodly is so proud. Der Gottlose ist so stolz.
5	Defieth he. Er handelt trotzig.
8	He sitteth lurking. Er sitzet und lauert. Privily. Heimlich.
14	Thou carest not for it. Du fragst nicht darnach.
15	Surely. Ja.
20	(1st) Dass du Recht schaffest dem Waisen und Armen.
12 : 4	We are they that ought to speak. Uns gebühret zu reden.
6	I will up. Will ich auf.
13 : 3	That I sleep not in death. Dass ich nicht im Tode entschlafe.
15 : 2	And doeth..right. Und recht thut.
3	Hath not slandered. Nicht schmähet.
16 : 4[1]	[whole verse] Aber Jene, die einen Andern nacheilen, werden grosses Herzeleid haben.
8	Chasten. Züchtigen.
17 : 5[1]	O hold thou up my goings[2]..slip not. Erhalte meinen Gang auf deinen Fusssteigen, dass meine Tritte nicht gleiten.
7	Thou that art the Saviour..in thee. Du Heiland derer, die dir vertrauen.
9[3]	Mine enemies compass me round about,..my soul. Vor meinen Feinden, die um und um nach meiner Seele stehen.
14	From the men of thy hand. Von den Leuten deiner Hand.
18 : 8	A consuming fire. Verzehrend Feuer.

tuagint and Vulgate 2 : 11; 7 : 12; 9 : 9; 10 : 9, 10; 12 : 7; 17 : 7; 19 : 4, 12; 22 : 9, 12, 21; 29 : 1, 6; 37 : 16, 37, 38 (1st); 39 : 5; 51 : 1; 59 : 9, 15; 69 : 24; 72; 6, 10; 80 : 6; 81 : 5, 7; 92 : 9; 97 : 11; 104 : 7, 15; 105 : 22; 106 : 7, 9, 22; 119 : 128, 150; 121 : 5; 133 : 2; 136 : 13, 15; 138 : 1. Vulgate 28 : 4; 30 : 7; 51 : 17. Luther 22 : 21; 72 : 6, 10; 81 : 5, 7; 92 : 9. Pagninus 10 : 9, 10; 22 : 21; 29 : 6; 37 : 16; 59 : 15; 80 : 6; 81 : 7; 91 : 13; 92 : 9; 133 : 2.

* Martin Luther (1483–1546). His translation of the Old Testament was finished 1534. The historical and poetical books appeared 1524. 1 K. J. 2 Jerome, Zürich, Pagninus, Münster. 3 Septuagint, Vulgate, Pagninus.

13	Thunder. Donner.
25	(1st) Bei den Heiligen bist du heilig.
36	(1st) Du machst unter mir Raum zu gehen.
19 : 2	[whole verse] Ein Tag sagt es dem andern, und eine Nacht thut es kund der andern.
20 : 3	Some put their trust. Jene verlassen sich.
21 : 4	A long life. Langes Leben.
22 : 9	Mother's womb. Mutter Leibe.
21[1, 4]	Of the unicorns. Von der Einhörnern.
23 : 2	Feed. Weidet.
24 : 2[5]	Prepared. Bereitet.
6[6]	(2d) Das da suchet dein Antlitz, Jakob.
26 : 4	(2d) Und habe nicht Gemeinschaft mit den Falschen.[7]
9	With the blood-thirsty. Mit den Blutdürftigen.
12	Right. Richtig.
27 : 3	Yet will I put my trust in him. So verlasse ich mich auf ihn.
4[8]	To visit. Zu besuchen.
28 : 5	(2d) Vergilt ihnen, was sie verdienet haben.
29 : 6 [1, 4]	A young unicorn. Ein junges Einhorn.
31 : 14	I am clean forgotten. Meiner ist vergessen im Herzen.
22[9]	(1st) Du verbirgest sie heimlich bei dir vor Jedermanns Trotz.[10]
32 : 10	Whose mouths [K. J. mouth] must..bridle. Welchen man Zaum und Gebiss muss in das Maul legen.
11	Plagues. Plage.
33 : 18	Feed. Ernähre.
35 : 7	To destroy..have they made a pit. Zu verderben..haben Gruben zugericht.
12[9]	Great discomfort. Herzeleid.
13	I put on sackcloth. Ich zog einen Sack an.
14	I went. Ich ging.
25	There! there! Da, da!
36 : 6	Standeth. Stehet.
37 : 19	Have enough. Genug haben. (21) Liberal. Milde.
36[11]	Like a green bay-tree. Grünete wie ein Lorbeerbaum.
38[12]	(2d) Denn solchen wird es zuletzt wohl gehen.
39	At the last. Zuletzt.
38 : 20	Against me. Wider mich.
39 : 11[13]	Thy plague. Deine Plage.
40 : 5	Such as go about with lies. Die mit Lügen umgehen.
11	That. Das. (20) Careth for me. Sorget für mich.
42 : 3, 12	Now. Nun.
10	Did I sing of him Singe ich ihm.
44 : 12	(1st) Du lässest uns auffressen wie Schafe.
15	(2d) Und dass die Völker das Haupt über uns schütteln.
45 : 5	Good luck have thou. Es müsse dir gelingen.
12	Have pleasure in thy beauty. Lust an deiner Schöne haben.
46 : 8	Hither. Her.
9	In all the world. In aller Welt.

4 Sept., Vulg., Jer., Pag., Mün. 5 Sept., Vulg. 6 Jer., Pag. 7 Tückischen (Zürich). 8 Vulg. 9 Zürich. 10 "'Trotz' seems to have suggested 'provoking.'"—Earle. Hochmut (Zürich). 11 Zür., Pag., Mün. 12 Jer., Zür. 13 Pag.

48 : 2 Upon the north side lieth.
An der Seite gegen Mitternacht liegt.
4 (1st) Sie haben sich verwundert, da sie solches sahen.
Cast down. Gestürzt.
6[14] Ships of the sea. Schiffe im Meer.
8 We wait. Wir warten.
12 Them that come after. Den Nachkommen.
49 : 14 They lie in the hell like sheep; death gnaweth upon them.
Sie liegen in der Hölle wie Schafe, der Tod naget sie.
15 Of Hell. Der Hölle.
50 : 12 And all that is therein.
Und Alles, was darinnen ist.
13 Thinkest thou. Meinest du.
19 (1st) Dein Maul lässest du Böses reden.
51 : 16 Thee. Dir.
52 : 1 Thou tyrant: that thou canst do mischief.
Du Tyrann, dass du kannst Schaden thun.
3 With lies thou cuttest. [Deine Zunge] schneidet mit Lügen.
5 (1st) Du redest gerne Alles, was zum Verderben dienet.
6 Therefore. Darum. (7) This. Es.
10 For thy saints like it well.
Denn deine Heiligen haben Freude daran.
53 : 7 (1st) Ach, dass die Hülfe aus Zion über Israel käme.
54 : 3 Before their eyes. Vor Augen.
6 Comfortable. Tröstlich. (7) My trouble. Meiner Noth.
55 : 2 How. Wie.
3 [except last clause] Der Feind so schreiet, und der Gottlose dränget; denn sie wollen mir einen Tück[15] beweisen.
56 : 6 They hold. Sie halten.
58 : 3 Mother's womb. Mutterleibe.
59 : 10 (1st) Gott erzeigt mir reichlich seine Güte.[16]
11 It. Es. (12) Preaching. Predigen. (16[1]) Defence. Schutz.
60 : 4 A token. Ein Zeichen. (12) Great acts. Thaten.
2, 6 Defence.[1] Schutz.
4 They give good words. Geben gute Worte.
With their heart. Im Herzen.
6 So that..fall. Dass ich nicht fallen werde.
63 : 7 When I was waking. Wenn ich erwache.
8 Under. Unter. (9) Hangeth upon thee. Hanget dir an.
10 Under the earth. Unter die Erde.
64 : 2 The gathering together. Der Versammlung.
7 Shall suddenly shoot at them.
Wird sie plötzlich schiessen.
8, 9 [in full] Ihre eigene Zunge wird sie fällen, dass ihrer spotten wird, wer sie sehet. Und alle Menschen, die es sehen, werden sagen: Das hat Gott gethan, und merken, dass es sein Werk sei.
65 : 10 The earth. Das Land. (12) With. Mit.
14 Full of sheep. Voll Schafe.
Stand so thick. Stehen dick.

14 Jer., Mün. 15 Ein Ubelthat (Zür.) 16 Gott überschüttet mich mit siner Güte (Zür.).

66 : 4, 14 Hither. Her.
68 : 9 Gracious. Gnädigen. Refreshedst. Erquickst.
11[1] Great was the company of the preachers.[17]
Mit grossen Schaaren Evangelisten.
16[18] Why hop ye. Was hüpfet.
23[1] In the blood of thine enemies.
In der Feinde Blut.
24 [whole verse] Man siehet, Gott, wie du einher ziehest, wie du, mein Gott und König, einher ziehest im Heiligthum.
31 The Morians' land. Mohrenland.
35 Wonderful. Wundersam.
69 : 2 Where no ground is. Da kein Grund ist.
3 (2d) Das Gesicht vergehet mir, dass ich so lange muss harren auf meinen Gott.
17 Comfortable. Tröstlich. (22) To eat. Zu essen.
23 An occasion of falling. Zu einer Falle.
28 (1st) Lass sie in eine Sünde über die andere fallen.
35 The sea. Meer.
70 : 3 There! there! Da, da!
71 : 2 Thou hast promised. Du zugesagt hast.
6 Trust. Zuversicht. (15) Up. Auf.
72 : 4 (1st) Er wird das elende Volk bei Recht erhalten.[19]
6 Fleece [of wool].[20] Das Fell. The drops. Die Tropfen.
8 From the one sea to the other.
Von einem Meer bis ans andere.
10[20], 15 Of Arabia. Aus [Reich] Arabien.
13 Favourable. Gnädig.
16 His fruit..shall be green.
Seine Frucht..wird grünen.
17. Among the posterities. Auf die Nachkommen.
[last clause] Alle Heiden werden ihn preisen.
73 : 3 I was grieved. Es verdross mich.
4 (1st) Denn sie sind in keiner Gefahr des Todes.
5[1] Plagued. Geplaget.
7 (2d) Sie thun, was sie nur gedenken.
10 (1st) Darum fällt ihnen ihr Pöbel zu.
12[1] These prosper in the world.
Die sind glückselig in der Welt.
14 Then I should have condemned.
Damit hätte ich verdammet.
15 (2d) Aber es war mir zu schwer.
21[1] So foolish was I. Dass ich muss ein Narr sein.
26 Against. Wider.
75 : 2 So nigh. So nahe.
76 : 5[1, 21] The proud. Die Stolzen.
77 : 3 [whole verse] Wenn ich betrübt bin, so denke ich an Gott; wenn mein Herz in Aengsten ist, so rede ich.
4 Feeble. Ohnmächtig. (13) Holy. Heilig.
15[22] Mightily. Gewaltiglich.
78 : 10 Like as. Wie. Harnessed. Geharnischt.
26[6] Angels' food. Engelbrod.
48[8] Mulberry-trees. Maulbeerbäume.

17 'The Lord shall give the word with great hosts of evangelists' (Coverdale's Bible, 1535). 18 K. J. 'leap' which follows the Targum. Münster, 'exilitis.' 19 Er wirt richten das ellend Volck (Zür.). 20 Sept., Vulg. (also 15), Jer. 21 Jer. 22 Mün.

49	He smote. Schlug.
62^{5}	Their (*bis*). Ihre.
65	(2d) Und waren keine Wittwen, die da weinen sollten.
79 : 1^{13}	An heap of stones. Steinhaufen.
10	Now. Nun. (12) Of the prisoners. Der Gefangenen.
80 : 13	The wild boar..doth root it up. Es haben ihn zerwühlet die wilden Säue. The wild beasts.[1] Die wilden Thiere.
18	O let us live. Lass uns leben.
81 : 1	Merrily. Fröhlich. (5^{20}) Out of. Aus.
7^{23}	Thou calledst upon me. Du mich anriefest.
7	(2d) Und erhörte dich, da dich das Wetter überfiel.
8	At the waters of strife. Am Haderwasser.
84 : 6^{24}	Vale of misery. Das Jammerthal.
87 : 4	Morians. Mohren.
89 : 24^{1}	I will plague. Will ich plagen.
90 : 5	(2d) Gleichwie ein Gras das doch bald welk wird.
91 : 3^{13}	Of the hunter. Des Jägers.
6	For the sickness. Vor der Seuche.
8	Yea. Ja. (10^{13}) Plague. Plage.
92 : 9^{23}	Of an unicorn. Eines Einhorns.
93 : 5	(1st) Die Wasserwogen im Meer sind gross, und brausen greulich.
102 : 3	A firebrand. Ein Brand.
103 : 5^{1}	Thy mouth. Deinen Mund.
104 : 16^{1}	Full of sap. Voll Safts.
18^{25}	For the conies. Der Caninchen.
105 : 18	In the stocks.[26] In stock.
106 : 32	At the waters of strife. Am Haderwasser.
111 : 3	Worthy to be praised. Löblich. (10) Thereafter. Darnach.
116 : 1	I am well-pleased. Das ist mir lieb.[27]
129 : 1, 2	Up. Auf.
136 : 2, 3	Of all. Aller. (13) In two parts. In zwei Theile.
144 : 14	That our oxen may be strong to labour,[1] that there be no decay. Dass unsere Ochsen viel erarbeiten ;[28] dass kein Schade.
148 : 13	That serveth him. Das ihm dienet.

PHRASES FROM ZÜRICH BIBLE.*

17 : 5^{1}	O hold thou up my goings..slip not. Erhalt minen Gang uff dinen Fussstapffen das mine Tritt nit schlipfind.
31 : 22^{2}	(1st) Du wirst sy verbergen heymlich by dir vor Yedermans Hochmut.

23 Sept., Vulg., Jer., Pag. 24 The phrase 'the vale of tears' comes from Vulg. vallis lacrimarum. 25 K. J., R. V. 26 Thei mekeden in stockis his feet (Wycliffe). 27 Ich hab Lust (Zürich). 28 Das unsere Ochsenn *starck* zu tragen (Zür.). Pss. 11 : 4 ; 45 : 7 ; 47 : 8 ; 89 : 15 ; 93 : 3 ; 97 : 2 ; 103 : 19 ; 132 : 12, 13. Seat. Stuhl. Vulg. (sedes).

2 : 1 and forty-four other places—The heathen. Die Heiden. K. J. also except 9 : 20 ; 72 : 17 ; 82 : 8 ; 113 : 4 ; 117 : 1. In 78 : 56 (K. J.) ; 96 : 5 ; 98 ; 3 ; 106 : 34 Luther has Die Völker.

*The Zürich Bible (1524–29) is an assimilation of Luther's language to the

35 : 12[2]	(2d) Min Seel trostloss zemachen.
37 : 36	In great power. Mechtig.
	Like a green bay-tree.
	Wie eyn grunender Lorberboum.[3]
38[4]	(2d) Denn zu letst wirdt derselb Frid haben.
43 : 4	Unto the God of my joy and gladness.
	Zu dem Gott miner Fröuden und Wunne.
44 : 13	(2d) Und nimmst kein Gelt drumb.
51 : 12	(1st) Lass mir wider kommen den Tröst dines Heyls.[5]
61 : 6	[whole verse] Du wirst dem Künig langes Läben geben das syne Jar werdind immer für und für wären.
62 : 11	Twice. Zwey Mal.
68 : 14[6]	As white as snow. Schneeweyss.
119 : 130[7]	(1st) Wenn din Wort ussgadt.

PHRASES FROM VERSION OF SANCTES PAGNINUS.*

2 : 12[1]	Yea but a little. Vel paululum.
5 : 9	*In* his *mouth*. *In ore* ejus.
6 : 3[1]	How long wilt thou punish me?
	Usquequo (conteres me).
10 : 4[2]	In all his thoughts. (In) omnibus cogitationibus ejus.
8[1]	Dens. Latibulis.
11	Congregation *of the poor*. Congregatio *pauperum*.
16 : 2	My God. Deus meus.
18 : 47	My strong helper. Fortis meus.
49	From the wicked man. A viro iniquo.
27 : 4	I will require. Requirem.
15[1]	I should utterly have fainted. (Defecissem).
30 : 8	Then. (Tunc). 31 : 6 For. (Enim).
31 : 9	But. (Sed). 33 : 19 For. (Nam).
36 : 5	Unto the heavens. Ad cælos.
37 : 36[3]	Like a green bay-tree. Instar lauri viridis.[3]
39 : 11[4]	Thy plague. Plagam tuam.[5]
42 : 9	The noise of thy water-pipes.
	Ad sonitum fistularum tuarum.
44 : 10	Now. (Nunc). (11) Our goods. (Nostras opes).

Swiss-German dialect by Ulrich Zwingli (1484–1531), Leo Judä (1482–1542), and Konrad Pellican (1478–1556). The phrases above are taken from Bible allemande, en patois de Suisse. Zürich, Froschower, 1524–29. This version is identical with very many of the Luther phrases (*ut supra*), and varies but slightly from many of the others.

1 Jerome, Luther, Pagninus, Münster. 2 Luth. 3 Luth., Pag., Mün. 4 Jer., Luth. 5 Tröste mich wieder mit deiner Hülfe (Luth.). 6 Pag., Mün. 7 Wenn dein Wort offenbar wird (Luth.).

* Sanctes Pagninus (1446–1541) a Dominican monk, and pupil of Savonarola, taught Oriental Literature at Rome under the patronage of Leo X., then removed to Avignon, and finally to Lyons, where he published in 1528 a small folio Latin translation of the Bible. 1 Münster. 2 K. J. 3 Luther, Zürich. Münster, In morem lauri frondosæ. Vulgate, Sicut cedros Libani. 4 Luth.

45 : 5[1]	Word of truth. Verbum veritatis.
9[2]	Whereby. Ex (quibus).
67 : 6[1, 2]	Then. (Tunc).
68 : 4[6]	Magnify him that rideth upon the heavens. Exalte eum qui equitat super cælos.
14[1]	Then were they as white as snow.[7] Alba facta est velut nix.
17[1, 2]	Thousands of angels.[8] Millia angelorum.
77 : 18	Was moved. Commota est.
79 : 1[4]	Of stones. (Lapidum).
81 : 3[2]	In the time appointed. In tempore constituto.
84 : 6[1, 2]	And the pools[9] are filled with water. Etiam piscinas operit pluvia.
88 : 10	Rise up again. Resurgent.
89 : 9	Thy truth. Veritas tua.
91 : 2	My hope. Spe mea. (3[4]) Of the hunter. Venatoris
9	My hope. Spes mea.
92 : 14	My strength. Fortitudo mea.
106 : 17	Congregation. Congregationem.
107 : 8, 15, 21, 31	Therefore. (Ergo). Declare. (Prædicent).
115 : 9	But thou. (Tu vero).
119 : 61[1]	Congregations..have robbed. Catervæ..predatæ sunt.
126	For. (Nam). (141) Yet. (Tamen).
143	Yet. (Verum). (157) Yet. (Autem).
132 : 7[1]	Fall low on our knees. Incurvabimus nos.
139 : 1[1]	Long before. Longe ante.
141 : 6	(1st)[1, 2] (Et erit) oleum præcipuum (quod) non franget caput meum.
7[1, 2]	In stony places. In locis petrosis.
8[1, 2]	Breaketh and heweth wood[10] upon the earth. Scindens et sindens (ligna) in terra.
143 : 6[1]	My soul gaspeth[10] unto thee as a thirsty land. Anima mea sicut terra siticulosa ad te (anhelat).

5 Vulg., Plagas tuas. 6 K. J., 'Extol him that rideth upon the heavens.' "This rendering is derived from Jewish sources. The Targum renders, 'Extol him that sitteth upon the throne of his glory in Arāboth,' which is explained by comparison of verse 33 to mean the seventh or uppermost heaven"—Kirkpatrick. Vulg., Qui ascendit super occasum. See also Phrases from Münster. 7 'It was white as snow' (K. J.) Zürich. 8 'Angels' is traceable ultimately to the Targum. 'Thousands of joyous ones' (Sept., Vulg.). 9 'Pools' follows Jewish authorities in taking berāchōth as the plural of berēchah, 'a pool,' instead of berāchah, 'blessing.' 10 'Wood' and 'gaspeth' are enclosed in square brackets in 'Book Annexed' (1661).

Phrases of Pagninus identical with or similar to other versions, viz., Septuagint and Vulgate 8 : 5; 10 : 9, 10; 11 : 8; 17 : 9; 19 : 7; 22 : 21; 23 : 3; 29 : 6; 34 : 17; 37 : 16; 55 : 14, 15; 59 : 15; 78 : 18; 80 : 6; 81 : 7; 92 : 9; 133 : 2; 142 : 4. Vulgate 27 : 5. Jerome 10 : 9, 10; 17 : 5, 13, 14; 22 : 21; 24 : 6; 29 : 6; 37 : 16; 59 : 15; 80 : 6; 81 : 7; 92 : 9; 118 : 12; 133 : 2. Luther 17 : 5; 22 : 21; 24 : 6; 81 : 7; 92 : 9. Zürich 17 : 5. Münster 17 : 5; 118 : 12.

PHRASES FROM VERSION OF SEBASTIAN MÜNSTER.

5 : 5	For. Enim. Vanity (also 6 : 8). Vanitatem.
13	With thy favourable kindness. Cum pia voluntate (tua).
6 : 5	Pit. Fovea.
7 : 14	(2d)[1] Sagittas suas contra persecutores fabricatur.[2]
16	For other.[3] Aliis.
9 : 6	To a perpetual end. Finem in perpetuum.
10 : 1[4]	And hidest thy face in the needful time. Abscondis (faciem tuam) opportuno tempore.
2	(1st) Propter concupiscentiam suam impius persequitur pauperem. In the crafty wiliness. In versutiis.
3[1]	Whom GOD abhorreth. Quem execratur Deus.
7	Ungodliness and vanity. Impietas et vanitas.
11	[whole verse] Comprimit et humiliat se ut cadat in manum fortium ejus cœtus pauperum.
14	Thou God. (Tu Deus).
15 : 5[5]	Though it were to his own hindrance. Malum inferre.
16 : 2	(2d) Bonum meum tibi nihil (addit).[6]
17 : 10	(1st) Adipe suo clauduntur.[7]
14	From the men, I say, and from the evil world. A viris inquam et a sæculo (nequam). Thy hid treasure.[1] Occulto tuo (bono).
16	I shall be satisfied with it. Satiabor (ea).
18 : 3	Overflowings. Inundationes.
6	It shall enter. Introibit.
8	In his presence. In facie ejus.
32	Strength of war. Virtute bellica.
46	Out of their prisons. De ergastulis suis.
47	My strong helper. Fortis (adjutor) meus.
19 : 7[4]	Undefiled. Immaculata.
20 : 9	O King of heaven. Rex cæli.
22 : 30	(2d) Et animam suam nullus vivificavit.
23 : 1	Therefore. Ideo.
25 : 18	Tyrannous hate. Odio tyrannico.
27 : 7	With great gladness. Cum jubilo.
28 : 6	For they regard not in their mind. Non enim animo percipiunt.
29 : 9	Above. Supra. Remaineth. Manet.

Sebastian Münster (1489-1552) was professor of Hebrew at Heidelberg and Basle. His Latin version of the Old Testament with notes from Rabbinical commentaries was published at Basle, 1534-35; reprinted 1546.

1 K. J. 2 Pagninus, Sagittas suas persequentibus (me) operabitur. 3 These words are enclosed in square brackets in 'Book Annexed' (1661). 4 Sept., Vulg. 5 Mün., Atque jurat *malum inferre*, et non mutat. "'Unto his neighbour' and 'malum inferre,' (of which, as explained in the note,* 'though it were to his own hindrance' is a paraphrase), are duplicate renderings of the same Hebrew."—Driver, The Parallel Psalter. See also Phrases from Septuagint through Vulgate. 6 Vulg., Bonorum meorum non eges. 7 Jerome, Adipe suo concluserunt.

* Meaning as Münster's note shows, an oath, quod etiam juranti grave et damnosum est.

30 : 13	Every good man.[8] Bonus quisque.
31 : 7	Superstitious vanities. Vanitates superstitiones.
15	Take their counsel. Consilium ineunt.
32 : 7[1]	In a time when thou mayest be found. In tempore quo invenire (te licet).[9]
34 : 6	Lo. En.
35 : 16	With the flatterers were busy mockers. Cum assentatoribus erant garruli subsannatores.
17	From the calamities. A calamitatibus eorum.
36 : 4	(2d) Nec ullum execratur malum.
37 : 11	(2d) Et recreabuntur in multitudine pacis.
22	Of God. Ab ipso (Deo).
38 : 17	(1st) Et ego quidem in plaga[10] constitutus sum.
39 : 11	By the means of thy heavy hand. Propter infestam manum tuam.
12	As it were a moth fretting a garment.[11] Veluti tinea (vestem arrodens).
40 : 17[1]	Let them be driven backward. Agentur retrorsum.
41 : 12	In my health. In incolumitate mea.
42 : 4	Brought them forth. Deducens eos.
12	As with a sword. Quasi cum gladio.
44 : 23	Awake, and be not absent from us. Evigila, et non absis (a nobis).
46 : 1	Hope. Spes.
47 : 9	For God, . . . doth defend the earth, as it were with a shield. Eo quod Dei sit veluti scuto protegere terram.
48 : 2	A fair place. Pulcher locus.
50 : 1	The Most Mighty God. Fortissimus Deus.
21	The things that thou hast done. Ea quæ fecisti.
51 : 4	In thy saying. In sermone tuo.
6[12]	Requirest. Exigis.
55 : 12	Open enemy. Hostis apertus.
18	Will I pray, and that instantly. Precabor, et importunus ero.
56 : 2	O thou most Highest. O excelse.
4	I will praise God, because of his word. Laudabo Deum propter verbum suum.[13]
57 : 1	Tyranny. Tyrannis.
2	That shall perform the cause which I have in hand. Qui transigit causam mihi impendentem.
58 : 8	(2d) Sicut crudum quid, sic furor exagitet eum.
60 : 3	Deadly wine. Vino lætalis.
4	That they may triumph. Ut triumpharent.
62 : 4	Whom God will exalt. Deus quenquam exaltet.
65 : 11	Thou sendest rain into the little valleys thereof. Demittis (pluvium) in valliculas ejus.
12	Thy clouds. Tuæ nubes.
68 : 4[14]	[except last clause] Exaltate eum qui orbibus cælorum veluti equo insidet, in IA nomine ejus.
5	And defendeth the cause of the widows. Et causam agit viduarum.

8 In square brackets ('Book Annexed' 1661). 9 Most probable explanation of Hebrew, which is lit., 'time of finding.' So Pagninus, Tempore inveniendi. 10 Münster takes the word 'plaga' from S. Jerome, who has, Quia ego ad plagam paratus sum. 11 'Fretting a garment', in square brackets ('Book Annexed' 1661). 12 Vulg. 13 This is a note of Münster explanatory of his text, In Deo laudabo verbum ejus (which is according to Heb., K. J., R. V.).

13 (1st)[1] Si jacueritis inter (nigras) tripodes (eritis sicut) alæ columbæ.
Wings. (Pennis).
14[1] Then were they as white as snow. Candescebat veluti nix.[15]
22[1] My people. (Meos).
Mine own...as I did sometime. (Meos sicut olim).
23 May be red through the same. (Rubet) ex hostibus propter ipsum (sanguinem).
26[16] [whole verse] In congregationibus benedicite deo atque domino, ex origine (cordis) Israel.
28 Strength for thee. Fortitudinem pro te.
30[17] [whole verse] Dissipato cœtu (eorum qui utuntur) lanceis, cœtu validorum inter vitulos populorum, humiliabit se cum fragmentis argenteis, cum disperserit populos, qui bella volunt.
69 : 23 (2d) Et quæ in pacem (esse debuerant sint) in offendiculum.
71 : 20 Instrument of music. Instrumento musico.
73 : 6 (1st) Propterea tenet eos constrictos superbia.
8 (2d) Contra excelsum loquuntur. (16[1]) Then. (Tunc).
74 : 5[1] Thy congregations. Ecclesiarum tuarum.
20 Unto the multitude of the enemies. Cœtui (hostium).
. . . 20[1] Congregation. Congregationis.
75 : 3[1] Congregation. Cœtum.
76 : 5 Whose hands were mighty. Quorum manus potentes fuerunt.
10 Shall turn to thy praise. Cedet in laudem tuam.
77 : 2[1] My sore ran, and ceased not.
Plaga mea diffluebat et non cessabat.
15 Mightily. Potenter.
80 : 15[1] Place of the vineyard. Locum vineæ.
81 : 6 From making[18] the pots. A cacabis (faciendis).
84 : 6[1] And the pools are filled with water. Piscinas occupabit pluvia.[16]
88 : 6 Storms. Procellis.
15[19] With a troubled mind. Animo attonito.
89 : 26 Dominion. Dominium. (27) Strong salvation. Firma salus.
49 The rebukes. (Opprobria).
90 : 11 (2d) Ut quis enim te timet sic est indignatio tua.
92 : 3 Upon a loud instrument. Super instrumento sonoro.
94 : 17 It had not failed but. Parum abfuisset quin.
95 : 4 Corners. Penetralia.
97 : 7 Vain Gods. Diis vanis.
102 : 7 Sitteth. Manet.
103 : 6[20] Oppressed with wrong. Calumnia sunt oppressi.
105 : 18[21] The iron entered into his soul.
Ferreum (vinculum) intravit usque ad animam ejus.

14 Pagninus. 15 Zürich, Pag. 16 The Psalter rendering seems to be due to a misunderstanding of Münster, the genitive 'Israel' being wrongly taken as a vocative. 17 'The company of spearmen' (K. J.). Wycliffe's version (1382) is correct, 'Blame the wilde bestis of the reed.' 'Reprove the beestes amonge the redes' (Coverdale). 18 'Making' is enclosed in square brackets in 'Book Annexed' (1661). 19 Pagninus, Animi dubius sum. 20 Jerome, Qui calumniam sustinet. 21 Vulgate, Ferrum pertransivit animam ejus. The Septuagint, Jerome, and Pagninus have (like R. V. marg.) 'his soul entered into the iron.'

19	(1st) Usque dum venit tempus (quo innotescebat) causa ejus.
106 : 30	Prayed. Oravit.
108 : 1	Best member that I have. Digniori (membro) meo.
7	Therefore. Igitur.
109 : 30	Unrighteous. (Iniquis).
112 : 5[22]	A good[1] man. Vir bonus.
	And will guide[1] his words. Moderabiturque verba sua.
116 : 6	In misery. Miser. (14) Behold. En.
117 : 1	Nations. Nationes.
119 : 8	Ceremonies. Ceremonias. (107) Above measure. Supra modum.
113	Imagine evil things. Cogitantes mala.
120 : 4	I am constrained. Cogor.
127 : 3	That ye haste. Ut maturetis.
129 : 6	Growing upon the housetops. (Crescens) in tectis.
130 : 6	[whole verse] Anima mea (confugit) ad dominum, ante custodes matutinos, ante custodes inquam matutinos.
132 : 5	Temple. (Templo).
9	Sing with joyfulness. Cum jubilo cantent.
136 : 5	Excellent wisdom. Exquisito ingenio.
137 : 5[23]	Her cunning. (Operis sui).
138 : 8	His loving-kindness. Pietatem suam.
139 : 11[23]	To thee are. (Tibi sunt).
15	Members. (Membra). (16) Day by day. Per dies.
140 : 8	Let not his mischievous imagination prosper.
~	Nefarium cogitatum ejus non permittas progredi.
11	(2d) Virum iniquum malum venenum ad præcipitationes.
141 : 6	(1st)[1] Oleum autem præcipuum non frangat caput meum.[15]
	Against their wickedness. Contra mala eorum.
7[1]	Be overthrown in stony places.
	Præcipitentur in locis petrosis.[15]
8[1]	Breaketh and heweth wood[22] upon the earth.
	Frangit et dissecat (ligna) in terra.[15]
143 : 3[24]	As the men that have been long dead.
	Sicut qui ab olim mortui sunt.
12	Slay. Perdes.
144 : 1[1]	My strength. Fortitudo mea.
2	My castle. Fortalitium meum. My defender. Protector meus.[4]
6[1]	Cast forth. Ejice.
14	No leading into captivity. Neque emigratio (in captivitatem).
147 : 3	(2d) Medelam adhibet doloribus eorum.
20	Heathen. (Gentes).

22 'Bonus' (Jer., Pag.) 'Verba sua' (Jer.). 23 'Cunning,' 'to thee' (139 : 11), and 'wood' (141 : 8) are enclosed in square brackets in 'Book Annexed' (1661). 24 K. J., R. V.

Phrases of Münster identical with or similar to other versions, viz., Jerome 17 : 5; 19 : 15; 22 : 21; 33 : 12; 44 : 20; 48 : 6; 78 : 35; 118 : 12; 135; 14. Luther 17 : 5; 37 : 36. Zürich 17 : 5; 37 : 36. Pagninus 2 : 12; 6 : 3; 10 : 8; 17 : 5; 27 : 15; 37 : 36; 45 : 5; 67 : 6; 68 : 17; 81 : 3; 118 : 12; 119 : 61; 132 : 7; 139 : 1; 143 : 6.

A FEW OTHER PHRASES.

15 : 4 He that setteth not by himself, but is lowly in his own eyes.[1]
16 : 2^2 O my soul.[3]
37 : 20^2 Fat of lambs.[4]
62 : 3^2 Ye shall be slain.[5]
68 : 16 Why hop ye.[6]

SOME PECULIARITIES OF PSALTER PHRASEOLOGY.

And why? 21 : 7 ('and why? because'); 35 : 20; 59 : 12; 69 : 7; 73 : 3; 75 : 8; 102 : 14; 116 : 8; 119 : 111. For why? 16 : 11; 105 : 41; 134 : 4. These curious expressions are rendered 'for' in R. V. except 69 : 7 ('because'), and 75 : 8 ('but'), and in reading the note of interrogation should be disregarded (see 69 : 7, note). All these passages are thus printed in Coverdale's Version (1535), except 105 : 41 and 135 : 4, which are followed by a comma. The first verse of Ps. 121 on the other hand should be read as if followed by the note of interrogation, as in Coverdale, the Great Bible of 1539, and in most of the other editions, and in R. V.

Blasting 18 ; 15. i. e. blast ; from Coverdale.

Dear 72 : 14 ; 116 : 13 ; from Coverdale. "This, like the Latin word *carus*, has two meanings, 'costly or precious,' and 'beloved or endeared.' It is used in the former sense in these passages where it is not meant that the death or blood of the saints is well-pleasing to God, but that He accounts it precious, and will not let it go for nought."—Bible Word-Book.

Defence, Defender, Defend 3 : 3 ; 5 : 13 ; 9 : 9 ; 18 : 1, 30, 35 ; 20 : 1 (K. J.); 28 : 9 ; 31 : 3 (K. J.); 43 : 1 ; 47 : 9 ; 59 : 1 (K. J.), 11 ; 68 : 5 ; 71 : 2 ; 72 : 4 ; 82 : 3 (K. J.) ; 84 : 9, 12 ; 91 : 1, 4, 9 ; 115 : 9-11 ; 119 : 114 ; 121 : 5 ; 144 : 2 ; 146 : 9. See 18 : 30, note. The nouns are used in the Psalter for no less than *eight* Heb. words, and the verb for *seven*. From Coverdale except 18 : 1, 30 ; 47 : 9 ; 91 : 4.

Eye unto 18 : 22 ; 34 : 5. i. e. regard, look unto ; from Coverdale.

Folk 33 : 12 ; 67 : 4 ; 72 : 4 ; 73 : 5 ; from Coverdale.

Health 22 : 1 ; 51 : 14 ; 62 : 7 ; 67 : 2^* ; 118 : 15 ; 119 : 123, 155, 166,* 174 ;* 132 : 17 ; 140 : 7. In these passages 'health' means 'welfare' or 'salvation,' spiritual 'whole-ness.' The word refers in Prayer-book to soundness of body only in 38 : 3, and (incorrectly) 41 : 12. From Coverdale except 38 : 3 ; 41 : 12 ; 118 : 15.

1 This is a good paraphrase of 'despised is he in his own eyes, rejected,' the rendering of the Targum. Targum means *interpretation* or *translation*. The Aramaic Versions called the Targums were made for certain Jewish communities when Hebrew was no longer their vernacular dialect. The Targum of the Psalms is not earlier than the fifth century A.D. 2 K. J. 3 The Heb. is 'Thou (fem.) *hast said*,' which may imply 'O my soul' as an ellipse. 4 From the Targum. 5 'This is the rendering of R. Aaron ben Asher, a famous Jewish scholar of the tenth century.'—Kirkpatrick. 6 From Targum. K. J. 'leap.' See Phrases from Luther. * 'Saving health.'

Knappeth 46 : 9 ; from Coverdale.
Many one 3 : 2. i. e. many a one ; from Coverdale.
Naughty 86 : 14. This word formerly meant 'bad,' 'wicked,' and was not used in its present milder sense.
Right (adv.) 30 : 8 ; 46 : 5 (K. J.) ; 53 : 8 ; 57 : 9 ; 102 : 2 ; 108 : 2 ; 116 : 13 ; 139 : 13 (K. J.), 22 ; from Coverdale except 30 : 8.
Shall 25 : 8 (*bis*) ; 29 : 10 (*bis*) ; 41 : 1 ; 48 : 13 ; 51 : 13 ; 61 : 4 ; 75 : 3 ; 79 : 14 ; 80 : 18 ; 81 : 11 ; 84 : 12 ; 85 : 8 ; 89 : 1 ; 101 : 11 ; 104 : 34 ; 111 : 5 ; 115 : 12 (*ter*), 13 ; 119 : 16, 48, 117, 134 ; 132 : 11, 12, 18, 19 ; 138 : 8 ; from Coverdale except 25 : 8 ; 61 : 4 ; 104 : 34 ; 111 : 5 ; 115 : 12, 13.
Shalt 16 : 11 (*bis*), 12 ; 17 : 6 ; 18 : 25, 26, 27, 28 ; 38 : 15 ; 61 : 6 ; 65 : 5 ; from Coverdale except 17 : 6 ; 18 : 28 ; 65 : 5. In all the above places the K. J. version has 'will' and 'wilt.' 'Shall' is the older form (like *sollen*). 'Will' (like *werden*) is rarely found in Saxon times.
Ungodly. Out of *eighty-one* places which the Psalter renders 'ungodly, (all from Coverdale except 35 : 19 ; 43 : 1), the K. J. version reads 'wicked' in *seventy-four*. Both have 'ungodly' in 1 : 1, 5, 6, 7 ; 3 : 7 ; 43 : 1 ; 73 : 12. The R. V. has dropped the word altogether. The Psalter uses 'ungodliness' *seven* times : in *one* of these places (18 ; 3) the R. V. has the same, and the K. J. version 'ungodly men.'
Up (for 'arise') 3 : 7 ; 9 : 19 ; 12 : 6 ('I will up') ; 17 : 13 ; 44 : 23 ; from Coverdale.
Upon 5 : 7. i. e. in consequence of ; from Coverdale.

The following words have nothing corresponding to them in the Hebrew, and seem to be introduced for the sake of emphasis. They are all from Coverdale except in 18 : 1 ; 78 : 31 ; 86 : 14 ; 106 : 15 ; 118 : 27.
Hither 46 : 8 ; 66 : 4, 14.
Look (interj.) 1 : 4 ; 103 : 11, 12.
Stony 18 : 1 ; 78 : 17, 21 ; 81 : 17 ; 104 : 18. (Rock) of stone 27 : 5 ; 105 : 40. Hard (rock-s) 78 : 16 ; 114 : 8.
Tush 10 : 6, 12, 14 ; 73 : 11 ; 94 : 7.
Very (adj.) 6 : 7 ; 7 : 10 ; 8 : 2 ; 18 : 7 ; 22 : 6 ; 31 : 10 ; 35 : 15 ; 38 : 8 ; 44 : 21 ; 79 : 4 ; 89 : 5 ; 119 : 28, 75, 111.
Withal 77 : 18 ; 78 : 21 ; 106 : 15.
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PSALMS IN SPECIAL OFFICES OF THE OLD IRISH PRAYER-BOOK.

In certain editions of this Prayer-book (which was in use in Ireland previous to the union of the two Churches) there are inserted Special Offices. Psalms are used in two of these Offices as follows: —

'An Office to be used in the Restauration of a Church' begins with Ps. 74, recited alternately when going in procession around the church. On entering, after prayers, follows Ps. 144.

'A Short Office for Expiation and Illustration of a Church Desecrated or Prophaned' begins with Pss. 7 and 9 in procession around the inside of the church. The Psalms for the day are 18 and 30.

DIFFERENT NUMBERINGS OF THE PSALMS.

Hebrew, and Modern English Versions.	Septuagint, Vulgate, Older English Versions,[1] Douay Version.
I.–VIII.	I.–VIII.
IX., X.	IX.
XI.–CXIII.	X.–CXII.
CXIV., CXV.	CXIII.
CXVI.	CXIV., CXV.
CXVII.–CXLVI.	CXVI.–CXLV.
CXLVII.	CXLVI., CXLVII.
CXLVIII.–CL.	CXLVIII.–CL.[2]

1 e. g. Wycliffe and Coverdale. 2 "Some ancient Jewish authorities reckon 149, others 147 Psalms, the latter number as the Jerusalem Talmud says, 'according to the years of our father Jacob.' These totals are obtained by uniting one or all of the pairs i., ii.: ix., x.: cxiv., cxv." — Kirkpatrick.

INDEX OF OPENING WORDS.

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Be merciful unto me, O God, for man . . . . . LVI.
Be thou my Judge, O LORD . . . . . XXVI.
Behold, how good and joyful . . . . . CXXXIII.
Behold now, praise the LORD . . . . . CXXXIV.
Blessed are all they that fear . . . . . CXXVIII.
Blessed are those that are undefiled . . . . . CXIX. (1.)
Blessed be the LORD my strength . . . . . CXLIV.
Blessed is he that considereth . . . . . XLI.
Blessed is he whose unrighteousness . . . . . XXXII.
Blessed is the man that feareth . . . . . CXII.
Blessed is the man that hath not walked . . . . . I.
Bow down thine ear, O LORD . . . . . LXXXVI.
Bring unto the LORD . . . . . XXIX.
By the waters of Babylon . . . . . CXXXVII.

DELIVER me from mine enemies . . . . . LIX.
Deliver me, O LORD, from the evil man . . . . . CXL.

EXCEPT the LORD build the house . . . . . CXXVII.

FRET not thyself . . . . . XXXVII.

GIVE sentence with me . . . . . XLIII.
Give the King thy judgments . . . . . LXXII.
God be merciful unto us . . . . . LXVII.
God is our hope and strength . . . . . XLVI.
God standeth in the congregation . . . . . LXXXII.
Great is the LORD, and highly . . . . . XLVIII.

HASTE thee, O God . . . . . LXX.
Have mercy upon me, O God . . . . . LI.
Hear me, when I call . . . . . IV.
Hear my crying, O God . . . . . LXI.
Hear my law . . . . . LXXVIII.
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Help me, LORD . . . . . XII.
Her foundations . . . . . LXXXVII.
Hold not thy tongue, O God, keep not . . . . . LXXXIII.
Hold not thy tongue, O God of my praise . . . . . CIX.
How long wilt thou forget . . . . . XIII.

I AM well pleased . . . . . CXVI.
I call with my whole heart . . . . . CXIX. (145.)
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I deal with the thing that is lawful . . . . . CXIX. (121.)
I hate them that imagine . . . . . CXIX. (113.)
I said, I will take heed . . . . . XXXIX.
I waited patiently . . . . . XL.

I was glad . . . . . CXXII.
I will alway give thanks . . . . . XXXIV.
I will cry unto God . . . . . LXXVII.
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I will give thanks unto thee, O LORD . . . I will speak . . . IX.
I will lift up mine eyes . . . . . CXXI.
I will love thee, O LORD . . . . . XVIII.
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My heart showeth me the wickedness . . . . . XXXVI.
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My song shall be of mercy . . . . . CI.
My soul cleaveth to the dust . . . . . CXIX. (25.)
My soul hath longed . . . . . CXIX. (81.)
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